ABHISAMAYĀLAṂKĀR'ĀLOKĀ
PRAJÑĀPĀRAMITĀVYĀKHYĀ

(COMMENTARY ON AṢṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ)

BY

HARIBHADRA

TOGETHER WITH THE TEXT
COMMENTED ON

EDITED BY

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SERIES D, VOL. II.

TO

PROF. DR. S. LÉVI,

who

first discovered this MS.

and

generously by lending it to me

enabled me to edit the text,

this volume is dedicated

with the cordial regard of

the editor.

PREFACE

The present work is an exegetical commentary of the Aṣṭasāhasrikā-Prajñāpāramitā, in accordance with its tenet expounded by Maitreyanātha in his Abhisamâyalaṃkāra. Thirty-four years ago, when I was staying in Germany as a student, through the kind favour of my honoured Professor E. Leumann, I had the loan of this manuscript (P) from Prof. S. Lêvi and transcribed it in Roman letters and collated my copy with that (C) of Calcutta Library. After I returned from abroad in the thirty-eighth year of Meiji, the opportunity denied me to make it public for many years till to-day.

The original Prajñāpāramitā-text was published by R. Mitra 1888 p. Chr., in the series of Bibliotheca Indica, but, is now out of print and very rare. Though it is so, as we attempt to investigate the present work as clearly as possible, the original text must indispensably be taken for reference. To meet this need, I inserted the passages of the text on their corresponding lines in the commentary. However, as readers may know in comparison between these two, unfortunately, Mitra's edition has so many hundreds of misprint and of letter to be corrected that these errata have been corrected with reference to the commentary or with the coherence of context.

Nothing is known of the exact date of the author of the present work. As his predecessors, however, these two names, that is, Ārya-Vimuktisena, a disciple to the noted Vasubandhu and Bhadanta-Vimuktisena, a disciple to the latter, are only mentioned and Vairocanabhadra, whose life is yet unkwown, is said to have been a teacher of Haribhadra. The date of the present author, therefore, probably dates back to the seventh century p. Chr.

The principal doctrine laid down by him in this work may be summed up as follows:—

In mediaeval India, the progressive Buddhistic schools are broadly divided into these two, that is, one is the Mādhyamikas, the other, the

Yogācāras. In order to authorize that all of their important assertions are originated from the teachings of the Buddha, both schools take the same Prajñāpāramitā-Sūtra as their theoretical foundation. Although the theory of Haribhadra is neither arrested by the Absolute Śūnyatā-theory of the Mādhyamikas nor by the point of view of the Ālayavijñāna-evolution nor by the dogma of the five fundamental distinctive natures of sentient being (pañca-gotra-pratiniyamatā) of the Yogācāras etc., in his theoretical process, he, sometimes, has adduced these two names of Nāgārjuna and Asaṅga and has taken the citations from the Laṅkâvatāra and Saddharma-puṇḍarīka etc., and also has sought the Prajñāpāramitā-Sūtra as his theoretical foundation just as teachers of the former two schools do.

In the history of metaphysical development of mahāyāna-Buddhism in India, the methods of his explanation, based upon the theory that "All has the potentiality to become the Buddha without exception," go further than those of the former two and show very skillfully the procedure of these stages of the religious practice from the first intention to become the Buddha up to the ultimate attainment of the Buddhahood and the gradual acquisitions through the whole stages. The investigation of the contents of the present work which is persistently based upon the Abhisamayâlaṃkāra will certainly help those who study it. As to the study of the Abhisamayâlaṃkāra, it will be enough to tell readers of these two excellent papers by E. Obermiller, entitled: "The Doctrine of Prajñāpāramitā as expressed in the Abhisamayâlaṃkāra of Maitreya, "(Acta Orientalia Vol. XX. 1932), and "Analysis of the Abhisamayâlaṃkāra (Calcutta Oriental Series No. 27. 1933.)

Now, in 1932, p. Chr. Prof. G. Tucci edited this work under the title: "The Commentaries on the Prajñāpāramitās. Volumen 1st, the Abhisamayâlaṃkāra of Haribhadra (Gaekwad's Oriental Series Vol. LXII.), and in its preface, he says:— "The palm-leaf manuscript itself preserved in the Durbar Library,—It is extremely correct.—In this way I was able to correct in many a place the readings of my copy already in the press." Notwithstanding, to my regret, there are great number of mistakes in his edition. Even in my own edition, owing to the scriber's misreading or omission of letters, there are also pretty many mistakes to be corrected. So, if a reader use both his and my own for reference, he should grasp the clear-cut ideas from them. From the third fascicule onwards, however, I consulted with Tucci's edition, and whenever necessary, I followed him. But, though I realized many differences between these two, I did not dare to point out all of them because of the trouble except that those I thought necessary.

The rule of Saṃdhi is not strictly observed as is the case common with the Buddhist manuscripts. So, I did not change the original irregularity to the regular form of Saṃdhi, save immediately before the period. In order to understand clearly about the meaning of expressions or to amend the corrupt passages in it, I used, of course, its Tibetan version (Bstan-ḥgyur, mdo-ḥgrel VI.). But, to do so, at Tokyo, we have none of that book. In spite of such disadvantage, the fact that I could finish my necessary task has chiefly depended on the liberalty of Mr. Tokwan Tada in Sendai who lent me his precious possession. So, on this occasion, I wish to express my hearty thanks for his kindness. Further obligation is due to the generous patronage of the Toyo Bunko that enabled me to make my long desired work public.

Octber, 10 th year of Showa.

U. WOGIHARA.

TABLE OF CHAPTERS

(Roman figure denotes the chapter of Aṣṭasāhasrikā-Prajñāpāramitā-sūtra and Arabic figure that of Abhisamayâlaṃkāra.)

ABHISAMAYĀLAṂKĀR'ĀLOKĀ

PRAJÑĀPĀRAMITĀVYĀKHYĀ

THE WORK OF

HARIBHADRA

TOYO BUNKO PUBLICATIONS,

SERIES D, VOL. II,

FASCICLE 1.

ABHISAMAYÂLAṂKĀR'ĀLOKĀ PRAJÑĀPĀRAMITĀVYĀKHYĀ

I.

SARV'ĀKĀRAJNATĀCARYĀPARIVARTO NĀMA PRATHAMAḤ

oṃ namaḥ sarvajñāya

[Tib. 1] yā sarvajñatayā nayaty upaśamaṃ śāntaiṣiṇaḥ śrāvakān
yā mārgajñatayā jagad-dhita-kṛtāṃ lokârtha-sampādikā
sarv'ākāram idaṃ vadanti munayo viśvaṃ yayā saṃgatāḥ[1]
tasyai śrāvaka-bodhisattva-gaṇino buddhasya mātre namaḥ.
māyā-rūpa-samāna-bhāva-viduṣāṃ muktiṃ parāṃ yogināṃ
saṃsārôdara-varti-doṣa-nicaye saṃmūrchitān dehinaḥ
[Tib. 2a] Maitreyeṇa dayāvatā bhagavatā netuṃ svayaṃ sarvathā
Prajñāpāramitā-naye sphuṭatarā ṭīkā kṛtā Kārikā.
bhāṣyaṃ Tattvaviniścaye racitavān prajñāvatām agraṇīḥ
āryÂsaṅga iti prabhāsvara-yaśās, tat-kartṛ-sāmarthyataḥ. |
bhāvâbhāva-vibhāga-pakṣa-nipuṇa-jñānâbhimānônnataḥ
ācāryo Vasubandhur artha-kathane prāpt'āspadaḥ Paddhatau. ||
yogâbhyāsa-padârtha-tattva-mathanāl lokôttara-jñāninaḥ
jātas tv[2] ārya-Vimuktiṣeṇa-sudhiyo yatno mahān Vṛttitaḥ. |
ekânta-stha-vipakṣa-dṛṣṭi-śamanaṃ[3] [4]śāstraṃ dadhau budhimān[4]
yo loke sa Vimuktiṣeṇa-vacasā[5] khyāto 'paro Vārttikaḥ[6]. ||
vaktuṃ tatra na madvidhāḥ kṣata-dhiyo 'pūrvaṃ kathaṃcit kṣamāḥ.
saṃkṣuṇṇo hi budhôttamair ahar-ahaḥ kośo na vastu-kṣamaḥ. |
jñān'āvāhaka-dharma-tattva-viṣaye jātâbhilāṣā vayaṃ
vyākhyāṃ tena parāṃ sad-artha-[7]viṣayāṃ kartum samabhyudyatā[7]ḥ. ||

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1. °tam P. yaṅ-dag ldan-pas. 2. jatasy C. 3. samanaṃ C. 4 ... 4. śāstrâṃ= budhau buddhavān C. bstan-bcos-la mkhas rtogs-ldan ... mdsad. 5. °so C. 6. °ke C. 7 ... 7. °yāṃ kastuṃ samatvam vatāḥ C. yul ... byed-la mṅon-par spro-bar gyur.

(3) evaṃ mayā 'srutam ekasmin samaye Bhagavān Rājagṛhe viharati sma Gṛdhra-kūṭa-parvate |

evam ity-ādi. sarvatrâiva hy artha-saṃśayena sarveṣāṃ sambandhâbhidheya-prayojana-[1]prayojana-prayojanâvasāya[1]-pūrvikā pravṛttir iti sambandh'ādīni Prajñāpāramitāyāṃ vācyāni. tathā hi yadi sambandhâbhidheyam [2]asyā na kathyeta[2] tadônmatt'ādi-vākyavad asambandham [3]anarthakañ ca saṃbhāvayet. na kaścit pravartate 'pi śrotum[3]. iti sambandhâbhidheyam asyām avaśya-vacanīyaṃ.

tathā saty api sambandhâbhidheye niṣpādita-kriye karmaṇy aviśeṣâvāpi sādhanam ity api sādhana-nyyāyam atipatatîti nyāyāt sūtrântarâsaṃgṛhīta-[Tib. 2b] viśiṣṭa-pravṛttâṅga-prayojana-rahitaṃ Prajñāpāramitā-sūtra-ratnaṃ śraddhā'nusāriṇo 'pi śrotum api n' ādriyanta ity ādāv asādhāraṇaṃ kriyā-phalaṃ sūtre pravṛtti-kāmānāṃ pravṛttaye tad-gatam eva prayojanaṃ vācyaṃ nânya-gataṃ. anyathā hy asaṃgatâbhidhānaṃ syāt. sūtre hi praaṃ pravartayituṃ[4] sūtr'ādau prayojanam abhidhīyate na vyasanitayā.

kathaṃ ca paraḥ prayojana-vākyôpadeśāt sūtre pravartito bhavati. yadi tad-gatam eva prayojanam abhidhīyate nânya-gatam na hy anyadīya-prayojanâbhidhānād anyatra kasyacit pravṛttir bhavet. sūtraṃ ca viśiṣṭârtha-pratipādana-paraṃ vacanam ucyate, nâbhidheya-mātraṃ nâpi śabda-mātram artha[5]-pratipādana-sāmarthya-śūnyam. ato nâbhidhey'ādi-[6]gatam abhidhānīyam[6]. na ca[7] kriyā-rūpaṃ prayojanaṃ. tathā hi sarva-vākyānāṃ svârthâbhidheya-pratipādana-lakṣaṇā kriyā sādhāraṇī. [8]sā ca nâtipratītatayā[8] prayojanatvenôpādānam arha(P. 1b)ti[9], tasyāṃ śāstrasya vyabhicârâbhāvāt. anabhidheyatv'āśaṅkā-vyudâsârtham upadarśanīyêti cet. na. abhidheya-kathanād eva tad-āśaṅkāyā vyudastatvāt. nâpy abhidheya-viśeṣa-pratipādayiṣayā tad-upādānam. abhidheya-viśeṣa-pratipādanād eva tasyāḥ pratipāditatvāt.

tasya ca kriyā-phalasya[10] phalam prayojanam upadarśanīyaṃ. tena kriyā-

1 ... 1. simply: prayojanâvasāya C. dgos-paḥi dgos-pa rtogs-pa. 2 ... 2. asthāne kathyeta C. ḥdiḥi ... ma smras-na. 3 ... 3. anathakṛñ ca santāvayet kaśsit pravartatāpi śrotum C. don-med-par dogs-pas ñan-pa-la su yaṅ ḥjug-par mi ḥgyur-ro. 4. °vṛttay° C. 5. patha C. don. 6 ... 6. gantam bh° C. gtogs-paḥi brjod-par bya-ba. 7. tu C. yan. 8 ... 8. sā nâtipr° C. de yaṅ śin-tu grags-pas ... ma yin. 9. The manuscript P though there is no leaf lost only begins here (with the syllable ti). No doubt, in the copy from which P is taken *the first leaf* (containing about 840 syllables) *was wanting*. 10. om. C.

phala-mātreṇa sūtre pravṛtty-asambhavāt. tathā hy abhimata-pradhāna-phalârthī prekṣāvāṃs tad-upāye pravarteta. kāraṇam antareṇa kāryasyâyogāt. [Tib.3a] avikal'ārogya-sādhanânuṣṭhānen' ārogya-prāptivad upāyo jñāto 'bhyasyamānaḥ svôpeya-phala-dāyaka ity upāyâvagamāt[1] sūtre pravṛttiḥ. tasmāt pravṛtty-aṅga-prādhānyena prayojana-prayojanam evâvâśya-darśanīyam. tac côpāyabhūta-sambandh'ādi-śūnyena granthenâśakyaṃ darśayitum iti sūtrasya prayojana-prayojanôpāyatā-saṃdarśanârthaṃ sambandh'ādi kathitaṃ. tac ca prayojana-prayojanaṃ

sambandhânuguṇôpāyaṃ puruṣârthâbhidhāyakaṃ
parīkṣā'dhikṛtaṃ vākyam, ato 'nadhikṛtaṃ param ||

iti nyāyāt sambandhânuguṇôpāyam upadarśanīyam. na punar aśakyaṃ [2]tad-upāyânuṣṭhānam[2]. anyathā jvara-hara-Takṣaka-cūḍāratnâlaṃkārârtham iva na pravarteta kaścit. [3]anavasthā'pi nâiva[3]. tathā hy abhimatârtha-parisamāptyā puruṣasy' ākāṅkṣā-vicchedāt. ato nâparam ūrdhva-prayojanaṃ mṛgyam iti.

ko 'sya sambandh'ādiḥ. tatrôcyate. sambandhas tāvan na prayojanāt pṛthag upadarśanīyo niṣphalatvāt. sa hi nāma pṛthag-upādānam arhati yo yasminn abhihite 'pi na gamyate, yathā 'bhidhey'ādy-anyatarâbhidhāne nêtarâvagatir bhavati. na ca sambhavo 'sti prayojane 'bhihite sambandho nâbhihita iti. tathā hi sa Prajñāpāramitā[4]-pradarśyamānaḥ śāstra-prayojanayoḥ sādhya-sādhana-bhāva-lakṣaṇo[5] darśanīyaḥ. nânyo guru-parva-kriy'ādi-lakṣaṇaḥ. tasyârthi-pravṛtter anaṅgatvāt. sa ca sādhya-sādhana-bhāvaḥ prayojanâbhidhānād eva darśita(P. 2a)ḥ. [6]tathā hîdam asya[6] [Tib. 3b] prayojanam iti darśayatā darśitaṃ bhavatîdam asya sādhanam iti. na hi yad[7] yan na sādhayati tat tasya prayojanaṃ sambhavaty atiprasaṅgād iti sāmarthya[8]-labhyatvena nâsau prayojanâbhidhānāt pṛthag abhidhānīyaḥ.

dharma-pravicayârthaṃ sarva-vastu-saṃgraho 'bhidheya ity ekaḥ. vipakṣa-prahāṇāya samasta-pratipakṣo nirdeśya ity aparaḥ. niravaśeṣa-jñeya-parijñānāyâśeṣ'ākāraḥ kathanīya ity anyaḥ. tad etat trayam asat. tathā hi prathame pakṣe samasta-vastu-saṃgrahe na hi tad astîha Prajñāpāramitāyām apūrvaṃ vastu jātaṃ yan na skandha-dhātv-āyatana-nirdeśenÂbhidharma-piṭak'ādau

1. māya PC. rtogs-par byed-baḥi phyir. 2 ... 2. tat-sādhanânuṣṭh° PC. deḥi thabs rjes-su bsgrub-par. 3 ... 3. °pi nâivam P. thugs-pa med-pa yaṅ ma yin te. 4. om. Tib. 5. °ṇôpa P. 6 ... 6. tathā hi damasya PC. ḥdi ltar ḥdi ni ḥdiḥi. 7. yo PC. 8. don-gyi śugs-kyis. = artha-s°.

saṃgṛhītam iti punaruktatā-doṣaḥ. dvitīye sarva-pratipakṣa-saṃgraha eva kasyacid vipakṣa-vastuno 'saṃgrahāt pratipakṣatayā 'srāvaka-mārg'ādayo bhāvayitavyā ity abhidhāne 'pi na jñāyate kasya pratipakṣeṇêti pratiniyata-vipakṣa-pratipakṣa-pratipatter abhāvād apratipatti-doṣaḥ. tṛtīye 'py aśeṣ'ākāra-saṃgrahe vikalpa-dvayam. kiṃ vastuno 'vyatirikta ākāra uta vyatirikta iti. yady ādyo vikalpas tadā vastv ev' ākāra-vyājena saṃgṛhītam iti vastu-saṃgraha-bhāvī doṣaḥ samāpatati. atha dvitīyas tadā vikalpa-nirmita-nirvastuk'ākāra-mātrasya saṃgrahāt pāramparyeṇâpi [1]kvacid vastuny a-pravṛtter[1] bhāvyamāno 'py asāv ākāro na puruṣârthe yujyata iti puruṣârthôpayujyamānârthânabhidhānād akathana-doṣaḥ. tasmād yathôktârtha-[Tib. 4a] tritaya-saṃgraheṇa pratyeka-pakṣa-bhāvi[2]-doṣânupapattyā śrāvaka-pratyekabuddha-bodhisattva-tathāgatâdhigama-saṃgṛhīto 'viparītaḥ sarv'ākārajñat'ādy-aṣṭâ(P. 2b)bhisamaya-kramo 'bhyudaya-naiḥśreyasa-dharm'āvāhakaḥ samasto mārgo vividhaiḥ prātihāryaiḥ sakala-janânuśāsakena Bhagavatā mahā-karuṇāmayena Prajñāpāramitāyāṃ deśita ity abhidheyam.

yathôktam abhidheyam ārya-Śatasahasrīprajñāpāramit'ādi-sūtrârthaṃ bodhicittâvavād'ādi-pratipatti-rūpam aṣṭâvasthā-bheda-bhinnaṃ sarve saṃkṣipta-rucayaḥ sattvāḥ sukhena saṃkṣepataḥ pratipadyantām ity Aṣṭasahasrikāṃ Bhagavatīṃ Bhagavān deśitavān. ataḥ pratipādya-saṃtāna-gataḥ[3] saṃkṣepataḥ[4] samastârtha-sukhâvabodho 'sādhāraṇam iti kriyā-phalaṃ prayojanaṃ.

yathôktam abhidheyaṃ sarv'ākārajñat'ādi-mārgam an'ādi-bhava-bhāvi-bhāvâbhiniveśa-viṣa-dūṣit'āśrayair anabhyasta-samasta-vastu-nairātmya-bhāvanair Hari-Hara-Hiraṇyagarbh'ādibhir anadhigataṃ Prajñāpāramitā-śravaṇāt sukhena śrautreṇa[5] jñānenâvadhārya paṭutarânubhav'āhita-vāsanā-prabhava-smaraṇa-pratyaye samāropya cintāmayena niścitya bhāvanāmayena bhāvayan

tasmād bhūtam abhūtaṃ vā yad-yad [Tib. 4b] evâbhibhāvyate
bhāvanā-bala-niṣpattau tat sphuṭâkalpa-dhī-phalam ||

iti nyāyāt saṃvṛti-paramârtha-saty'āśrayeṇa dān'ādi-śubha-saṃcayavān sva-parârtha-sampat-[6]sampādan'āhita-matir[6] nirvedhabhāgīy'ādy-adhigama-krameṇa sarva-prakāraṃ sākṣāt kuryād ity anuguṇôpāyaṃ kriyā-phalasya phalaṃ prayojanaṃ.

1 ... 1. kvacid vastv anya-pr° PC. gṣi gaṅ-la yaṅ ḥjug-par mi ḥgyur-paḥi phyir. 2. °ve C. 3. °ta PC. gtogs-pa. 4. °pa C. 5. śrotr° P, saugatena C. 6 ... 6. °tamiti PC. tshogs-pa bsgrub-paḥi blo bskyed-pa-rnams. Original text seems to have been different.

tathā côktam Abhisamayâlaṃkāre:

sarv'ākārajñatā-mārgaḥ śāsinā yo 'tra deśitaḥ
dhīmanto vīkṣiṣīraṃs tam anālīḍhaṃ parair iti (1)
smṛtau c' ādhāyā sūtrârthaṃ dharma-caryāṃ daś'ātmikāṃ
sukhena pratipatsīrann ity ārambha-prayojanam | iti. (2)

Tathāgataguhyanirdeśâdhikāreṇa[1] (P. 3a) sarvathā bhādrakalpika-sarva-tathāgatānāṃ rūpa-kāya-saddharma-kāya-rakṣāyāṃ kṛtâdhikāratvād Vajrapāṇy-abhiṣek'ādeḥ[2] pratyarpita[3]-śāsanatvāc cânyeṣāṃ viśeṣa-vacanâbhāvād Aḍakavatī-nivāsī daśabhūm'īśvaro Mahāvajradharaḥ sarva-lokânugrahāya Prajñāpāramitā-sūtra-saṃgītiṃ praty adhīṣṭavantam[4] ārya-Maitrey'ādi-mahā-bodhisattva-gaṇam *evam* ity-ādy âhêti Pūrv'ācāryāḥ. anye tv atrâiva parīndanā-parīvarte yathê*yam Jambūdvīpe Prajñāpāramitā pracariṣyatî*ty-ādinā pratyarpita-Prajnāpāramitatvād ārya' Ānandah saṃgīti-kāra iti manyante.

tatrâ*ivam* iti niścayârthâbhidhāyinā [Tib. 5a] svânurūpa-jñānâvadhārita-nikhila-sūtrârthasyôpadarśana-pareṇâivam etad ity aviparītatvam āha. *mayê*ti ātma-vācakena Bhagavataḥ sakāśāt sākṣāc-chravaṇaṃ. *śrutam* iti śrotra-vijñânânubhava-vacasā ca tathāgatād ṛte 'nyasyâivambhūta-samasta-dharmâdhigama-sāmarthya-vaikalyād adhigamâbhāvatvaṃ.[5]

etac ca pada-trayaṃ Bhagavadvacanād eva sūtr'ārambhe nirdiṣṭaṃ. tathā hi Bhagavati parinirvṛte nānā'dhimukti[6]-prabhāvitatvād duravabodha[7]-buddhatv'āvāhaka[8]-saugata-vacana-prasarasyârthâdhigamâbhāve kathaṃ kaiścit[9] saṃgītiḥ kriyata iti vineya-jana-saṃdehâpanayana-kāribhis tathāgatâdhiṣṭhānâdhiṣṭhitaiḥ śrāvak'ādibhiḥ kathaṃ Bhagavann anāgate kāle dharmaḥ[10] saṃgātavya[11] iti pṛṣṭena Bhagavatā kṛtâviparīta-sākṣāc-chravaṇenânadhigatârthenâpi dharma[10] saṃgītau kriyamāṇāyāṃ na doṣa ity abhiprāyeṇôktaṃ Dharmasaṃgīti-sūtre: evaṃ mayā śrutam iti kṛtvā bhikṣavo mama[12] dharmaḥ saṃgātavya iti.[13] tathā sambandh'ānupūrvī prati(P. 3b)pādyêty-ādi. ato 'pi vacanād deśa-kāl'ādi-vacanaṃ, tathā Śakro devānām indro Bhagavantam etad avocad ity-ādi-vacanaṃ ca Bhagavad-anujñayâiva saṃgīti-kartṛbhiḥ kṛtam iti nâbuddha-vacanatva-prasaṅgaḥ. tathā

1. °śaṇādh° C. 2. °dau PC. la-sogs-pa-las. 3. °tyarthita PC. gtad-pa. 4. ∝dhiṣṭuvantam PC. gsol-ba ḥdebs-pa. 5. °bhāvaṃ PC. (as if the word were epithet of sākṣāc-chravaṇaṃ!). rtogs-pa med-pa-ñid-duḥo. 6. don sna-tshogs-pa = nānā'rthaâdh° 7. °ranub° PC. rtogs-par dkaḥ-ṣiṅ. 8. °tvād āvāh° PC. 9. kaścit PC. ḥgaḥ ṣig-gis. 10. dam-paḥi chos = saddharma. 11. °ṃgīt° P. 12. om. C. dm-paḥ = sad-. 13. om. C.

ca [Tib. 5ᵇ] buddha-vacane [1]'buddha-vacanaṃ prakṣiptam[1] ity ayam api doṣo dūrata eva kṛtâvakāśaḥ.[2] ataś ca yathâiva śrutaṃ tathâiva saṃgītam ity upapannam.

evaṃ ca kṛtvā yat kaiścid evaṃ mama deśitam iti vaktavye kasmād *evaṃ mayā śrutam* ity abhihitam iti codyaṃ kṛtvā Bhagavad-deśanā'nupapatter ity-ādi yukty-antaraṃ[3] varṇitaṃ tan nitarāṃ na rājata iti partipāditam.

nanu c' āry'Ānandenôktaṃ pradeśântare. santi Bhagavatā sūtrāṇi mat-samakṣaṃ bhāṣitāni. santi deva-loke bhāṣitāni. santi paramparā'bhyāgatāni[4] yāni mayā evaṃśrutikayôdgṛhītānîti. tāni ca[5] sarvāṇy adhikṛtya brūhi tvaṃ hi mahā-prajña. brūhi tvaṃ sugat'ātmaja. Dharmacakravartanaṃ[6] sūtraṃ Bhagavatā kutra bhāṣitam iti Mahākāśyapa-vacanâvasāne Buddha-guṇânusmaraṇa-dravīkṛta-citta-saṃtānaḥ sâśru-durdina-vadano vyāpinā svaren' āryĀnandaḥ *evaṃ mayā śrutam* ity āha. tat kathaṃ *mayêty* ātma-vācakena sākṣāc-chravaṇam iti.

nâiṣa doṣaḥ. yatas Tathāgatâdhiṣṭhāna-deśanāyāṃ taddeśanāvat tat-sāmarthyenânyataḥ śravaṇe 'pi Bhagavata eva sakāśāc-chravaṇam. anyato vā śrutvā dharmadharâgratvād artha-nirṇayaṃ prati Bhagavāṃs tena pṛṣṭaḥ. ato 'rtha-nirṇaya[7]-vaśāt Bhagavata eva sakāśāt[8] śrutam[9] iti kṛtvā *mayêty* āha yad uktam yan nv ahaṃ sarvam evaṃśrutikayôddiśeyam iti [Tib. 6ᵃ] tad grantham adhikṛtyêti na doṣaḥ.

evam upodghātaṃ kṛtvêdānīṃ kutaḥ katra kaiḥ sahâivaṃ sūtra-ratnaṃ tvayā śrutam iti praśnān ātma-prā(P. 4ᵃ)māṇya-pratipādanāya visarjayan deśa-kāla-parṣad-daiśika-sāmagrī hi[10] deśanāyāḥ kāraṇam iti nidānam āha: [11]*ekasmin samaya* iti.[11] śrutam ekasmin kāla iti pūrveṇa sambandhaḥ. etena sarva-kālam evaṃvidha-cintā-ratna-rāja-sama-sūtrôpalambhābhāvāt [12]kādācitkatvôpadarśanena durlabhatvam asy' ākhyātam.

yad vâikasmin kāle mayêdaṃ sūtra-ratnaṃ śrutam anyadā[13] 'nyad iti vakrôktyā sva-gataṃ bāhuśrutyaṃ sattvârthaṃ prati kāruṇika-vaidya-rāja-nyāyen' āha saṃgīti-kārah.

1 ... 1. nâbuddha-vacanaṃ prakṣeptavyam PC. saṅs-rgyas-kyi bkaḥ ma-yin-pa bcug-paḥi. 2. kṛṭânavakāṣaḥ PC. go-skabs ... byas-so. 3. °ktânt° P, °ktant° C. 4. paramparayān ; āgatāni (paramparayā 'bhyāg° PC. ?) C. 5. om. C. 6. °krakṛtaṃ° P, °cakraṃkṛtaṃ C. chos-kyi-ḥkhor-lo bskor-ba. 7. niścaya C. 8. om. P. 9. °tir P. 10. °gṛhī P, °grāhi C. 11 ... 11. om. PC. dus gcig-na ṣes bya-ba ste 12. kadāc° P. 13. anyad vā C.

atha vâikasmin kṣaṇe sarvaṃ[1] śrutam ity arthaḥ. svapne devat'ādy-ādhipatyād alpīyasā 'pi kālena varṣa-śat'ādy upalambhavad Bhagavad-ādhipatyān nikhila-sūtrârthâvabhāsinaḥ samanantara-pratyaya-mano-vijñāna-prabhava-śrotra-vijñānasyâikasmin kṣaṇe samudbhavāt. anen' ātmanaḥ pramāṇa-puruṣatām āha: yat kiṃcin mama śrotavyaṃ tat sarvam ekasmin kṣaṇe mayā śrūyate 'cintya-vimokṣa-mukha-lābhitvāt. na ca vismaryata iti.[2] ata eva saṃgīti-kārasya paścāt krameṇa pravṛttāyāṃ deśanāyām anya-vineya-jana-vargânugrahârtham antarā sadā-samādhānâsambhavena kathaṃcid avyākṛtasya viṣayântarâvalambinaś cetasaḥ sambhave 'pi nâvikale sūtre saṃgītir uttara-kālaṃ [Tib. 6ᵇ.] virudhyate, tathāgat'ādhipatyena sampūrṇa-nirbhāsavataḥ[3] pratyayasy' ādāv evôpaj'ātatvāt.

punas tv asau śṛṇoty atṛptatayā dharma-śravaṇâmṛtarasena. pariśiṣṭasyâpi vineya-rāśeḥ kim evaṃ na bhavatîti cet. bhavaty eva Sāgaranāgarājaparipṛcchā'nusāreṇa pariśuddha-bodhisattva-gaṇasya. na tu sarveṣāṃ, viśiṣṭa-bhavyatā-vaikalyena tathāvidha-dhāraṇa-śakty-abhāvat.

kathaṃ punar ayam ekatra deśanāyāṃvi (P. 4ᵇ) bhāga iti[4] cet. deśanā hîyam saṃvṛtyā varṇa-pada-nirbhāsi[5]-jñān'ātmikâiva. sā yathābalaṃ sakṛt krameṇa vā jāyata iti na doṣaḥ.

atha vā

deśântara-vineyârthaṃ[I] tat-sthān'āścaryaṇāya[6] [II] ca
śrāvakâneka-vāsârthaṃ[III] anāsakteś ca darśane[7] [IV]
deśānāṃ caitya-bhāvârthaṃ[V] puṇyârthaṃ câiva dehinām[VI]
īty[8]-ādi-śamanârthaṃ[9] [VII] ca Buddhaś carati cārikām ¦

iti para-hita-pravaṇa-matitvenâikasmin *samaye Gṛdhrakūṭe viharati smêty* uttareṇa padena sambadhyate, anyadā 'nyatra viharaṇāt.

kleśa-karma[I, II] tathā janma[III] kleśa-jñey'āvṛti[IV, V] tathā
yena vaipākṣikā bhagnās tenêha bhagavān smṛte ||

ity ārṣôktyā nairukta-vidhānena kleś'ādikaṃ bhagnavān iti *Bhagavān*. atha vā

aiśvaryasya[I] samagrasya rūpasya[II] yaśasaḥ[III] śriyaḥ[IV]
jñānasy[V]âtha prayatnasya[VI] ṣaṇṇām bhaga iti 'srutiḥ. ||[10]

1. °rva P, om. C. 2. °ryatêti P. 3. nirvās° PC. staṅ-ba daṅ ldan-pa 4. °gêti P. 5. nirvās° PC. staṅ-ba daṅ ldan-pa. 6. Ex conj. sthānāṃ tarpaṇāya PC. (der) gnas dkon-pa bskyed-phyir. 7. °nāśaktiś ca darśayet P, °nāśaktiṃ ca darśayet C. chags-pa med-par bstan-ba daṅ. 8. ity PC. yams. 9. gam° P. 10. See 佛地論一(正藏二六 292ᵃ).

so 'syâstîti samagr'aiśvary'ādimān Bhagavān viharati smêti sambandhaḥ.

[Tib. 7[a]] *Rājagṛhe* 'nvartha-saṃjñake prasiddha-sthāna-viśeṣe, yas tathāga-tair jinajananī-deśanāṃ praty abhisambodhi-sthānavad bodhisattv'ādi-mahā-saṃnipāta-bharôdvahanâsamarthânya-deśatvenâbhikāṅkṣito nānā-ratna-nikaro *Gṛdhrakūṭaḥ*. Puṇyakāmā-dev'ādīnām aṣṭamy-ādiṣu parvasu yātrāṃ tanotîti nairukta-vidhānāt *parvataḥ*. tatra *viharati sma*. nānā-prakāra-rddhi-prātihāryeṇa lokâtikrāntâdbhuta-dharma-darśanād āvarjy' ādeśanā[1]-prātihāryeṇ' āśayânuśaya-parijñānāt paripācyânuśāsanī-prātihāryeṇa yāna-traya-vaineya-sattvānām viśeṣeṇa smaraṇ'ādi-kāriṇāṃ mocanād abhimatam arthaṃ kurvaṃś caturbhir īryāpatha-deśanā-samāpatti-pratisaṃlayana-vihāraiḥ kāya-vāk-karma-dharma-sattv'ālambana-manaḥ-svabhāvair evaṃ(P. 5[a])vihṛtavān.

nanu ca bhūtânadyatana-parokṣe kāle laṭ sma-śabda-yoge vihitaḥ na câtra kālaḥ saṃgīti-kārasya parokṣaḥ. tat kathaṃ *viharati smêti* prayogaḥ. satyaṃ. kiṃ tu tad-anantaram aparokṣe cêty anenâsya sādhutvaṃ. yadi vā pūrva-vyākaraṇânurodhād anya-janâpekṣayā vā parokṣôpalakṣaṇatvād adoṣaḥ.

tath' *āmantrayate smêty*-ādi vācyaṃ.

mahatā bhikṣu-saṃghena sârdham ardhatrayodaśabhir bhikṣu-śataiḥ sarvair arhadbhiḥ kṣīṇ'āsravair niḥkleśair vaśībhūtaiḥ suvimukta-cittaiḥ suvimukta-prajñair ājāneyair mahānāgaiḥ kṛta-kṛtyaiḥ kṛta-karaṇīyair apahṛta-bhārair anuprāpta-svakârthaiḥ parikṣīṇa-bhava-saṃyojanaiḥ samyag-ājñā-suvimukta-cittaiḥ sarva-ceto-vaśi-parama-pārami-prāptair ekaṃ pudgalaṃ sthāpayitvā yad ut' āyuṣmantam Ānandaṃ ‖

mahatêti saṃkhyā-guṇa-mahattva[2]-yogān mahā'nubhāvena. [3]*bhikṣūṇāṃ* traivācikena karmaṇā jñapti-caturthena anāghāta-pañcamen[3]āihibhikṣutvena vôpsampannānāṃ[4] bhinna-kleśānāṃ [Tib. 7[b]] samūhena

[5]buddha-dharmau tathā saṃgho[5] Māra-koṭi-śatair api

1. °rjya d° PC. kun-brjod-pa. Cf. Mahāvyutpatti 16, 2. 2. °ttve PC. 3 … 3. dge-sloṅ ṣes bya-ba ni gsol-ba daṅ bṣiḥi las gṣ.ıg (bṣıg – gnas-brtan) par mi ḥos-pas. The reading of the Tib. translator's text must have been different. 4. côp° PC. 5 … 5. Ex conj. buddhe dharme tathā saṃghe PC. saṅs-rgyas chos daṅ dge-ḥdun-rnams

bhettuṃ na śakyate yasmāt tasmāt saṃgho 'bhidhīyate

iti *saṃghena sārdhaṃ* sahitaḥ parivṛto *viharati smêti* sambandhaḥ.

tatra saṃkhyā-mahattvam *ardhêty*-ādin' āha. abhidheyârthaḥ sugamaḥ. saṃkhyā-vacanaṃ tu śrāvaka-parivārāṇām ānantyāt saṃkhyeyâvadhāraṇârthaṃ, prabhūtârthasya samāsa-saṃkhyā-grahaṇâvismaraṇāt sukhâvabodhârtham, bahu-śravaṇa-grahaṇa-bhīruṇāṃ[1] śrotrâvadhānârthaṃ, atha vā parimāṇa-jñāpanârtham upāttaṃ.

guṇa-mahattvaṃ *sarvair* ity-ādin' āha. sarva evâtra pūjā-dakṣiṇā-gaṇa[2]-parikarṣ'ādy[3]-arhatayā *'rhantaḥ*. [4]*kṣīṇās* trayo[4] bhavâgrād ā saṃsāraṃ sravantîti kāma-bhavâvidy'*āsravā* yathāyogaṃ tat-pratipakṣânāsrava-śīl'ādi-skandha-lābhena yeṣāṃ te *kṣīṇ'āsravāḥ*. nirgataḥ kleśa-karma-janma-saṃkleś'ākhyaḥ kleśo yeṣāṃ te *niḥkleśāḥ*. yathāsaṃkhyaṃ samprāpta-śīla-samādhi-prajñā-vimukti-skandha-paripūribhir duścarita-tṛṣṇā-durdṛṣṭi-bhava-bandhanād vimuktyā[5] samyag-īryāpathâbhijñā-vikrīḍita-divy'ārya-vihāra-lābhair yathākramaṃ[6] svayaṃ tal[7] lokasya lokaś[8] ci(P. 5[b])ttaṃ ca vaśī-bhūtaṃ yeṣāṃ svayaṃ ca sarva-bandhana-vigama-svātantryād ye[9] vaśino bhūtāḥ te *vaśībhūtāḥ*. tṛṣṇā'vidyā-pakṣa-sarva-kleśôpakleśa-[Tib. 8[a]]prahāṇāt samādhi-samāpattayaś ceto-vimuktir, arhan-mārga-jñānaṃ prajñā-vimuktir iti kṛtvā tṛṣṇā'vidyā-pakṣāṇāṃ abhāvena yathākramaṃ rāga-virāgād avidyā-virāgāc cetaḥ-prajñā-vimuktiḥ. atas tal-lābhāt samāpatti-kleś'āvaraṇa-vimuktyā sarvathôbhaya-bhāga-vimuktāḥ *suvimukta-cittāḥ suvimukta-prjñāḥ*. śoka-paridev'ādi-bhayānām ātmânuvāda-parânuvāda-durgaty-ajīvikā[10]-daṇḍâśloka-maraṇa-bhayānāṃ[11] lābhâlābh'ādy-aṣṭa-lokadharm[12]ôpalepa-bhayasya svâdhigama-[13]paripanthībhūtâjñāna-saṃśaya-mithyā-jñāna-bhayānām câbhāvād yathākramaṃ duḥkha-bhaya-lokadharmâjñā[14]-n'āśaṅkā-vigamān nirbhayatven' *ājāneyāḥ*. traividy'āditva-viśiṣṭa-dharmâdhigama[15]-yogān mahā-pradhāna-bhāvena *mahā-nāgāḥ*. śīla-samādhi-prajñā-paripūryā *kṛtam* avaśya-kartavyaṃ sarva-duḥkha-pramokṣ'ādi *kṛtyam*, kṛtaṃ c' ānuṣaṃgikaṃ[16] kartavyaṃ svêcchā-pratibaddha-vṛtti-dhūtaguṇ'ādikaṃ karaṇīyaṃ

1. °ṇā PC. 2. guṇa C. 3. prak° C. 4 … 4. °ṇīstayo C, kṣīṇ'āśravo P. 5. °dhanāvimuktyā P, bhava-vanyad vim° (!) C. 6 om. Tib. 7. Ex conj. te PC. de. 8. °ka P, lokasya l° C. 9. °ntyād ye C, svātatrāde P. 10. °gati-j° PC. ḥtsho-ba-med-pa. 11. Vibhaṅga 379. Sikṣāsamuccaya 296,5 et seq. 12. 集異門足論第十八(正藏二六 442c). 13. °nthabh° P, °nthībh° C. 14. °rma-jñ° PC. mi-śes-pa. 15. °rmâvig° PC. 16. ānusaṃjñikam PC.

yaiḥ te *kṛta-kṛtyāḥ kṛta-karaṇiyāḥ*. duḥkh'ādy-ārya-satya-catuṣṭayâdhigamād yathāsvaṃ parijñeya-prahātavya-sākṣātkartavya-bhāvayitavyānām abhāvenâ*pahṛtāḥ* sarvathā 'panītāḥ skandha-kleśa[1]-pratijñôdyoga-[Tib. 8[b]] bhārā yaiḥ te *'pahṛta-bhārāḥ*. Bhagavataḥ paścād[2] *anuprāpto* hitâhita-prāpti-parihāra-lakṣaṇo dvividhaḥ *svakârtho* vidyā'vidyā'dhigama-prahāṇābhyāṃ yaiḥ te *'nuprāpta-svakârthāḥ*. *pari* samantād yathāsambhavam ārya-mārgeṇa *kṣīṇāni bhavena* saha puruṣa-saṃyojanāt pratigh'ādi-nava-*saṃyojanāni* yeṣāṃ te *parikṣīṇa-bhava-saṃyojanāḥ*. (P. 6[a]) *samyag* aviparītam. *ā* samantāj jñānam *ājñā*. tattvâvabodhas tayā. suṣṭhu *vimuktaṃ* sarva-bandhana-visaṃyuktaṃ *cittaṃ* yeṣāṃ te *samyag-ājñā-suvimukta-cittāḥ*. *sarvatra cetasi* navânupūrva-vihāra-samāpatti-lakṣaṇe svātantryād *vaśinaḥ*, te ca te *parama-pāramiṃ*[3] sva-gotra-prakarṣa-paryanta-gatiṃ *prāptāś* cêti *sarva-ceto-vaśi-parama-pāramitā-prāptāḥ*. atas tair evaṃbhūtair *bhikṣu-śatair* iti tṛtīyā'ntena sarva-sambandhaḥ kāryaḥ.

sarve 'rhantaḥ kutaḥ. kṣīṇ'āsravatvāt. kṣīṇ'āsravā niḥkleśatvāt. evaṃ yāvat samyag-ājñā-suvimukta-cittāḥ sarva-ceto-vaśi-parama-pāramitā-prāptatvāt. evaṃ pūrvapūrvasyôttarôttaraṃ kāraṇaṃ. ataḥ sarva-puruṣârtha-parisamāptatvān nâparaṃ viśeṣaṇaṃ vācyam ity eke.

hatâritvād *arhantaḥ*. prahīṇa-kleś'āvaraṇatvāt *kṣīṇ'āsravāḥ*. punar āsrava-kṣaya-prayās'ātmaka-kleśâbhāvān *niḥkleśāḥ*. tad evam ebhiḥ padair doṣâtyanta-prahāṇa-lakṣaṇaṃ guṇam abhidhāyêdānīṃ pratipakṣa-lakṣaṇaṃ [Tib. 9[a]] guṇaṃ *vaśībhūtair* ity-adin' āha. abhijñ'ādi-vaiśeṣika-guṇâbhinirhārābhyām aśaikṣa-śamatha[4]-vipaśyanābhyāṃ yogāt trailokyânugraha-kṣamatvena sattvârtha-dhuri niyuktā Bhagavatā[5] *vaśībhūtāḥ*. sarva-prakāra-tṛṣṇā-dṛṣṭi-bandhana-vimokṣād yathākramaṃ *suvimukta-cittāḥ suvimukta-prajñāḥ*. akuṭilam ṛjunā mārgeṇa yāvad-gamya-gamanād *ājāneyāḥ*. kleśa-saṃgrāma-vijayitvān *mahā-nāgāḥ*. punar-jetavyâbhāvāt *kṛta-kṛtyāḥ*. yukta-rūpa-kārya-sampādanāt *kṛta-karaṇīyāḥ*. paunarbhavika-duḥkhânupārjanād *apahṛta-bhārāḥ*. nirvāṇa-sākṣātkaraṇād *anuprāpta-svakârthāḥ*. bhava-hetu-samudghātāt *parikṣīṇa-bhava-saṃyojanāḥ*. darśana-bhāvanā-mārga-niṣṭhôtkarṣāt[6] *samyag-ā*(P. 6[b])*jñā-suvimukta-cittāḥ*. vaiśeṣi-

1. om. PC. ñon-moṅs-pa. 2. pañc° P. 3. °mi PC. 4. samartha P, natha C. 5. °yoktuṃ Bhagavato PC. bcom-ldan-ḥdas-kyis ṅes-par sbyar-ba. 6. °tkārṣ° P, miṣṭok° C.

kâbhijñ'ādi-guṇa-vaśitva-sva-gotrôtkarṣa-gamanāt *sarva-ceto-vaśi-parama-pāramitā* iti tathâiva sambandhaḥ. pūrva-pūrvasyôttarôttaraṃ kāraṇaṃ. viśeṣaṇa-niṣṭhā'bhidhāne ca na[1] punar viśeṣaṇaṃ vācyaṃ. ato nâparyavasāna-doṣa iti Vārttikakāraḥ.

dharmadharâgratvād yathôkta-saṃkhyā'ntargato[2] 'pi nâivaṃ-guṇa-yukta ity āha *ekêty*-ādi. nityasya kārya-kāraṇa-lakṣaṇa-[3]vācya-vācaka[3]-bhāvânupapatteḥ śubhâśubha-vāsanābhiḥ pūrṇo 'nityaḥ[4]. tad-[Tib. 9[b]]anurūpāṃ gatiṃ[5] lāti gṛhṇātîti nairukta-vidhānāt[6] prabandhatayâi*ka-pudgalaḥ*. *yad-uta*-śabdo nipāta upadarśana-paraḥ. ākāṃkṣit'āyur bhavato ity *āyuṣmān* hita-sukha-pūjā-vācakaḥ. sarv'Āgama-dhāraṇa-buddhôpasthānena prāpta-harṣatvād *Ānandaḥ*.

tad uktaṃ : eṣa[7] āyuṣmān ārya'*Ānando* deśanā-kāle srotaāpannatvena yathôkta-guṇa-vaikalyād enam *ekaṃ pudgalaṃ sthāpayitvā* parityajyêti.

parisamāpta-kāryatvena sva-hitâiṣitayā tathāgatâdhiṣṭhānena sarva-sampatteś ca

pañc'ādīnava-[I-V] vaikaly[VI]ârati-rāg'ādi-ghaṭṭitaḥ[8] [VII]
lābh'ādi-tṛṣṇā[VIII]-priyatā'nukampa[IX,X]-guru-gauravaiḥ[XI] ¦
kautūhalād viśeṣârtham[XII] āpattyā[XIII] ratna-kāraṇāt[XIV]
caity'ādi-vandanârthaṃ[XV] ca bhikṣuś carati cārikām ¦

iti pañcadaśa-cārikā-karaṇa-vaikalyāt svayaṃ na kvacid gacchanti. kevalaṃ kṛtajñatā-dharma-gaurav'ādibhir Bhagavato 'ntike sadā viharantîti nijatvāt sêyaṃ mahā-śrāvaka-parṣad uktā.

[9]gabhīrâmita-sūtrânta-ratna-śravaṇa-tṛṣṇayā
lokadhātuṣv ananteṣu bhramanti kṛtino yataḥ ¦
tad-yānā-bhāṣaṇād eva bahavas te samāgatāḥ
tenâiva câtra sūtreṣu na paṭhyante jin'ātmajāḥ ¦¦

ity eke.

pada-parama-vistara-ruci-sattvânugrahârthaṃ deśit' ārya-Śatasahasrikā[10]. (P.7[a]) sarvârtha-saṃgraheṇa madhya-ruci-vipañcitajña-sattvânukampay' ārya-Pañcaviṃśatisahasrikā deśitā. tasyāś ca sarvârthôpasaṃhārenôdghaṭitajña-saṃ-

1. om. P. 2. °ntag° P. 3. vāsya-vāsaka PC. 4. n° P. 5. nâtigṛhṇ° PC. 6. niruktâv° C, niruktâbhidh° P. 7. es' P. 8. ghaṭutaḥ or -dyaṭutaḥ P, °gâdhighyaṇḍitaḥ or °gâdhiḍhyaṇḍitaḥ C. ādi-ghattitaḥ=yid mi bde ḥthab. āji-gh°? 9. gambh° .C 10. kāyāḥ PC. ḥphags pa stoṅ phrag brgya-pa bstan-to.

kṣipta-ruci-sattva-hitôdayen' āryÂṣṭasahasrikā [Tib. 10a] bhāṣitêti. atas tad-anusāreṇa dṛṣṭadharma-saṃkṣipta-rucir[1] bhikṣu-bhikṣuṇy-upāsakôpāsikā-parṣat tathā śuddhâdhyāśayinaḥ s'ābhoga-nimitta-vihāriṇo 'nābhoga-nimitta-vihāriṇo niyata-caryā-pratipannāḥ samyag-ekajātipratibaddhāś cêty evam aprameya-mahā-bodhisattva-parṣad api jñeyêty apare.

tathā c' āh' ācārya-Dignāgaḥ :

ittham Aṣṭasahasrī 'yam anyūnā 'rthair yathôditaiḥ.
grantha-saṃkṣepa iṣṭo 'tra. ta evârthā yathôditāḥ ||[2] iti.

tathā tad-anusāreṇâiva manda-bhāgyānāṃ parivār'ādy-abhāve daurmanasya-nivṛtty-artham alpêcchatā'nurāgârthaṃ ca svayaṃ Bhagavān dharm'āsanaṃ prajñapya samāhitair evâvagamyam idaṃ sūtra-ratnam iti darśayan vajra-paryaṅkenâtighaṭitatv'ādi[3]-doṣa-rahitena ṛjunā kāyenôpaviśya dharma-cakra-mudrā-bandha-pūrvakaṃ nāsā'gra-dṛṣṭi-nyāsād ekâgrām abhimukhī-smṛtiṃ vidhāya sarva-samādhi-saṃgrahāt samādhirājaṃ nāma samādhiṃ samāpadyôtthitaḥ. tato maitrī-karuṇā-nayanābhyām imaṃ lokaṃ duḥkh'ārtam abhisamīkṣya mṛdu-madhyâdhimātra-bhedena yathā-bhavyatayā ca sarvatragā buddhatva-paryavasāna-phalā deśanêyam iti vineya-vargaṃ bodhayan yathāyogam aṅga-pratyaṅgebhyaḥ sarva-roma-kūpebhyaḥ prakṛti-prabhāyāś ca [Tib. 10b] ṣaṣṭi-ṣaṣṭi-raśmi-koṭiniyutaśatasahasra-nirmāṇena daśasu dikṣu Gaṅgā-nadī-vālukôpamān[4] loka-dhātūn avabhāsya sarva-sattvāṃś cânuttarāyāṃ[5] samyaksambodhau niyatān kṛtvā jihvêndri(P. 7b)yeṇêmāṃ trisāhasra-mahāsāhasra-lokadhātūn vyāpya tasmāt [6]sphāritâneka-raśmi-samūheṣu padma-garbha-tathāgatâdhiṣṭhāna-pūrvakaṃ ṣaṭ-pāramitā-pratisaṃyukta-dharma-deśanayā pūrvavat sattvârtha-karaṇāt tad-arthi-jana-saṃnipātāya Mātṛ-deśanā-nimittam avyāhataṃ darśitavān.—[7]

tad-anu tathâiva parṣac-chārady'ādi-sarva-bhaya-vigamāt siṃhavijṛmbhitaṃ nāma samādhiṃ samāpadya aśuddhe sthāne saṃvṛti-paramârtha-satya-vibhāgâkuśale[8] ca śrotari kathanīyā Jinajananī 'ti dharma-bhāṇakān[9] avabodhayaṃs[10] tādrsam ṛddhy-abhisamskāram abhisaṃskṛtavān yenâṣṭādaśa-mahā-nimitta[11]-

1. °ci C, °cibhir P. 2. 佛母般若波羅蜜多圓集要義論 (正藏二五. 912c) 第七頌. 3. °nâtitaṭ° P. 4. °māl (for °māṃl with the correct Saṃdhi) P. 5. °ra C. 6. sphăr° P. 7. om. C. 8. °gāk° C. 9. bhānak° PC. 10. bodh° P. 11. Eighteen varieties of earthquakes. See 大般若波羅蜜多經第一 (正藏五 2b).

pūrvakaṃ tathâiva sarva-lokadhātu-saṃgṛhītâṣṭâkṣaṇa[1]-vināśāt sthāna-pariśodhanena tatra te sattvā deva-manuṣya-sabhāgatāyām upapadya jāti-smarāḥ prīti-prāmodyena sva-sva-buddha-kṣetreṣûpasaṃkraman'ādi-pūrvakaṃ buddhān bhagavato namanti sma. sarve ca sattvā vyapagata-cakṣur-ādi-vaikalya-doṣā daśa-kuśala-karma-patha-sevinaś catur-brahmavihāra[2]-niratās tṛtīya-dhyāna-samāpannā iva sukha-lābhino Jinajananī-śravaṇa-yogyā bhūtvâivaṃrūpayā prajñayā samanvāgatā bhavanti sma. yad evam udānam udānayanti sma.

[3]sādhu dānaṃ,[3] sādhu damaḥ, sādhu śamaḥ 3.[4] [Tib. 11a] sādhu saṃyamaḥ,[5] sādhu cīrṇo brahmacarya[6]-vāsaḥ 4.[4] sādhu prāṇi-bhūteṣv avihiṃsêti 5.[4]—2.[7]

iti[8] dvividhaṃ samādhi-prātihāryaṃ.

tad-anu Bhagavān prāpta-samasta-jñey'ādhipatyenêyaṃ Prajñāpāramitā deśayituṃ śakyata iti kathayan vineyānām ādarôtpādanāya pūrvavat sarva-lokadhātūn abhibhūya prabhā[9]-varṇa-śrī-tejobhir yathākramaṃ śobhana[10]-bhāsana[11]-tapana-virocanam sarva-parvatān abhibhūya Sumeru-parvata-rāja iva kṛtavān.—1[12].

tathâiva īdṛ(P. 8a)śair evêyaṃ boddhuṃ deśayituṃ ca śakyate na mādṛśair iti yatnaṃ na kuryur vineyāḥ. tato manuṣyā eva sarvaṃ sampādayitum alam ity utsāha-saṃjananârtham etal-lokadhātu-sattv'ātmabhāva-samānam ātmabhāvaṃ prākṛtam upadarśitavān.

tato jāta-prasādâtiśayair deva-manuṣyair bhūtârtha-bhāvanā'bhyāsāt kālântareṇêdṛśam eva dharmâdhigamaṃ paśyadbhir Bhagavān puṣp'ādibhiḥ pūjitaḥ. yathā deyāḥ paribhujyante tathā su-pariṇāmita[13]-vastu-paribhogāc citta-prasādena puṇyâbhivṛddhau praśuci[14]-kāy'āditayā jñāna-sambhāro vineyānāṃ sukhenôtpadyata iti anugrahârthaṃ, tāni ca puṣp'ādīni tri-sāhasra-mahāsāhasra-lokadhātu-pramāṇa-sarvâlaṃkāra-śobhana-kūṭāgāra-rūpeṇâital-lokadhātor atīva-śobh'ākāreṇa [Tib. 11b] sva-mūrdhni [15]Bhagavatā 'dhiṣṭhitāni. tathā ca tāny adhiṣṭhāya[15]-

1. See Mahāvyutpatti 120. 長阿含第九 (正藏一 55c). 2. See s.v. in the Pāli Text Society's Pāli Engl. dict. 長阿第八 (正藏一 50c). 3 ... 3. om. PC. sbyin-pa ni legs-paḥo. 4. om. C. 5. om. P. 6. °ryā C. 7. om. PC. 8. om. PC. ses-bya-ba. 9. °bhava P. 10. Ex conj. sthāna PC. mdses-śiṅ. 11. °sa C. I2. om. C. 13. °ṇām° 14. pramraṣṭha for pramṛṣṭa C. 15 ... 15. °vato 'dhiṣṭhānena. tathā ca tāny adhiṣṭhāya C. The phrase tathā ca tāny is not rendered in Tib. bcom-ldan-ḥdas-kyi byin-gyis brḷabs-kyis ... byin-gyis brlabs-nab.

akṣapitâhaṃmāna-vāsanānām ekâbhilakṣya-dharma-deśanāyāṃ daurmanasy'ādinā samyak-pratipatti-vaikalyam iti pūrvavat sarva-lokadhātu-stha-sattvānāṃ arataḥ sarvathôdgrahaṇ'ādy-arthaṃ, tathā sarva-sattva-samatā-pravṛttāv apy uttaratra yathā-bhavyatayā cira-kṣipr'ādi-bhedena keṣāṃcid adhigame[1] vyākaraṇ'ādāv anunay'ādy-adhyāropa-pūrvakaṃ nâsmāsu cittânyathātvaṃ kāryam iti pradarśanârthaṃ sarv'ākāra-dharma-deśanā-paraṃ samam ātmabhāvaṃ darśitavān[2] sugata-rājaḥ.—2[3]. iti dvividham ṛddhi-prātihāryaṃ.

tad-anu saṃkliṣṭa-lokadhātûtpādāt sambhavat-prajñ'ādi-prakarṣatvāc ca sarva-buddhair na samāno 'yaṃ Bhagavān iti sarv'ākāra-jagad-artha-karaṇāya manda-dhī-jan'āśaṅkām apākurvan, samāna-prasthāna-sambhāra-paripūrṇa-bodhisattvānāṃ prati-buddha-kṣetram anuttara-samyaksambodhi-sambhavāt sa(P. 8[b])rva-buddhaiḥ saha

sambhāra-dharma-kāyābhyāṃ jagataś cârtha-caryayā
samatā sarva-buddhānām, n'āyur-jāti-pramāṇata .

ity ātmanas tulyatāṃ kathayaṃs, tathā nānā-lokadhātûtpanna-kṛta-praṇidhāṇa-sva-vineya-bodhisattvānām aviparīta-samasta-pravacana-ratna-sūtra-deśanayā[4] sambhāra-paripūraṇ'ādy-upadeśanârthaṃ tathā smitam akarod Bhagavān yenânyonyaṃ [Tib. 12[a]] sarva-lokadhātu-stha-sattvāḥ sarvathônmūlitâtulyatva-saṃśaya-bījāḥ sa-parṣat-samūhān itarêtara-lokadhātavīya-buddhān bhagavataḥ samupalakṣya[5] tulyatāṃ pratipannāḥ.—1[6].

tathā mahā'vabhās'ādi-nimittôpalambha-pūrvakaṃ gurv-āyattatayā na sahasā gamanaṃ yuktam iti tad-arthaṃ daśa-dig-lokadhātavîya-jin'ātmajāḥ tān[7] sva-sva-tathāgatān upasaṃkramya pādâbhivandana-puraḥsarā eva bhagavan[8] kasyâyam anubhāva iti praśnasya visarjanânantaraṃ[9] praśaṃsā-vākya-śravaṇena vidita-svâdhipati-bhadr'āśayās tādṛgvidha-saparivāra-bhagavad-darśan'ādy-arthaṃ gamiṣyāmo vayaṃ bhagavan[10] ity ārocya gṛhīta-svâdhipati-dharma-gaurava-preṣita-pūjā'rtha-nānā-ratna-padma-vārtā-saṃdeśâlp'ābādhat'ādi-paripṛcchā-vacanāḥ pañca-kaṣāyôtsadatvād asya lokadhātor apramāda-vihāriṇo bhaviṣyathêty anuśāsanīṃ pratigṛhyântarāla-varti-buddhānāṃ pūjām abhinivartayanto 'pari-

1. °ma P. 2. pradarś° C. 3. om PC. 4. °nāyā (for °nāyāṃ ?) P. 5. °lasya C, samupa (without lakṣya) P. 6. om. PC. 7. om. P & Tib. 8. °rā evâikabhāvan P. 9. °rjanântaraṃ PC. lan-gyi rjes-thogs la. 10. °vanta PC.

mita-parivārāḥ samāgamyânuṣṭhita-pāda-vandanā-pūrvaka-pūjā-prasarāḥ svasvasthānībhūya kathita-svasva-tathāgata-vārtā-vacanāḥ padmāni niryātitavantaḥ.—2[1]. iti dvividhaṃ dharmâvabhāsana-prātihāryaṃ.

tad-anu Bhagavāṃs [Tib. 12[b]] tāni padmāny apariśuddha-loka-dhātûtpāde 'pi tad-doṣânupalepa-jñāpanāya saddharma-pūjā'rthaṃ (P. 9[a]) prahitānîti kṛtvā svasva-dikṣu prakṣipya teṣu ca padmeṣu tathāgatâdhiṣṭhāna-pūrvakaṃ[2]Jina-jananī-deśanayā 'nuttara-samyak-sambodhau sarva-sattvān niyatīkartuṃ saddharma-pūjāyām upanāmya samāgata-yathā-bhavya-mahā-bodhisattv'ādi-saṃnipātam avagamy' ādi-madhyânta-kalyāṇatv'ādi-yuktāṃ Prajñāpāramitāṃ deśitavān.[3]

iti tri-nidānaṃ pratipattavyaṃ. atra tûdghaṭitajña-saṃkṣipta-ruci-sattvânugraha-deśanā'dhikārān nôktam.

tad uktaṃ. yadā Bhagavān Rājagṛhe [4]mahā-nagare[4] Gṛdhrakūṭe parvate yathôkta-parṣadā parivṛto dharmaṃ deśayan vijahāra. tadā Bhagavataḥ sakāśāt tatraîva sthāne tayā parṣadā sârdham evaṃ mayā sūtra-ratnaṃ śrutam iti.

sarvair apy etair loka-vyavahārânuvartanāt saṃkīrtita-deś'ādibhiḥ saṃgītikāreṇ' ātma-prāmāṇya-pratipādanād vineyānāṃ s'ādara-śravaṇa-cintan'ādikam uktam.

tathā c' āh' ācārya-Dignāgaḥ :

śraddhāvatāṃ pravṛtty-aṅgaṃ śāstā parṣac ca sākṣiṇī
deśa-kālau ca nirdiṣṭau sva-prāmāṇya-prasiddhaye ǀ
saṃgītikartrā[5]. loke hi deśa-[6]kālādi-lakṣitaṃ[6]
sa-sākṣikaṃ [7]vadana-vaktā[7] prāmāṇyaṃ adhigacchati ǁ[8] iti.

tatra

[Tib. 13[a]] prayojanaṃ[I] sa-piṇḍârthaṃ[II] padârthaḥ[III] s'ānusaṃdhikaḥ[IV]
sa-codya-parihāraś[V] ca vācyaḥ sūtrârtha-vādibhiḥ ǁ

iti pañcabhir ākāraiḥ sūtraṃ vyākhyātavyam iti Vyākhyāyuktau[9] nirṇītaṃ ity abhihitam eva prayojanaṃ.

ataḥ śrotṛ-jana[10]-sukha-pratipattaye kṛta-vibhāgârthasya ca śāstrasya sukaraṃ vyākhyātṝṇāṃ vyākhyānam iti samāsa-nirdeśena piṇḍârthas tāvad abhid-

1. om. PC. 2. °ka- P. 3. For passages delineated in pp. 12[10]–15[9] cf. 大般若波羅蜜多經 (正藏五 2 et seq.) 4 … 4. om P. 5. °rtā PC. contra metrum. 6. kālôpalakṣ° P. 7 … 7. Sic PC. tshig smra-ba-yi smra-po. Qu. vaco-vaktā ? 8. Third & fourth stanzas of the book quoted bafore P 12 note 2. 9. mdo-ḥgrel vol. si No. 7. 10. om. P.

hīyate. tatra buddhatvârthino bodhisattvasya cittôpād'ādi-sarv'ākāra-parijñān'ādau phala-nirdeśena sarv'ākārajñatā kathitā. (P. 9[b]) sā na vinā śrāvaka-mārg'ādi-parijñānenêti tad-anu mārgajñatā. sā 'pi na sarva-vastu-parijñānam antareṇêti tad-anantaraṃ sarvajñatā. tataḥ sarvathâivaṃ prāpta-tri-sarvajñatā-vaśitvârthaṃ punaḥ sarv'ākāra-mārga-vastu-jñāna-prakāra-saṃgraheṇa tri-sarvajñatā-bhāvanayā 'dhigamya sarv'ākārâbhisambodhaṃ viśeṣa-mārgeṇa prakarṣa-paryantâdhigama-lābhān mūrdhâbhisamayam āsādya vyasta[1]-samasta-bhedena vibhāvitān arthān praguṇīkṛtya niścayāya sākṣāt karotîti viditvā 'nupūrvâbhisamayaṃ punar api sv-abhyastīkaraṇāya vibhāvitâikakṣaṇâbhisambodhânantaraṃ dvitīye kṣaṇe dharmakāyâbhisambodhaṃ samyag adhigacchatîti samāsato 'ṣṭâbhisamayaḥ Prajñāpāramitāyāṃ piṇḍârthaḥ.

tathā côktaṃ :

Prajñāpāramitā 'ṣṭābhiḥ padârthaiḥ samudīritā.
sarv'ākārajñatā[I] [Tib. 13[b]] mārgajñatā[II] sarvajñatā[III] tataḥ (3)
sarv'ākārâbhisambodho[IV] mūrdhaprāpto[V] 'nupūrvikaḥ[VI]
ekakṣaṇâbhisambodho[VII] dharmakāyaś[VIII] ca te 'ṣṭadhā || iti. (4)

samāsa-nirdiṣṭasya vyāsataś c' ākhyānāt sv-ākhyātatvam iti punar api vyāsataḥ piṇḍârtho 'bhidhīyate. tatra samyaksambodhim adhigantu-kāmen' ādau śūnyatā-karuṇā-garbhaṃ bodhicittaṃ praṇidhi-prasthāna-svabhāvaṃ dvividham utpādya cittôtpāda-tad-ākṣipta-dharma-niṣpattaye samprāpta-guṇa-paripālanârthenâbhivṛddhy-arthaṃ pratipatty-ādiṣv avavāda-grahaṇânantaraṃ śrut'ādi-prakarṣa-prāpta-mokṣabhāgīya-śraddh'ādi-lakṣaṇa-kuśala-mūlād ūrdhvaṃ catuḥ-satya-prativedhânukūlaṃ[2] caturvidha-nirvedhabhāgīyaṃ laukikaṃ bhāvanāmayaṃ niścitya pratipattimato yathôkta-nirvedhabhāgīyam anyad api darśana-mārg'ādikam iti pratipatte(P. 10[a])r[3] ādhāreṇa dharma-dhātu-svabhāvenâiva bodhisattvena sarva-dharm'ālambana-pūrvakaṃ sarva-sattvâgratā-citta-mahattvaṃ prahāṇa-mahattvam adhigama-mahattvaṃ câdhikṛtya pratipattiḥ pravartata ity abhilakṣya-sthānīyas[4] trividhaḥ samuddeśo dhyeyaḥ. tad-anu tat-prāptaye tri-sarvajñatā-viṣaye sāmānyena śukla-dharmâdhiṣṭhānā sarv'ākārâbhisambodh'ādau caturvidhe 'bhisamaye pratyabhisamayaṃ[5] ṣaṭ-pāramitā'dhiṣṭānā ca kriyā prati-

1. sta P, vyama C. 2. °laṃ ca C. 3. °ttir PC, cf. the following stanza and P 33[a]. 4. °yaṃ C, °ya P. 5. °yan PC. mṅon-par rtogs-par re-la.

pattir ity evaṃ yathāvat prayoga-darśana-bhāvanā-viśeṣa-[Tib. 14[a]]mārga-svabhāvānāṃ saṃnāh'ādi-pratipattīnāṃ madhye vīrya-rūpatayā prathamataḥ saṃnāha-pratipattyā saṃnahya prasthāna-pratipattyā samasta-mahāyāna-dharmâbhirohaṇa-pūrvakaṃ sambhāra-pratipattyā sambhṛta-sambhāreṇa niryāṇa-pratipattir adhigantavyêty evaṃ buddhatv'āvāhaka-dharmâdhigamânukrameṇa prakāśanāt tathāgatānām iti prathama-parivarte saṃgṛhītā sarv'ākārajñatā.

tathā côktaṃ :

cittôtpādo[I] 'vavādaś[II] ca nirvedhâṅgaṃ caturvidham[III]
ādhāraḥ pratipatteś ca dharmadhātu-svabhāvakaḥ[IV] (5)
ālambanaṃ[V] samuddeśaḥ[VI] saṃnāha[VII]-prasthiti[VIII]-kriye
sambhārāś[IX] ca sa-niryāṇāḥ[X] sarv'ākārajñatā muneḥ iti. (6)

tad-anu sarv'ākārajñatā'dhigamo na vinā[1] sarva-[2]mārga-parijñānenêti[2] mārgajñatāṃ darśayituṃ sva[3]-prakṛti-prabhābhir dev'ādīnāṃ[4] vaipākika-prabhāyā malinīkaraṇena lokapālatv'ādy-abhimāna-nirākaraṇād vakrôktyā nihata-māna-saṃtāna eva pudgalo 'dhigame 'syā bhavya ity ādhāra-kathanânantaraṃ viṣaya-pratiniyam'ādikam abhidhāya mārgajñatā'dhikāre sarva-mārgāḥ paripūrayitavyā iti śrāvaka-pratyekabuddha-mārga-pratipādana-pūrvakam aihalaukik'ādi-guṇair upeto mahā'nuśaṃso bodhisa(P. 10[b])ttvānāṃ darśana-mārgo Bhagavatā 'bhihitaḥ. tato 'nantaraṃ bhāvanā-mārgâbhidhāne[5] sati [6]sv-alpa[6]-vaktavyatvena phala-nimnatvena ca vineya-pravṛttes tasya kāritram ādau nirdiśya s'āsravânāsrava-rūpeṇa [Tib. 14[b]] dvividho bhāvanā-mārga ity adhimukti-pariṇāmanā'numodanā-manaskāra[7]-bhedena trividha-śāsrava-bhāvanā-mārga-madhye kāñcana-piṇḍam iva dhātubhyaḥ puṇyam abhisaṃskarotîty ādāv adhimukti-manaskāram uktvā tad-bhāvaka-bodhisattvôtsāhanāyâivam-adhimukter buddh'ādibhiḥ stuty-ādayaḥ kriyanta ity uttarôttarâbhinandana-rūpāḥ stuta-stobhita-śaṃsitāḥ kathitāḥ. tad-anu sa[8] samyak-sambodhes tat puṇyam upakaraṇīkaroti suvarṇakāra iv' ābharaṇam iti pariṇāmanā-manaskāra[9]-pūrvakaṃ sva-para-puṇya-kriyā-samatā-pratilābhârtham anumodanā-manaskāram abhidhāya prayoga-viśuddhi-bhedena dvividho 'nāsravo bhāvanā-mārga iti prathamam abhinirhāra-lakṣaṇaṃ pratipādya dvitīyo

1. before na PC! cf. P 51[a]. 2 ... 2. mārgâdhigamenêti PC. Cf. 132,[1]. lam ... yoṅs-su śes-pa. 3. de-bṣin-gśegs-paḥi raṅ-ṣiṅ-rgyi = tathāgata-sva. 4. °vānāṃ P. 5. lam brjod-par bya-ba = mārgâbhidhyeye. 6 ... 6. ñuṅ-ba = alpa. 7. om. PC. yid-la byed-pa. 8. om. PC. de. 9. saṃsk° P.

'tyanta-viśuddhi-lakṣaṇo deśitaḥ. iti dvitīya-parivartam ārabhya yāvad aṣṭama-parivarte ya evam asya bodhisattvasya Bhagavann avabodha iyam asya prajñā-pāramitā. Bhagavān āha: atyanta-viśuddhatvāt Subhūta ity etat-paryantenôktā bodhisattvānāṃ mārgajñatā.

tathā côktaṃ:

dhyāmīkaraṇat'ādīni[I] śiṣya-khaḍga-pathau[II, III] ca yau
mahā'nuśaṃso dṛṅ-mārga[IV] aihik'āmutrikair guṇaiḥ. (7)
kāritram[V] adhimuktiś[VI] ca stuta-stobhita-śaṃsitāḥ[VII]
pariṇāme[VIII] 'numode[IX] ca manaskārāv anuttamau || (8)
nirhāraḥ[X] śuddhir atyantam[XI] ity ayaṃ bhāvanā-pathaḥ
vijñānāṃ bodhisattvānām iti mārgajñatôditā || iti. (9)

[Tib. 15[a]] tataḥ sarva-vastu-parijñānaṃ vinā na mārga[1]-parijñānaṃ samyag iti sarvajñatāṃ darśayituṃ prajñayā saṃsār'ādīnava-darśanena kṛpayā ca sa-(P. 11[a])ttvârtha-karaṇa-pāratantryeṇa bodhisattvānāṃ bhava-śamânavasthānād vyatireka-nirdeśena naîvaṃ śrāvaka-pratyekabuddhānām iti nirdeśa-pūrvakaṃ tat-samarthanârtham evânvaya-vyatirekatayā nimittânimitta-grahaṇāj Jina-jananyā nirdiṣṭa-dūrêtara-bhāvenôpalambhânupalambhābhyāṃ vipakṣa-pratipakṣau nirdiśya tayor vibhāvanāyāṃ punar anvaya-mukhenaîva bodhisattvānāṃ prayoga-kathanād anantaraṃ tat-samatā-pratipādana-pūrvako dhyeyo darśana-mārgo 'bhihitaḥ. ity aṣṭama-parivarte āyuṣmān Subhūtir āhêty ārabhya yāvan navama[2]-parivarte nâpi kasyacid dharmasya pravartanaṃ vā nivartanaṃ vā. evam iyaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitêty etat-paryantenôktā śrāvaka-pratyekabuddhānāṃ sarvajñatā.

tathā côktaṃ:

prajñayā na bhave sthānaṃ, kṛpayā na śame sthitiḥ,
anupāyena dūratvam upāyenâvidūratā.[3] || (10)
vipakṣa-pratipakṣau ca, prayogaḥ, samatā 'sya ca
dṛṅ-mārgaḥ śrāvak'ādīnām iti sarvajñatêṣyate || iti. (11)

tad-anu parijñāta-tri-sarvajñatā-vaśitvârthaṃ punaḥ sarv'ākāra-mārga[4]-vastu-jñāna-prakāra-saṃgraheṇa tri-sarvajñatāṃ [Tib. 15[b]] bhāvayatîti sarv'ākā-

1. mārgajñatā PC. lam. 2. °va PC. 3. °na vid° C.—P writes ndu (and in the former Pāda iṭa) for dū! 4. mārga supplied from Tib. cf. P 9[b] & 124[a].

râbhisambodhaṃ darśayitum ākārā viśiṣṭa-prayogair bhāvayitavyā yathāsaṃkhyaṃ guṇa-doṣ'ādāna-tyāgena lakṣaṇa-jñāna-pūrvakam utpanna-mokṣabhāgīya-kuśala-mūlenêty ākār'ādīn nirdiśya vivardhita-mokṣabhāgīyasyôtsāhino nirvedhabhāgīy'ādy-adhigama-dvāreṇa prāpta-śaikṣâvaivartika-bodhisattva-gaṇa-dharmasya buddhatva-nimitta-saṃsāra-nirvāṇa-samatā-bhāvanā-pūrvakaṃ niṣpādita-sva-buddha-kṣetra-viśuddhāv upāya-kauśalena yathā-bhavyatayā 'nābhogād buddha-kṛtyaṃ pravartata iti nirvedhabhāgīy'ādayo deśitaḥ. iti navama-parivarte (P. 11[b]) evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat. mahā-pāramitêyam ity ārabhya yāvad viṃśatitama-parivarte te te bodhisattvā asaṃhāryāḥ sa-deva-mānuṣâsureṇa lokenêty etat-paryantenôkto buddh'ādīnāṃ yathāsambhavaṃ sarv'ākārâbhisambodhaḥ.

tathā côktaṃ:

ākārāḥ[I] sa-prayogāś[II] ca guṇā[III] doṣāḥ[IV] sa-lakṣaṇāḥ[V]
mokṣa[VI]-nirvedha[VII]-bhāgīye 'śaikṣo 'vaivartiko gaṇaḥ[VIII] || (12)
samatā[IX] bhava-śāntyoś ca kṣetra-śuddhir[X] anuttarā
sarv'ākārâbhisambodha eṣa sôpāya-kauśalaḥ || iti. (13)

tad-anantaraṃ prāpta-sarv'ākārâbhisambodhasya viśeṣa-mārgeṇa prakarṣa-paryanto 'dhigama iti mūrdhâbhisamayaṃ darśayituṃ yathāsaṃkhyam ūṣm'ādi-[Tib. 16[a]] caturvidha-nirvedhabhāgīya-svabhāva-liṅga-vivṛddhi-nirūḍhi[1]-citta-saṃsthiti-pratipādana-pūrvakaṃ pravṛtti-nivṛtti-pakṣâdhiṣṭhānau dravya-prajñapti-sat-puruṣâdhiṣṭhānau ca yathākramaṃ dvau[2] dvau grāhya-grāhaka-vikalpāv iti praheyatayā caturvidhaṃ[3] vipakṣaṃ tat-prahāṇâvasthā-viśeṣaṃ côpādeyatayā caturvidhaṃ pratipakṣaṃ pratyekaṃ darśana-bhāvanā-mārge nirdiśya buddhatva-prāpter avyavadhānen' ānantarya-samādhir ubhaya-saty'āśritôpāya-kauśalena nirākaraṇīya-vipratipattyā saha deśitaḥ. iti[4] viṃśatitama-parivarte saced[5] bodhisattvo mahāsattvaḥ svapnântara-gato 'pîty ārabhya yāvad ekônatriṃśattama-parivarte kuśalâkuśala-dharmâparimāṇatayā prajñāpāramitā'parimāṇatā 'nugantavyêty etat-paryantena sakāraṇenôkto mūrdhâbhisamayaḥ.

tathā côktaṃ:

1. niruddhi P. brtan-pa. nirūḍhi from nis-ūh not from ni-ruh. 2. om. P. 3. °dha- PC. 4. °śitêti P. 5. °cet *punaḥ Subhūte* Ed.

liṅgam[1] tasya vivṛddhiś[II] ca nirūḍhiś[III] citta-saṃsthitiḥ[IV]
caturdhā ca vikalpasya[V] pratipakṣaś[VI] caturvidhaḥ ‖ (14)
pratyekaṃ darśan'ākhye ca bhāvan'ākhye ca vartmani
ānantarya-samādhiś[VII] ca sa(P. 12ª)ha vipratipattibhiḥ[VIII] ‖ (15)
mūrdhâbhisamayaḥ. iti.[1]

tad-anu prāpta-mūrdhâbhisamayo vyasta-samastatvenâdhigatān arthān anupūrvīkṛtya sthirīkaraṇāya vibhāvayatîti sarva-dharma-saṃgrāhaka-dān'ādi-trayodaśa-prakāratayâikônatriṃśattama-parivarte siṃha-nāda-nadanatayā prajñāpāramitā-nadanatā 'nugantavyêty ekenâiva padena sakāraṇenôkto 'nupūrvâbhisamayaḥ.

tathā côktaṃ :

[Tib. 16ᵇ] tredhā[2] daśadhā c' ānupūrvikaḥ. iti.

tad-anantaraṃ vibhāvitânupūrvâbhisamayasya svabhyastīkaraṇāya teṣām evâdhigatānāṃ dharmāṇāṃ avipākânāsrava-sarva-dharmâika-kṣaṇa-lakṣaṇ'ādi-caturvidha-bhedānām[3] ekenâiva kṣaṇenâbhimukhīkaraṇam iti tatrâiva parivarte sarva-dharmâkopyatayā prajñāpāramitā'kopyatā 'nugantavyêty ekenâiva padena sakāraṇenâikakṣaṇâbhisambodho deśitaḥ.

tathā côktaṃ :

ekakṣaṇâbhisambodho lakṣaṇena caturvidhaḥ ‖ iti. (16)

tad-anu vibhāvitâikakṣaṇâbhisambodhasya dvitīye kṣaṇe dharmakāyâbhisambodha iti trividham anantarâbhisambodhaṃ bodhisattvānāṃ nirdiśya pariśiṣṭa-kāya-trayam tathya-saṃvṛtyā pratibhāsamānaṃ paramârthato dharmatā-rūpaṃ yathā'dhimokṣa-prabhāvitaṃ buddha-bodhisattva-śrāvak'ādi-gocaraṃ vyavasthāpitam iti kathanāya

viviktâvyatirekitvaṃ vivekasya yato matam |

iti nyāyāt tad-avyatireke 'pi pṛthag lokôttareṇa mārgeṇa prāpyate na tu kriyata ity akṛtrimârthena [4]māyôpamâdvaya-jñāna-sarva-dharma-pratipattyā[4] 'dhigataḥ svābhāvikaḥ kāya iti tat-kathana-pūrvakam avaśyam [5]evâbhyupagantavyo yogi-saṃvṛtyā viśiṣṭârtha-pratibhāsa-janana-dvāreṇ' āśaya-parāvṛttyā parāvṛttā

1. °mayêti P, °maya iti C. 2. tridhā C. 3. bhedād PC. 4 ... 4. °pama-vijñānamaya-sarv° PC. chos thams-cad sgyu-ma ltar gñis-su med-par rtogs-paḥi ye-śes-kyi. 5. (bhyup°)... 5. om. C.

dharma-deśan'ādy-artha-kriyā-kāriṇo 'dvayāś citta-caittāḥ sarv'ākārās tathāgatānāṃ eva[5] gocaro (P. 12ᵇ) jñāna-sambhāra-jaḥ sa-vyāpāro dharma-kāya ity abhidhānânantaraṃ nānā-sūtra-ratna-śravaṇâbhilāṣibhir daśa-bhūmi-praviṣṭa-[Tib. 17ª] mahā-bodhisattvaiḥ saha paramânavadya-mahāyāna-dharma-sambhoga-prīti[1]-sukhôpabhogād aprameya-puṇya-sambhāra-sambhṛta-lakṣaṇânuvyañjana-virājita-gātraṃ sāmbhogika-kāyaṃ pratipādya yathā-bhavyatayā 'śeṣa-jagad-artha-kriyā-kārī sarvathā bhavâgrād anuparata-prabandhaḥ Śākyamuni-tathāgat'ādi-rūpo nirmāṇa-kāyaḥ puṇya-jñāna-samdhārâṃśa-ja eva śrāvak'ādy-upalambha-yogyo deśitaḥ. ity ekônatriṃśattama-parivarte evaṃ hi Subhūte bodhisattvena mahāsattvenêty ārabhya yāvad anuttarāṇāṃ ca buddha-dharmāṇāṃ paripūrir iti parivarta-paryavasānenôkto buddhānāṃ bhagavatāṃ dharma-kāyâbhisambodhaḥ.

tathā côktaṃ :

svābhāvikaḥ[I] sa-sāmbhogo[III] nairmāṇiko[IV] 'paras tathā
dharmakāyaḥ[II]-sa-kāritraś caturdhā samudīritaḥ ‖ iti. (17)

tad-anantaraṃ Sadāprarudita-bodhisattvavat pratipattiḥ kāryêti vineya-jana-bodhanāya tat-pūrvayoga-kathā-mukhena kalyāṇamitr'ārāgaṇa-pūrvaka-prajñāpāramitā-yogânuśaṃsāṃ saṃdarśayitum upasaṃhāra-dvāreṇa madhyama-pratipattyā yathôktâbhisamaya-krama-pratipādana-param eva parivarta-trayaṃ deśitaṃ. tat punaḥ [2]sugamatvād Abhisamayâlaṃkāra-kārikayā na saṃgṛhītam. ity apara-prakāra-dvayena samudāyârthasyâbhidhāsyamānatvād ekas tāvat samudāyârthaḥ.

tatra khalu Bhagavān āyuṣmantaṃ Subhūtiṃ sthaviram āmantrayate sma |

idānīṃ padârth'ādi-[Tib. 17ᵇ]vyākhyānena sūtrârtho vidhīyate. *tatrêty-ādi. tatrêti* vākyôpanyāse. *khalu*-śabdo vākyâlaṃkāre. śobhanā 'raṇā-vihāriṇāṃ madhye 'grā[3] bhūtiś cetasaḥ sampattir yasya sa *Subhūtiḥ*. sa-devake loke pūj'ādibhiḥ sthāvirya-prāptatvāt *sthaviraḥ*.

iha kva(P. 13ª)cit tathāgatānāṃ kāya-vyāpār'ātmaka-pāṇy-ādy-adhiṣṭhānena deśanā tad-yathā Daśabhūmak'ādeḥ[4] sūtrasya deśanā.[5] kvacid vacanâdhiṣṭhānena

1. pratīti PC. dgaḥ-ba. 2 ... 2. tvârthÂbh° C. °tvāc câbh° P. 3. 'grato C. 4. 十地經 (正藏一〇 535ª et seq.) &c. 5. om. P.

tad-yathā 'jātaśatruśokavinoda[1]-sūtr'ādeḥ. kvacin mano'dhiṣṭhānena tad-yathā Samantabhadracaryānirdeśa-sūtr'ādeḥ. ity ārya-Subhūty-adhimuktānām anugraha-parīndanābhyāṃ samyak-parigrah'ādi-krameṇa mahāyāne vinayanāt svavaṃśânucchedârtham[2] acintyo vā tathāgatānām upāya-kauśala-prabhāvo yasmāt sarvathā 'śaktenâpi deśyata iti prabhāva-saṃdarśana-vineyānām anugrahârtham Prajñāpāramitā-bhāṣaṇaṃ prati vāg-adhiṣṭhāna-dvāreṇ' ārya-Subhūtim anyamanaskaṃ tat-sammukhī-karaṇârthaṃ *Bhagavān āmantrayate sm'* āmantritavān.

pratibhātu te Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām ārabhya yathā bodhisattvā mahāsattvāḥ prajñāpāramitāṃ niryāyur iti |

katham ity āha: *pratibhātv* ity-ādi. dharma-deśanā'dhikārād vidyamānatve 'pi he *Subhūte* viśiṣṭā dharmârtha-nirukti-pratibhāna-pratisaṃvit sarvathā *te* tavâbhimukhī-bhavatu. *bodhau* [Tib. 18a] sarva-dharmâsaktatāyāṃ svârtha-sampadi *sattvam* abhiprāyo yeṣāṃ te *bodhisattvāḥ*. śrāvakā api syur evam ity āha: *mahāsattvā* iti.[3] *mahatyāṃ* parârtha-sampadi sattvam yeṣāṃ te *mahāsattvāḥ*. mahāsattvaṃ cânyathā 'pi tīrthika-sādhujanavat syād iti bodhisattva-grahaṇaṃ. atas teṣāṃ *bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām ārabhyêti* prathama-kalpâsaṃkhyeya-niryāto 'dhimukti-caryāṃ vivardhayan sambhṛta-puṇya-sambhāro bodhisattvaḥ śubhe deśe paryaṅkam ābhujya, buddha-bodhisattv'ālambana-pūrvakaṃ prajñāpāramitā-nayaṃ sarva-dharma-nairātmya-dyotakaṃ mūla-cittena nāmataḥ samālambya, tasyâiva pada-prabheda-parivart'ādi-bhedād anucara-cittena nirūpayet. tato 'ṣṭâ (P. 13b) bhisamayâvasthā-bhedena saṃkhyā-grahaṇād gaṇanayā, praty-abhisamayaṃ sva-rūpa-niścayāt tulanayā, adhyāropâpavādâbhāvān mīmāṃsayā, pratyakṣânumāna-pramānôpapannatvāt pratyavekṣaṇatayêty[4] evaṃ prajñāpāramitā'rthaṃ caturbhir ākārair, vyañjanāni ca[5] vyasta-samastāni yathākramaṃ nirartha-sârthatayêty[6] evam ākārābhyāṃ vicāraṇā-cittena vicārayet. tad-anu yathā-vicāritaṃ tan-nimittam avadhāraṇā-cittenâvadhṛtya, yathā-vicāritam evârthaṃ nām'ālambake mūla-citte saṃkalana-cittena prakṣipya, yad-arthaṃ

1. 佛說未曾有正法經 (正藏一五 428b et seq.) &c. 2. °nupacch° C. 3. cêti P. 4. °kṣyaṇ° P. °ṇay° C. 5. tu PC. daṅ. 6. sadarth° PC. don daṅ bcas-pa.

prayukto bhavati [Tib. 18b] tac-chanda-sahagaten' āśāsti-cittena bhāvanāṃ kuryāt. ity evam-ādi-śruta-cintā-bhāvanāmaya-jñānôdaya-krameṇa sarv'ākārajñānâdhigamāt *pāraṃ* prakarṣa-paryantam *etîti* vigṛhya, kvipi sarvâpahāri[1]-lope 'nityam Āgama-śāsanam ity atuki, tatpuruṣe kṛti bahulam ity aluki ca karma-vibhakteḥ kṛtaḥ[2] *pāramis,* tad-bhāvaḥ *pāramitā. prajñāyā* dharma-pravicaya-lakṣaṇāyāḥ *pāramitā prajñāpāramitā.*

mukhyā buddho bhagavān māyôpamaṃ jñānam advayaṃ. tat-prāpty-anukūlatvena tu pada-vākya-samūho grantho darśan'ādi-lakṣaṇo mārgaś ca gauṇī prajñāpāramitā. tathā c'āh' ācārya-Dignāgaḥ.

prajñāpāramitā jñānam advayaṃ, sā tathāgataḥ.
sādhyā tādarthya-yogena. tācchabdyaṃ grantha-mārgayoḥ [3] iti.

atas trividhām api tat-sambandhinīṃ prativarṇikôpadeśa-rahitāṃ prajñāpāramitām eva prādhānyād adhikṛtyêty avadhāraṇaṃ. na tu teṣām evêti. bodhi-traye 'syā nāntarīyakatvenâdhikārāt. tathā hy atrâiva vakṣyati: śrāvaka-bhūmāv api śikṣitu-kāmenêyam eva prajñāpāramitā śrotavyê(P. 14a)ty-ādi. sarv'ākāra-parama[4]-puruṣārthôpayuktâdhigama-kramasya pratipādyamānatvāt.

tatra[5] ca bodhi-cittaṃ kulaputra bīja-bhūtaṃ tad eva ca phala-bhūtaṃ sāraṃ sarva-buddha-dharmāṇām ity ārya-Gaṇḍavyūh'[6]ādi[7]-nirdeśād *yathā* yena parârth'ālambana-samyaksambodhi-kāmatā-lakṣaṇa-dvāviṃśati-prabheda-bhinna-bodhicittâdhigama-prakāreṇa *bodhisattvā mahāsattvās* trividhām api *prajñāpāramitāṃ* [Tib. 19a] *niryāyur*[8] niścitya [9]prāpnuyur *iti.* s'ālambana-svarūpa-prabhedaś cittôtpādaḥ. tat-prabheda eva[10] ca sūtrârtha iti darśayituṃ svayaṃ Bhagavat' āmantraṇa-dvāreṇa samāsataḥ prajñāpāramitā deśitā.[9]

tad ayaṃ saṃkṣipto vākyârthaḥ: yathā sarva-prakāra-bodhicittâdhigama-prakāreṇa bodhisattvā mahāsattvās trividhām api prajñāpāramitāṃ yathāsambhavaṃ śrut'ādi-jñānôdaya-krameṇa samyak prāpnuyuḥ. tathā teṣāṃ sambandhinīṃ prajñāpāramitām ev' ārabhya vyāsato bhāṣaṇāya caturvidhā pratisaṃvit te tava Subhūte sammukhī bhavatv ity evam ārya-Subhūtiṃ sthaviraṃ Bhagavān āmantritavān iti.

1. °hāra P. 2. °te PC. 3. 佛母般若波羅蜜多圓集要義論 (正藏二五. 912,c). 4. para-parama P, para C. 5 atra P. 6. 大方廣佛華嚴經 (般若譯) 第三卜五 (正藏一〇 825a) &c. Not quite same. 7. No ādi in Tib. 8. om. P. 9 ... 9. Instead of the whole passage (prāpn° ... °śitā) stands in C only a pra-like sign. 10. evaṃ P. ñid.

vistaratas tu

tatr' ādau gotra-sāmarthyāt kṛpā-bīja-prabodhataḥ
prayog'āśaya-sampattyā bodhicitta-parigrahaḥ ||

iti nyāyād gotr'ādi-sāmarthyena bodhisattva-saṃvara-samādān'ādinā śūnyatā-karuṇā-garbhaṃ bodhicittam utpādya samyaksambuddho bhūtvā yathā-bhavyatayā parârthaṃ prati tri-yāna-dharma-deśan'ādibhir yatnaṃ kuryām iti praṇidhānaṃ kṛtvā pratipattyā sampādayed iti parârth'ālambanaḥ sa-hetu-phalaḥ samyaksambodhy-adhigama-kāmatā-lakṣaṇo

gantu-kāmasya gantuś ca yathā bhedaḥ pratīyate
tathā bhedo 'nayor jñeyo yathāsaṃkhyena[1] paṇḍitaiḥ

iti praṇidhi-prasthāna[2]-svabhāvo dvividhaś cittôtpādaḥ.

[Tib. 19b] nanu

mahôtsāhā mah'ārambhā mahā'rthā 'tha mahôdayā
cetanā bodhisattvānāṃ dvayârthā citta-sambhavaḥ ||[3]

iti vacanāc ce(P. 14b)tanā-samprayuktaṃ cittam viśiṣṭa-viṣaya-pratibhāsam utpadyamānaṃ[4] cittôtpādaḥ. samyaksambodhi-kāmatā ca tat-prārthanā kuśalo dharma-chandaś caitasika iti katham sā cittôtpādo bhavet.

satyam evâitat. kiṃ tu duḥkhârṇava-nimagnaṃ jagad atrāṇam abhisamīkṣya tad-uddharaṇâbhiprāyaḥ kuśala-dharma-chanda-lakṣaṇāyām[5] prārthanāyāṃ satyāṃ buddhatvāya cittam utpādayatîti kāraṇenâtra kāryaṃ nirdiṣṭam. evaṃ chanda-prārthanasya bodhisattvasya sarve kuśalā dharmā vṛddhiṃ yāntîti jñā-panāyôpacāraḥ samāśrita ity adoṣaḥ.

praṇidhānaṃ vā prārthanā samyaksambodhikāmatā. tat-saha-caritaś cittôtpādaḥ prārthanayā 'tidiśyate,[6] prārthanā-prādhānā hi cittôtpādâvasthêti kṛtvā. evaṃ ca praṇidhāna-sahagataṃ tac-cittam utpadyate bodhisattvānām ity upapannaṃ bhavati.

atha kêyaṃ samyaksambodhiḥ, kaś ca parârtho yat-kāmat'ātmako, yadarthaś ca[7] cittôtpāda iti cet. ucyate yath'ārya-Pañcaviṃśatisahasrikāsūtraṃ.

tatra samyaksambodheḥ samāsa-nirdeśo yad āha: sarv'ākārān[8] Śāriputra

1. yāth° C. 2. sthāna P. 3. Sūtrâlaṃkāra IV, 1. 大乘莊嚴經論第二 (正藏三一 595b). 4. °na- P. 5. °ṇāṃ C. 6. nird° C. 7. om. PC. daṅ. 8. °kāraṃ PC; cf. Śatasahasrikā Calc. ed. p. 55,18f.

sarva-dharmān abhisamboddhukāmena bodhisattvena prajñāpāramitāyāṃ yogaḥ karaṇīya iti. tatrâyaṃ tasyā vyāsa-nirdeśo yad āha: iha Śāriputra bodhisattvenâsthāna-[Tib. 20a]yogena prajñāpāramitāyām sthitvā dāna-pāramitā paripūrayitavyā deya-dāyaka-pratigrāhakânupalabdhim upādāyêty-ādi.

tatrâyaṃ parârthasya samāsa-nirdeśo yad āha: daśasu dikṣu pratyekaṃ Gaṅgā-nadī-vālukôpameṣu lokadhātuṣu ye sattvāḥ tān sarvān anupadhiśeṣe nirvāṇa-dhātau parinirvāpayitu-kāmena bodhisattvena prajñāpāramitāyāṃ śikṣitavyam iti. tatrâyaṃ tasya vyāsa-nirdeśo yad āha: matsariṇaḥ sattvān dāne duḥśīlān śīle (P. 15a) vyāpāda-bahulān kṣāntau pratiṣṭhāpayitu-kāmena bodhisattvena prajñāpāramitāyāṃ śikṣitavyam ity-ādi.

tathā côktaṃ:

cittôtpādaḥ parârthāya samyaksambodhi-kāmatā,
samāsa-vyāsataḥ sā ca yathāsūtraṃ sa côcyate iti. (18)

tatrâyaṃ tasya prabhedaḥ. tatra prathamaś cittôtpādaś chanda-sahagato bodhisattvānāṃ pṛthivī-samaḥ sarv'ākāra-sarva-dharmâbhisambodhasya sambhāra-prasava-pratiṣṭhā-bhūtatvāt. dvitīya āśaya-sahagataḥ kalyāṇa-suvarṇôpamaḥ saṭ-pāramitā-saṃgṛhītasya hita-sukh'āśayasy' āyati-tadātvayor vikārâbhajanād ā-samyaksambodhiḥ śaya[1] āśaya iti kṛtvā. tṛtīyo 'dhyāśaya-sahagataḥ śukla-pakṣa-nava-candrôpamaḥ sarva-śukla-pakṣa -dharmôttarôttara-vivṛddhi-gamanenâdhika[3] āśayo 'dhyāśaya iti krtvā. [Tib. 20b] ete ca trayo mṛdu-madhyâdhimātratay' ādikarmika-sambhāra-bhūmi-saṃgṛhītāḥ. caturthah prayoya-sahagato jvalanôpamas tri-sarvajñatā-prayogasyêndhanântara-viśeṣeṇêvâgner[4] uttarôttara-viśeṣa-gamanāt prakṛṣṭo yogaḥ prayoga iti kṛtvā. ayaṃ ca prathama-bhūmi-praveśa-prayoga-mārgā-saṃgṛhīto 'dhimukti-caryā-bhūmi-pratibaddhaḥ. pañcamo dāna-pāramitā-sahagato mahā-nidhānôpamaḥ sarvath' āmiṣa-sambhogenâprameya-sattva-saṃtarpaṇe 'py aparyādānāt. ṣaṣṭhaḥ śīla-pāramitā-sahagato ratn'ākarôpamaḥ sarva-guṇa-ratnānām āśraya-bhāvena tataḥ prasavanāt. saptamaḥ kṣānti-pāramitā-sahagato mahā'rṇavôpamaḥ sarvâniṣṭôpanipātair akṣobhyatvāt. aṣṭamo vīrya-pāramitā-sahagato vajrôpamaḥ sampratyaya-dārḍhyenâbhedyatvāt. navamo dhyāna-pāramitā-sahagataḥ parvatôpamaḥ sarvath' ālambana-vikṣepeṇa niṣkampyatvāt. daśamaḥ prajñā-pāramitā-sahagato mahā-bhaiṣajyôpamaḥ sarva-

1. śay' P. 2. om. P. 3. °dhik' P. 4. °ṇaiv° C.

kleśa-jñey'āvaraṇa-vyādhi-praśama(P. 15[b])nāt. ekādaśa upāya-kauśala-pāramitā-sahagataḥ kalyāṇa-mitrôpamaḥ sarvâvasthā-sattvârthâparityāgāt. dvādaśaḥ praṇidhāna-pāramitā-sahagataś cintāmaṇi-sadṛśo yathāpraṇidhānaṃ phala-samṛddheḥ. trayodaśo bala-pāramitā-sahagata[1] ādityôpamo vineya-sasya-paripācanāt. caturdaśo jñāna-pāramitā-sahagato madhura-saṃgīti[2]-ghoṣôpamo viney'āvarjana-vara-[Tib. 21[a]]dharma-deśakatvāt. ete ca daśa yathākramam pramudit'ādi-daśa-bhūmi-saṃgṛhītā darśana-bhāvanā-mārga-gocarāḥ. pañcadaśo 'bhijñā-sahagato mahā-rājôpamo 'vyāhata[3]-prabhāvatvena parârthânuṣṭhānāt. ṣoḍaśaḥ puṇya-jñāna-sambhāra-sahagataḥ koṣṭh'āgārôpamo bahu-puṇya-jñāna-sambhāra-kośa-sthānatvāt. saptadaśo bodhipakṣa-dharma-sahagato mahāmārgôpamaḥ sarv'ārya-pudgala[4]-yānânuyātatvāt. aṣṭādaśaḥ śamatha-vipaśyanā-sahagato yānôpamo yuga-naddha-vāhitvāt saṃsāra-nirvāṇânyatarâpātena sukha-saṃvahanāt. ekônaviṃśatitamo dhāraṇī-pratibhāna-sahagataḥ prasravaṇôpamaḥ sarvathôdaka-dhāraṇâkṣayôdbheda-sādharmyeṇa śrutâśruta-dharma-dhāraṇād aparyātta-deśanôdbhedatvāt. ete ca pañca bodhisattva-bhūmiṣu viśeṣa-mārga-saṃgṛhītāḥ. viṃśatitamo dharmôddāna[5]-sahagata[6] ānanda-śabdôpamò mokṣa-kāmānāṃ vineyānāṃ priya-śrāvaṇāt. ayaṃ ca buddha-bhūmi-praveśa-prayoga-mārga-saṃgṛhīto bodhisattva-bhūmi-pratibaddhaḥ.[7] ekaviṃśatitama ekâyana-mārga-sahagato nadī-srotaḥ-sadṛśo jñānā-jñeyayoḥ samatā'dhigamenôru-karuṇā-prajñôpāyatayā 'sambhinna-para-kārya-kriyātvāt.[8] ayaṃ ca buddha-bhūmi-saṃgṛhīto maulâvasthā-prāptaḥ. dvāviṃśatitamo dharmakāya-sahagato mahā-meghôpamas Tuṣita-bhavana[9]-vās'ādi-sattvârtha-saṃdarśanena nirmāṇakāyatayā [Tib. 21[b]] sarva-sattvâ(P. 16[a])rtha-kriyāṇāṃ tad-adhīnatvāt. ayam api nirvikalpaka-tathāgat'ādhipatya-pravṛtta-nirmāṇ'ādy-upalabdher vineya-parikalpita-śuddha-laukika-pṛṣṭhâvasthā-prāpto buddha-bhūmi-saṃgṛhītaḥ. ity ādikarmika-bhūmim ārabhya yāvad buddha-bhūmiḥ saṃgṛhītêty ato 'rthâdhigamânukrameṇa yathôkt'ānupūrvyêyān eva prabhedo [10]na nyūno[10] nâdhiko nâpy anyath'ānupūrvyā pratipādanīya iti pratipāditaṃ bhavati.

1. °gat' P. 2. gīti P. 3. 'pravyāh° [for 'pratyāh° ?] P. 4. yātân° C. 5. °modāna C. chos-kyi dgaḥ-ston = dharmôtsava ? But see Sūtrâlaṃkāra 17, 3. 6. °t' P. 7. prab° P. 8. so Sūtrâlaṃkāra 17, 6. °yatvāt PC. 9. bhuv° P. 10 ... 10. nâny° PC. matshan-ba yaṅ ma-yin.

evaṃ krameṇa dvāviṃśati-bheda-bhinna-bodhicittâdhigama-dvāreṇa *yathā bodhisattvā mahāsattvās* trividhām apîty-ādinā pūrvavat sambandha iti.

tathā côktaṃ :

bhū[I]-hema[II]-candra[III]-jvalanair[IV] nidhi[V]-ratn'ākarârṇavaiḥ[VI.VII]
vajrâcalâuṣadhi[VIII-X]-mitraiś[XI] cintāmaṇy[XII]-arka[XIII]-gītibhiḥ[XIV] ‖ (19)
nṛpa[XV]-gañja[XVI]-mahāmārga[XVII]-yāna[VIII]-prasravaṇôdakaiḥ[XIX]
ānandôkti[XX]-nadī[XXI]-meghair[XXII] dvāviṃśati-vidhaḥ sa ca " iti.[1] (20)

ayam avaśyaṃ pṛthagjana-bodhisattva-tathāgata-bhūmi-bhedena hetu-phal'ātmakaḥ prabhedo jñeyaḥ. tathā hi Sūtrâlaṃkāre :

cittôtpādo 'dhimokṣo 'sau śuddh'ādhyāśayiko 'paraḥ
vaipākyo bhūmiṣu mataḥ, tath' āvaraṇa-varjitaḥ
karuṇā-mūla iṣṭo 'sau sadā[2]-sattva-hit'āśayaḥ[3]

iti vacanād dhetu-phal'ālamban'ātmaka eva cittôtpāda utpādyaḥ kathitaḥ.tasya prabhedo 'pi kriyamāṇas tathā kartavyaḥ. anyathā hetu-mātra-prabhedān na tasya sarvathā prabheda ity aparipūrṇa eva prabhedaḥ syād ity[Tib. 22[a]] eke. anye tu mahārājôpam'ādaya evâṣṭau cittôtpādā bodhisattva-bhūmiṣu viśeṣa-mārga-saṃgṛhītā iti varṇayanti.

sarva-prakāra-bodhicittôtpāda-prabheda-pratipādako granthaḥ Pañcaviṃśatisahasrikāto jñāpakatvenêha prācurya-bhayān na likhyate. atra tûdghaṭitajña-saṃkṣipta-ruci-sattvânugraheṇa [4]pravṛttatvād deśanāyā iti kṛtvā nôktaḥ. yathôktârtha[5]-prabhedo 'vaśyam eva pratipattavyaḥ. yataḥ Pañcaviṃśatisahasrikā'rthôpasaṃhāreṇa pravṛttam idaṃ sūtra-ratnam iti prāg eva[4] pratipāditaṃ. tathā c' āh' ācārya-(P. 16[b])Dignāgaḥ.

itthaṃ Aṣṭasahasrī 'yam anyūnā 'rthair yathôditaiḥ.
grantha-saṃkṣepa iṣṭo 'tra. ta evârthā yathôditāḥ ‖[6] iti.

atha khalv āyuṣmataḥ Śāriputrasyâitad abhavat | kim ayam āyuṣmān (4) Subhūtiḥ sthavira ātmīyena svakena prajñā-

1. Cf. Sūtrâlaṃkāra p. 16. 大乘莊嚴經論第二 (正藏三一. 596[b]). 寶積經百十五 (正藏一一 648[b]). 2. So Sūtrâlaṃkāra 14,10 ; mahā PC. rtag-tu. 3. l.c. p. 14. 前同經論第二 (正藏三一. 595[c]). 4 ... 4. The whole passage *pravṛtt° ... eva* is wanting in C. 5. °kta-sattvârtha PC. ji-ltar-du bśad-paḥi-don-gyi. Present passage may be originally °kta-sarvârtha. 6. See P 7[a].

pratibhāna-bal'ādhānena svakena prajñā-pratibhāna-balâdhiṣṭhānena bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām upadekṣyaty utâho buddhânubhāvenêti |

sarv'ākāra-tathāgata-jñāna-gamyatvena gambhīrāyāṃ prajñāpāramitāyām ātmano 'śaktivad aprahīṇa-jñey'āvaraṇatven' ārya-Subhūter apy aśaktiṃ sambhāvayann ārya-*Śāriputro* '*dhyeṣaṇā*-mātrâvagamād avidita-tat-sāmarthyâdhiṣṭhāno '*thêty*-ādinā vitarkayati. *etad* iti vakṣyamāṇaṃ vitarka-jātaṃ. tad eva *kim* ity-ādin' āha. *kiṃ*-śabdo vitarke. *ātmīyena* sva-pratibaddha-vṛttinā. tad-viṣaye 'tra[1] na para-kṛtena tasy' ātmīyenâpi tu *svakena* sva-kṛtena. *prajñā* dharma-pravicayaḥ. *pratibhānaṃ* yukta-muktâbhidhānaṃ. tayor *bala*syâvyāhata-sāmarthyasy' [Tib. 22[b]] *ādhānena*âpūrva-karaṇena. prakārântareṇâpy āha *svakenêti*. atrâpy ātmīyenêti draṣṭavyaṃ. *prajñā-pratibhāna-balasya* vyavasthitasyâ*dhiṣṭhānena* viśeṣa-karaṇenô*padekṣyati*. *ut' āho*-śabdaḥ pakṣântara-dyotakaḥ. atha *buddhânubhāvenê*ti.

evaṃ manyate: acintyatvād upāya-viśeṣasya kadācid anenâpūrva-jñānam adhigataṃ. vyavasthitasyôtkarṣo vā kṛtaḥ. tathāgatâdhiṣṭhānaṃ vā prāptam. anyathā 'ham iv' ārya-Subhūtir aśaktaḥ. na câraṇā-vihāriṇām agratvena viśeṣa-sadbhāvād bhāṣata ity api śakyate vaktuṃ. mamâpi prajñāvatām agratva-viśeṣa-sadbhāvād bhāṣaṇa-prāpteḥ. na câraṇā-samādher deśanāyāṃ vyāpāra ity ārya-Śāriputrasya bhāvaḥ.

atha khalv āyuṣmān Subhūtir Buddhânubhāven' āyuṣmataḥ Śāriputrasya imam evaṃ rūpaṃ cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantaṃ Śāriputram etad avocat | yat kiṃcid āyuṣman Śāriputra Bhagavataḥ śrāvakā bhāṣante deśayanty upadiśanty udīrayanti prakāśayanti samprakāśayanti sa sarvas Tathāgatasya puruṣakāro veditavyaḥ |

mṛdv-indriyatayā na sahasā 'pūrva-jñān'ādikaṃ kartuṃ śakyate 'cintyôpāya-sadbhāve 'pîti pāścyātam eva vikalpaṃ darśayann āha *athêty*-ādi. śrāva-

1. tu PC. de-la. This word atra seems to stand for ayam in the text.

kāṇāṃ samanvāhṛtya [1]para-citta-jñānaṃ[1] nânyathêti *buddhânubhâva*-vacanenâ samanvāhāra-jñānam uktaṃ. *imam* anantarôktam *evaṃrūpaṃ* yathôkta-vikalpa-traya-svabhāvaṃ, cetanāṃ vā niśritya prajñāṃ[2] vā paryeṣako[3] mano-jalpaḥ. sā ca cittasy' audārikatêti[4] *vitarkaṃ cetasā* saṃvṛtyā tad-rūpânukāriṇā jñātvā vakṣyamāṇakam *etad* uktavān. tad ev' āha: [Tib. 23[a]] *yat-kiṃci*(P. 17[a])*d* ity-ādi.[5]

sūtra[I]-geyaṃ[II] vyākaraṇaṃ[III] gāthôdānâvadānakam[IV-VI]
itivṛttakaṃ[VII] nidānaṃ[VIII] vaipulyaṃ[IX] ca sa-jātakam[X]
upadeśâdbhutau[XI, XII] dharmau dvādaśâṅgam idaṃ vacaḥ.

tatra *bhāṣante* śrutamaya-jñānôtpādād bodhi-bījâvaropaṇârthaṃ yato grantham *udīrayanti*. *deśayanti* cintāmaya-jñānôtpādāt paripācanârthaṃ yato 'rthaṃ *prakāśayanti*. *upadiśanti* bhāvanāmaya-jñānôtpādāt parimocanârthaṃ yato granthârthaṃ niścayôtpādanataḥ *samprakāśayanti*. tad evam *udīrayantî*ty-ādi-pada-trayaṃ *bhāṣanta*-ity-āder yathākramaṃ vyākhyānaṃ. *puruṣakāro* 'dhiṣṭhānaṃ. tad-dhetukatvāt *sa sarvo* bhāṣan'ādir upacārāt *puruṣakāra*-śabdenôktaḥ.

tat kasya hetoḥ |

nanu śrāvakair api svâdhigama-dharmatā sākṣātkṛtā. tat kasmān na sva-śaktyâiva sarvo bhāṣaṇ'ādiḥ kriyata ity āśaṅkya *tat kasmād dhetor* iti svayam eva praśnaḥ kṛtaḥ. paraiḥ kriyamāṇe nīrasikatv'ādi-doṣôdayād ity eke. tad-anantaraṃ kathā-viccheda-doṣa-parihārârthaṃ, śāradyena praṣṭum aśaknuvatām anugrahârtham, ekâgrīkṛta-cetasāṃ vacanenêryāpatha-bhedād vikṣepa-doṣa-parihārârthaṃ vêty apare.

yo hi Tathāgatena dharmo deśitas tatra dharma-deśanāyāṃ śikṣamāṇās te tāṃ dharmatāṃ sākṣātkurvanti dhārayanti | tāṃ dharmatāṃ sākṣātkṛtya dhārayitvā yad-yad eva bhāṣante yad-yad eva deśayanti yad-yad eva upadiśanti yad-yad evôdīrayanti yad-yad eva prakāśayanti yad-yad eva samprakāśayanti sarvaṃ tat dharmatayā aviruddhaṃ. tathāgata-dharma-

1 ... 1. °ttâjñ PC. gṣan-gyi sems śes-kyi. 2. prājñā P. 3. °ryaṣuko. C. 4. Cf. Abhidharmakośa-vyākhyā 71[a], 大乘五蘊論 (正藏三一 849[b]). 5. ādi supplied from Tib.

deśanāyā ev' āyuṣman Śāriputrâiṣa niṣyando yat te kulaputrā upadiśantas tāṃ dharmatāṃ dharmatayā na virodayanti |

yo hîty-ādy uttaraṃ. *tatra* dharme 'bhidheye nirvedhabhāgīy'ātmâdhigama-dvāreṇa *dharma-deśanāyāṃ* satyāṃ *śikṣamāṇā* darśana-mārgâdhigamena *tām* adhigama-*dharmatāṃ sākṣātkurvanti.* [Tib. 23[b]] bhāvanā-mārgâdhigamena *dhārayanti. sarvaṃ tad* adhigatârtha-viṣayaṃ deśanā-dharma-sūtr'ādi *dharmatayā* 'dhigamen*âviruddhaṃ* tad-aviruddha-prakāśanāt. tasyās *tathāgata-dharma-deśanāyā ev*ôpacāra-nirdiṣṭa-puruṣakāra-svabhāvāyā *eṣa* sadṛśaḥ syando *niṣyandas*[1] tad-anurūpaṃ phalaṃ. *yat* sūtr'ādi *te* śrāvakā *upadiśantas tām* Āgama-*dharmatām* adhigama-*dharmatayā na virodhayanti. upadiśanta* iti côpalakṣaṇād bhāṣamāṇā *deśayanta* ity api grāhyaṃ tathā prakṛtatvāt.

anenâitad āha: nitya-samādhānôpāya-(P.17[b])kauśala-vaikalyād adhigatârtha-viṣayam api dharmaṃ svâdhigamâviruddhaṃ bhāṣitum[2] asamarthāḥ. prāg evânadhigatârtha-viṣayam. ato buddhânubhāva eva draṣṭavyaḥ.

tathā

kiyad vā śakyam unnetuṃ sva-tarkam anudhāvatā[3]
parokṣôpeya-tad-dhetos tad-ākhyānaṃ hi duṣkaram

iti nyāyān nâpy abhyūhya[4] deśayituṃ śakyate iti.

atha khalv āyuṣmān Subhūtir Buddhânubhāvena Bhagavantam etad avocat | yad Bhagavan evam āha | pratibhātu te Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām ārabhya yathā bodhisattvā mahāsattvāḥ prajñāpāramitāṃ niryāyur iti | bodhisattvo bodhisattva iti yad idaṃ Bhagavann ucyate | katamasyâitad Bhagavan dharmasyâdhivacanaṃ yad uta bodhisattva iti | nâhaṃ Bhagavaṃs taṃ dharmaṃ samanupaśyāmi yad uta bodhisattva iti |

prasaṅg'āgataṃ nirvartyêdānīm utpādita-pratham'ādi-bodhicitto yathākālaṃ

1. niḥṣy° C. 2. bhāvitum P. 3. anubodhatā C. rjes-ḥbran-bas. 4. abhyuhyo P.

bodhisattvo 'rthī dān'ādi-kuśala-dharmâbhyāsena puṇya-sambhāraṃ upārjayan

dhyānâbhijñā'bhinirhārāl lokadhātūn sa gacchati
pūjā'rtham aprameyāṇāṃ buddhānāṃ śravaṇāya ca
aprameyān upāsyâsau buddhān kalpair ameyagaiḥ[1]
[2]karmaṇyatāṃ parām eti cetasas tad-upāsanād

iti citta-karmaṇyatā-balena sthitaḥ samādhau.

[Tib. 24[a]] dharma-srotasi buddhebhyo 'vavādaṃ labhate tadā
vipulaṃ śamatha[3]-jñāna-vaipulya-gamanāya saḥ

iti nyāyād evaṃ-pravṛtta-bodhisattvasya sambandhanârthaṃ Bhagavad-ukta-vacana-pūrvakam avavādam ārya-*Subhūtir bodhisattva* ity-ādin' āha. *bodhisattvo bodhisattva* iti asminn arthe prajñā-balena bodhy-ālambanād *bodhiś* câsau mahākṛp'āśayena sattv'ālambanāt *sattvaś* cêti bodhisattva ity uktaḥ. yathā 'śubh'ālambana-samādhir aśubhêti. pradeśântarâbhihitasyâpi bodhisattvasya grahaṇârtham vīpsayā 'bhidhānaṃ. *katamasya* kalpit'ādi[4]-rūpasy*adhivacanam* ābhimukhyena vyapadeśaḥ paramârthataḥ. api tu na kasyacid ity arthaḥ. tad ev' āha: *nâhaṃ Bhagavaṃs taṃ dharmam* iti kalpit'ādi-rūpaṃ. tattvato 'vavadanīyasyânupalambhāt.

tam apy ahaṃ Bhagavan (5) dharmaṃ na samanupaśyāmi yad uta prajñāpāramitā nāma | so 'haṃ Bhagavan bodhisattvaṃ vā bodhisattva-dharmaṃ vā avindann anupalabhamāno 'samanupaśyan prajñāpāramitām apy avindann anupalabhamāno 'samanupaśyan katamaṃ bodhisattvaṃ katamasyāṃ prajñāpāramitāyām avavadiṣyāmy anuśāsiṣyāmi |

avavāda-viṣayas tarhy astîty āha: *tam apîty-ādi. prajñāpāramitā* pratipatty-ādi-daśa-prakāra-dharma-svabhāvā. tathā hy avavāda-viṣayam adhikṛtya Pañcaviṃśatisahasrikāyām uktam. kathaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitā(P. 18[a])yāṃ caritavyaṃ. Bhagavān āha: iha

1. apram° P. dpag-med gyur. Qu. ameyakaiḥ? 2. dharm° C. 3. samartha P.
4. kalpita or parikalpita (遍計), paratantra (依他) and pariniṣpanna (圓成).

Śāriputra bodhisattvo bodhisattvaṃ tan-nāma ca na samanupaśyatîty[1]-ādi. [Tib. 24[b]] *bodhisattva-dharmaṃ* vêti yasya dharmasya *bodhisattva* ity adhivacanaṃ taṃ *dharmam avindan* śrutyā, *anupalambhamānaś* cintayā, *asamanupaśyan* bhāvanayā. [2]atha vā pratiniyatârthena saha pratyāsatti-nibandhanâbhāvān nirākāreṇa jñānen*âvindan,* vastu-bhāvam antareṇâpi svapn'ādau bhāvāt s'ākāreṇ*ânupalambhamānaḥ,*[2] ata evôbhābhyām *asamanupaśyan. katamasyāṃ prajñāpāramitāyāṃ* pratipatty-ādi-daśa-prakārāyāṃ. prathamaṃ samprāpta-guṇa-paripālâ[3]rthenâparihāṇim upādāya śikṣaṇen*âvavadiṣyāmi.* tataḥ paścād aprāpta-guṇa-prāptim upādāy*ânuśāsiṣyāmi.* sarvathā tattvato nâiva. kiṃ-tûdbhāvanā-saṃvṛtyā 'vavāda ity arthād ākṣiptaṃ bhavati. tathā câtrâivânantaraṃ vakṣyati: *eṣo 'vavāda* ity-ādi.

sa punar viṣaya-bhedād daśadhā jñeyaḥ. tatra yathôkta-prabheda-bodhicitta-pratipattau saṃvṛti-paramârtha-satyânatikrameṇa śrāvak'ādy-asādhāraṇatayā 'nupalambha-yogena vartanam iti śikṣaṇaṃ[4] pratipatty-avavādaḥ. duḥkhe phala-bhūta-rūp'ādi-śūnyatā-prajñāpāramitayos tathatā-rūpatvād aikātmyam iti. samudaye śūnyatā-hetu-bhūta-rūp'ādayor avyatiriktatvena rūp'ādi na samudaya-nirodha-saṃkleśa-vyavadāna-dharmîti. nirodhe śūnyatāyām utpāda-nirodha-saṃkleśa-vyavadāna-[Tib. 25[a]] hāni-vṛddhy-ādi-rahitāyāṃ na rūpaṃ yāvan nâvidyôtpādo[5] nâvidyā-nirodho na buddho na bodhir iti. mārge dān'ādi-pāramitābhir ātmano 'dhyātma-śūnyat'ādīnāṃ vā[6] bahirdhā-śūnyat'ādibhiḥ saha[7] pūrvântâparântayoś ca parasparaṃ na-yuktâyuktatvena pratipattir ity upadeśaḥ satyâvavādaḥ. buddhe buddha-bodhyor eka-lakṣaṇatvena buddha-karaka-dharma-lakṣaṇa-sarv'ākārajñatāyā[8] anupa(P. 18[b])lambhe rūp'ādy-ayojanen' ālamby'ālambaka-samatā-jñānam iti. dharme tri-sarvajñatā-saṃgṛhīta-samasta-vastu-pratipakṣ'ākāra-saṃgrahaiḥ sarva-dharmāṇāṃ saṃgṛhītānāṃ niḥsvabhāvatêti. saṃghe buddha-ratnântargatatvenârhad-varjyeṣu phala-stha-pratipannaka-bhedena saptasu mahā-puruṣeṣu pratyekabuddhena sahâṣṭasu mṛdv-indriy'ādi-bhedena viṃśati-saṃkhyā'vacchinneṣv āryâvaivartika-bodhisattva-śaikṣeṣv anutpādatayā pravṛttir ity upadeśo ratna-trayâvavādaḥ. ārabdha-vīryatayā yathôktârthânuṣṭhānaṃ prati kāy'ādi-sukhallikatvena kasyacid abhiniveśaḥ syād ity asaktau

1. 大般若第四百二 (正藏七 11[b]). 2…2. Cf. P. 29[a]. 3. °ripāca° PC. yoṅs-su bsruṅ-ba. 4. om. P. 5. na v° PC. ma-rig-pa skye-ba yaṅ med. 6. om. PC. bdag-ñid dam. 7. om. PC. lhan-cig. 8. °yām PC.

kāy'ādīnām asvabhāvatayā deśanā 'vavādaḥ. ciratara-kālâbhyāsenâpi samīhitârthâniṣpattāv uttrasana-jātīyasya parikhedaḥ syād ity apariśrāntau rūp'āder yāvat samyaksambodher amananatayā deśanā 'vavādaḥ. daśa-dig-avasthita-buddh'ādibhyaḥ [Tib. 25[b]] praty-artha-mārgôpadeśe gṛhyamāṇe cittâvalīnatā syād iti pratipat[1]-samparigrahe dharmāṇāṃ prakṛty-ajātatvena śikṣaṇam avavādaḥ. māṃsa-vaipākika-divya-prajñā-dharma-buddha-cakṣuṣāṃ yathāsaṃkhyaṃ pratiniyata-vastu-sarva-sattva-cyuty-upapatti-sarva-dharmâvikalpana-sarv'ārya-pudgalâdhigama-sarv'ākāra-sarva-dharmâbhisambodha-viṣayāṇāṃ tathatayâikatvena[2] pratipattir iti śikṣaṇaṃ pañca-cakṣur-avavādaḥ. ṛddhi-divya-śrotra-paracitta-jñāna-pūrvanivāsânusmṛty-abhisaṃskārika-divyacakṣur-āsravakṣayajñānâbhijñānāṃ pṛthivī-kampan'ādi-sarva-lokadhātu-stha-sūkṣmatara-śabda-śravaṇa-sarāg'ādi-para-citta-parijñāna[3]-sva-para-pūrvâneka-jāty-anusmaraṇa-sarva-rūpa-darśana-kleśa-jñey'āvaraṇa-prahāṇa-kāritrāṇām ādi-śāntatvenâvabodha iti deśanā ṣaḍ-abhijñā'vavādaḥ. catuḥ-satya-saṃgṛhīta-ṣoḍaśa-kṣaṇa-svabhāvaṃ darśana-mārgaṃ dha(P. 19[a])rmânvaya-jñāna-kṣānti-jñān'ātmakaṃ sarva-dharma-niḥsvabhāva-bodhena māyākāra iva sarvatrânabhiniviṣṭa-mūrtis tat-prahātavya-vastu-pratipakṣatvena yogī vibhāvayatîti deśanā darśana-mārgâvavādaḥ. saṃskṛtâsaṃskṛtayor eka-rūpatvena parasparaṃ[4] aśakya-vyatireka-prajñaptivat yathôkta-darśana-mārga-saṃmukhīkṛta-vastv-avyatirek'ālambanād [Tib. 26[a]] darśana-bhāvanayor apṛthagbhāva iti na lākṣaṇikaṃ bhāvanā-mārga-vyavasthānam. atha ca sa tat-prahātavya-vastu-pratipakṣatvena vibhāvayate pratītyasamutpāda-dharmatayêti deśanā bhāvanā-mārgâvavādaḥ.

ity evaṃ daśavidho'vavādo grantha-saṃkṣepasyâtrêṣṭatvāt *prajñāpāramitā*-śabdenôktaḥ. tathā hi Pañcaviṃśatisahasrikāyāṃ pratyavavādaṃ spaṣṭa eva grantho nirdiṣṭaḥ. jñāpakatvena ca vistara-bhayān na likhyate.

api tu khalu punar Bhagavan saced evaṃ bhāṣyamāṇe deśyamāne upadiśyamāne bodhisattvasya cittaṃ nâvalīyate na saṃlīyate na viṣīdati na viṣādam āpadyate nâsya vipṛṣṭhī bhavati mānasaṃ na bhagnapṛṣṭhībhavati nôttrasyati na saṃ-

1. pratipatti PC. lam. 2. tathātay° P, tathâik° C. 3. °naṃ C. 4. paramp° C.

trasyati na saṃtrāsam āpadyate eṣa eva bodhisattvo mahāsattvaḥ prajñāpāramitāyām anuśāsanīyaḥ | eṣâivâsya bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā | eṣo 'vavādaḥ prajñāpāramitāyām ||

tad evam avavādena kiṃ-bhūto bodhisattvo 'vavadanīya ity āha: *api tu khalu punar* ity-ādi. *saced* iti nipāto yady-arthe. *evam* iti bodhisattva[1]-prajñāpāramitā'nupalambhenâvavāda[2]-viṣaye daśa-prakāre *bhāṣyamāṇe cittaṃ nâvalīyate* na saṃkocāyate. yato *na viṣīdati* na muhyati ata eva śrāddhatvena dharma-bhajanād ādau *nôttrasyaty* asthāna-trāsena. *deśyamāne na saṃlīyate* n' ālasyāyate. yato *na viṣādam āpadyate* na kātara-bhāvaṃ yāti ata eva prājñatvena tattva-vedanān madhye *na saṃtrasyati* saṃtati-trāsena. *upadiśyamāne nâsya vipṛṣṭhībhavati* na vipratisārībhavati mana eva *mānasam*. yato *na bhagnapṛṣṭhībhavati* na pṛṣṭhe cittaṃ bhagnaṃ bhavati ata eva śraddhā-prajñābhyāṃ [3]yogāt paryavasāne *na saṃtrāsam*[3] *āpadyate* sarvathā 'niścaya-trāsena.

atha vā *bhāṣaṇ'*ādi-kāle yathākramaṃ granthârthôbhayâvadhāraṇān *nâvalīyate na saṃlīyate na viṣīdati*. (P. 19[b]) kutaḥ. [Tib. 26[b]] yasmāt pratyakṣânumān'āgama-pramāṇair aviruddha-[4]viṣayârtha-paricchedān *na viṣādam āpadyate nâsya vipṛṣṭhībhavati mānasaṃ na bhagnapṛṣṭhībhavati*. ata ev' ādi-madhya-paryavasāne *nôttrasyati na saṃtrasyati na saṃtrāsam āpadyata* iti yojyaṃ. *eṣa evêti* yo *bodhisattvaḥ* saṃvṛti-paramârtha-vibhāga-kauśalyād yathôktâvavāde cittâvalīnatv'ādi-rahitaḥ sa[5] evêty arthaḥ. *eṣâivêti* lakṣaṇam anuktvā kathaṃ prajñāpāramitā pratyavamṛśyata iti cet. ucyate. yasyârthasya bhāṣaṇ'ādau cittâvalīnatv'ādi na karoti so 'rthaḥ *prajñāpāramitā* pratipatty-ādi-daśa-prakārā kathitâivêty arth'ākṣipta-parāmarśanād adoṣa iti.

saced evaṃ tiṣṭhaty eṣâivâsyâvavādânuśāsanī ||

upasaṃharann āha: *saced* ity-ādi. sa bodhisattvo yady anantarôktâvavādena yathôkta-viṣaye sthitimān bhavati tadā *'sya* bodhisattvasy*âiṣâiva* prārthitârtha-prāpti-kartavyatôpadeśo *'vavādânuśāsanī* veditavyā.

1. °ttvaḥ C. 2. °bhenatāvavād° P. 3 ... 3. yot p° P. yogamapramāne na s° C. 4. svaviṣ° C. 5. sa eṣa C.

tad evaṃ kṛtvā bodhicitta-tad-ākṣipta-dharma-svabhāva-prajñāpāramitāyāṃ yā pratipattir anupalambh'ākārā, yad ālambanaṃ catvāry ārya-satyāni, yaś c' ā'śrayas trīṇi śaraṇāni, yo viśeṣa-gamana-hetur asaktiḥ, yo 'vyāvṛtti[1]-gamana-hetur apariśrāntiḥ, yo 'nanya-yāna-gamana-hetuḥ pratipat-samparigrahaḥ, yo 'para-pratyaya-gāmitva-hetuḥ pañca-cakṣūṃsi, yaḥ sarv'ākārajñatā-paripūri-hetuḥ ṣaḍ-abhijñāḥ, yau niṣṭhā-gamana[2]-hetū darśana-bhāvanā-mārgau, tat sarvaṃ avavāda-prakaraṇe nirdiṣṭaṃ. etāvatâiva sarvo 'rthaḥ sampanna iti yathôkt'ānupūrvī nirdiṣṭo daśavidho 'vavādaḥ.

[Tib. 27[a]] tathā côktaṃ:

pratipattau[I] ca satyeṣu[II] buddha-ratn'ādiṣu triṣu[III]
asaktāv[IV] apariśrāntau[V] pratipat-samparigrahe[VI] | (21)
cakṣuḥṣu pañcasu[VII] jñeyaḥ ṣaṭsv abhijñā-guṇeṣu[VIII] ca
dṛṅ-mārge[IX] bhāvan'ākhye[X] cêty avavādo daś'ātmakaḥ || iti. (22)

kiṃ tu saṃgha-ratne mṛdv-indriy'ādi-bodhisattvānām ayaṃ prabhedo grāhyaḥ. vakṣyamāṇa-mārgajñatā-saṃgṛhīta-ṣoḍaśa-kṣaṇa-darśana-mārgam ā(P.20[a])śritya pañcadaśasu darśana-mārga-citta-kṣaṇeṣu śraddhā-dharmânusāri-bhedena prathama-phala-pratipannako dvividhaḥ. tato yaḥ kāmâvītarāgaḥ[3] sa ṣoḍaśe darśana-mārga-citta-kṣaṇe srotaāpannaḥ. tato bhāvanā-mārge yāvac-caturtha-kleśa-prakāra-prahāṇād deva-manuṣya-kulaṃkulatvena[4] sa evânyo dvividhaḥ. tataḥ kāmâvacara-pañca-prakāra-kleśa-prahāṇena dvitīya-phala-pratipannako mṛdu-tīkṣṇêndriya evâikaḥ śraddhā-dṛṣṭi-prāptaḥ. tataḥ kāmâvacara-ṣaṭ-prakāra-kleśa-prahāṇāt sakṛdāgāmī. tataḥ sa evâika-janmâvaśeṣatvād deveṣv ekavīciko 'paraḥ. tataḥ kāmâvacara-saptâṣṭa-kleśa-prakāra-prahāṇāt tṛtīya-phala-pratipannakaḥ pūrvavac chraddhā-dṛṣṭi-prāptaḥ. tato yaḥ kāmâvacara-navama[5]-kleśa-prakāra-prahāṇād anāgamī 'ty ucyate. sa pañcadhā veditavyaḥ. tatrôpapatti-saṃyojana-prahāṇād abhinirvṛtti-saṃyojanâprahāṇād antarābhavam abhinirvartayann evâbhinirvṛtte vā 'ntarābhave mārga-sammukhībhāvena duḥkhânta-prāptāv antarā-parinirvāyī. ubhaya-saṃyojanâprahāṇād rūpa-dhātāv upapadya duḥkhânta-prāptāv upapadya-parinirvāyī. tatrâivôpapanno 'bhisaṃskāreṇa [Tib. 27[b]] mārga-sammukhībhāvād[6] duḥkhânta-prāptāv abhisaṃskāra-parinirvā=

1. 'dhyātma C. 2. om. PC. ḥgro-ba. 3. kāma-vīta P. 4. kula-kul° P. 5. °raṇamava P. 6. °va-lābhād P.

yī. tad-viparyayād anabhisaṃskāra-parinirvāyī. ūrdhva-srotaś ca pañcamaḥ. sa punar akaniṣṭha-paramo bhavâgraparamaś ca. tatrâkaniṣṭha-paramaḥ plutârdha-pluta-sarva-sthāna-cyutatvenâkamiṣṭha-praveśas trividhaḥ. bhavâgraparamaś ca rūpa-vītarāgo dṛṣṭa-dharma-śamaḥ kāya-sākṣī 'ti dvividhaḥ. tato bhāvāgrikâṣṭama-kleśa-prakārāṇāṃ prahāṇād arhattva-phala-pratipannakaḥ. tataḥ śrāvaka-piṭakam [1]ev' ālambya sva-mārga-sammukhīkaraṇād a-buddhôtpāde pratyekabuddha iti viṃśatiḥ. tathā ca Pañcaviṃśatisahasrikāyām ayam artho vistareṇôktaḥ. Avaivartikacakra-sūtre[2] tu bodhisattvaṃ śraddhā'nusāriṇaṃ ārabhya yāvad bodhisattva-pratyekabuddha iti (P. 20[b]) pudgala-vyavasthānaṃ spaṣṭatarârthaṃ Bhagavatôktam iti tatrâivâvalokanīyaṃ atra tv' asmābhir vistareṇa nôpanyastaṃ kiṃ piṣṭaṃ piṃṣma iti.

tathā ca prathama-dvitīya-phala-sthaṃ caturtha-phala-pratipannakaṃ ca pudgalaṃ sugamatvenâsaṃgṛhyôktaṃ:

mṛdu[I]-tīkṣṇêndriyau[II] śraddhā-dṛṣṭi-prāptau[VI.IX][Tib. 28[b]]kulaṃkulau[IV,V]
ekavīcy-[VIII] antarôtpadya-[X,XI] kārâkārâkaniṣṭha-gāḥ[XII-XIV] | (23)
plutās trayo[XIV-XVI] bhavasyâgra-paramo rūpa-rāga-hā
dṛṣṭa-dharma-śamaḥ[XVII] kāya-sākṣī[XVIII] khaḍgaś[XX] ca viṃśatiḥ | iti. (24)

labdhâvavādasyâivam ādikarmikasya

sampūrṇa-puṇya-sambhāras tato dhīmān dṛḍh'āśayaḥ
ṣraddh'ādyaiḥ kuśalair dharmaiḥ paribhāvita-saṃtatiḥ |
jñāna-sambhāra-siddhy-arthaṃ kalpâsaṃkhyeya-nirgamāt
sthirâbhijño 'vavādena caryā-bhūmau pravartate ||

iti kṛtvā 'dhimukti-caryā-bhūmi-pariśodhanârthaṃ śrut'ādi-prakarṣa-prāpta-mokṣabhāgīya-śraddh'ādi-lakṣaṇa-kuśala-mūlād ūrdhvaṃ catuḥ-satya-prativedhânukūlāni catur-nirvedhabhāgīyāni laukika-bhāvanāmayāni vaktavyāni. śrāvak'ādy-ūṣm'ādibhyaś câiṣām anity'ādi-lakṣaṇa-vastv-ālambana-viśeṣāt, dharma-darśana-pratipakṣatvenânabhiniveś'ādy-ākāra-viśeṣāt, yāna-trayâdhigama-hetutva-viśeṣād, upāya-kauśala-kalyāṇa-mitra-lakṣaṇa-samparigraha-viśeṣād viśeṣo vaktavyaḥ. tathā saṃkleśa-vastv-adhiṣṭhānaḥ pratipakṣa-vastv-adhiṣṭhānaś cêti dvividho grāhya-vikalpaḥ. dravya-sat-puruṣâdhiṣṭhānaḥ prajñapti-sat-puruṣâ-

1. evâval° P. 2. 不退轉法輪經, 廣博嚴淨不退轉輪經 (正藏九 230[a] et seq.)

dhiṣṭhānaś cêti dvividho grāhaka-vikalpa iti vakṣyamāṇa-mūrdhâbhisamaya-saṃgṛhīta-darśana-bhāvanā-mārga-prahātavyaiś caturbhir vikalpair [Tib. 28[b]] yathāsaṃkhyaṃ saṃkleśa[1]-bhāñjy etāni nirvedhabhāgīyānîti vaktavyaṃ. tathā yathôkta-vikalpa-saṃyogaṃ ca bhajatāṃ satāṃ pratyekam eṣāṃ mṛdu-madhyâdhimātra-bhedena viśiṣṭatā ca vaktavyêti pañcavidho viśeṣaḥ. śrāvak'ādīnāṃ t' ūṣm'ādi-caturvidha-kuśala-mūlaṃ rūpaṇ'ādi-lakṣa (P. 21[a]) ṇa-vastv-ātmaka-catuḥ-saty'ālambanam ātma[2]-darśana-pratipakṣatvenânity'ādibhir ākāraiḥ sva-yānâdhigama-hetu-bhūtaṃ[3] samparigraha-rahitaṃ. sva-bodhi-paripanthibhūtaś caturvidho vikalpo na bhavatîti kṛtvā tena saṃsṛṣṭam apy asaṃsṛṣṭam utpadyata iti vyavasthāpyate yataḥ.

tathā côktaṃ:

ālambanata[I] ākārād[II] dhetutvāt[III] samparigrahāt[IV]
catur-vikalpa-saṃyogaṃ yathāsvaṃ bhajatâṃ satāṃ (25)
śrāvakebhyaḥ sa-khaḍgebhyo bodhisattvasya tāyinaḥ
mṛdu-madhyâdhimātrāṇām[V] ūṣm'ādīnāṃ viśiṣṭatā iti (26)

punar aparaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prajñāpāramitāyāṃ bhāvayatā

tatra mṛduna ūṣma-gata-kuśala-mūlasy' ālambanârtham āha: *punar* ity-ādi. *punar aparam* iti prakārântareṇa prajñāpāramitôpadeśa-sūcanaṃ. *prajñāpāramitāyām* iti sāmānya-śrutāv apy anityatv'ādi-vastv-ālambana-lakṣaṇāyām ity arthaḥ. tathā hi pradeśântare Bhagavatā 'bhihitaṃ: sūtraṃ bhikṣavaḥ sūtrântarânusāreṇa vyākhyātavyam[4] iti. Pañcaviṃśatisahasrikāyāṃ ca mṛd'ūṣm'ālambanam adhikṛtyôktam: ih' āyuṣmañ Chāriputra bodhisattvo rūpam anityam iti rūpaṃ duḥkham iti rūpaṃ śūmyam iti [Tib. 29[a]] rūpam anātmêty-ādi. etāvāṃs tv atra viśeṣo yad uta saṃkṣepa-nirdeśaḥ. tatra punaḥ pratyekaṃ satyam adhikṛtya vistara nirdeśa iti na saṃdehaḥ. *caratêty* asamāhitena jñānena. *bhāvayatêti* samāhitena.

etad uktam: anity'ādi-ṣoḍaś'ākāraṃ duḥkh'ādi-catuḥ-saty'ādhāraṃ vastv ālambanam iti.

1. saṃśl° P. 2. ātmana C. 3. °ta C. 4. This passage also P. 33[a].

evaṃ śikṣitavyaṃ yathā 'sau śikṣyamāṇas tenâpi bodhicittena na manyeta ||

tat ken' ākāreṇ'ālambanīyam ity āha: *evam* ity-ādi vakṣyamāṇa-krameṇa. *tenâpîty*-ādi na kevalaṃ jñeyasyâtyanta-parokṣatvād ālambyena[1] *na manyeta.* yenâpy ākāreṇâbhiniveśa-niṣedh'ādy-ātmakena[2] bodhy-āvāhaka-jñāna-rūpeṇ' ālambeta[3] *tenâpi na manyetâ*bhiniveśaṃ na kuryād ity arthaḥ. dharmatā-mukhenânabhiniveś'ādy-ākāreṇêti yāvat.[4]

idam uktaṃ bhavati: śrāvako rūpaṇ'ādi-lakṣaṇam (P. 21^{b}) vastv ālambate. tasyânityat'ādaya ākārā bhavanty ātma-darśana-pratipakṣatvāt. bodhisattvaḥ punar anityat'ādi-lakṣaṇaṃ vastv ālambate. tasyânabhiniveś'ādaya ākārā bhavanti dharma-darśana-pratipakṣatvād iti.

nanu yady abhiniveśâbhāvo 'nabhiniveśaḥ. evaṃ[5] saty abhāvatvāt pratipakṣo na yujyate. atha yan nâbhiniveśaḥ. tadā caksur-ādiṣv api prasaṅga iti cet. ucyate. yathā vipakṣaḥ tathā 'bhiniveśaḥ. yathā pratipakṣaḥ tathā 'nabhiniveśaḥ. [Tib. 29^{b}] kathaṃ ca vipakṣaḥ. yathā 'sat[6]-parikalpanā[7]-samutthitāv asti-nâsti-grāhau. kathaṃ ca pratipakṣaḥ. yathā tayor abhāvaḥ. kathaṃ ca tayor abhāvaḥ. yadi tau tattvato na sta iti jñātau bhavataḥ. tathā cânantaraṃ vakṣyati: *saced āyuṣmañ Chāriputra tatrâcittatāyām* ity-ādi.

tat kasya hetoḥ ||

nanu pramāṇôpapanne 'nabhiniveś'ādy-ākāre kathaṃ prekṣāvato nâbhiniveśa ity āha: *tat kasya hetor* iti. tat kasmād dhetoḥ. atha vā yad etad abhiniveśâkaraṇaṃ tat kasyârthasya[8] hetoḥ prayojanād ity arthaḥ.

tathā hi tac cittam a-cittaṃ prakṛtiś cittasya prabhāsvarā ||

uttarârtham āha: *tathā hîty*-ādi. yasmād ekâneka-svabhāva-vaidhuryāc *cittasya*[9] *prakṛtiḥ* svabhāvo 'nutpādatā *prabhāsvarā* vidhamita-sarvâsat-kalpanā'ndhakārā ato 'nabhiniveś'ādy-ākārâvyatiriktaṃ *cittaṃ* tattvato *'cittaṃ.*

evaṃ manyate: cittasya naiḥsvābhāvyāt tad-avyatirikto 'nabhiniveś'ādy-

1. °mbana C. 2. °veś'āder niṣedh'ātm° P, °tmake C. mṅon-par ṣen-pa bkag-pa la-sogs-paḥi bdag-ñid. 3. °mbyeta P. 4. rnam-pas kyaṅ ṣes-bya-baḥi tha tshig-go =°reṇâpîti yāvat. 5. eva P. 6. asat P. mi bden-pa. 7. °lpa P. 8. kasmādd C. 9. °tta C.

ākāraḥ kathaṃ tattvato[1] 'bhiniveśa-sthānīya iti.

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kiṃ punar āyuṣman Subhūte asti tac cittaṃ yac cittam a-cittaṃ ||

paryudāse 'tha prasajye vā *'cittam* iti nañaḥ prayoge 'pi sad-asan-mātra-mananânubandhena viparyāsâvinivṛttiṃ paśyann āha: *asti tac cittaṃ yac cittam acittam* iti. *yac cittam* anabhiniveś'ādy-ākārâvyatiriktaṃ *tac cittaṃ* tattvato *'cittam* iti yad ucyate tat *kim acittam astîti* saṃbandhanīyaṃ. nyāyena vastuno 'sattvān na paryudāse nañaḥ prayogaḥ, api tu prasajye.

evaṃ ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | kiṃ punar āyuṣman Śāriputra yā acittatā tatrâcittatāyām astitā vā nâstitā vā vidyate vā upalabhyate vā || Śāriputra āha | na hy etad āyuṣman Subhūte |

tatrâpi sad-[Tib. 30^{a}]asan-mātra-prajñaptir[2] api nâstîty abhiprāyavān *Subhūtis* tenâiva parihāraṃ pratipādayitu-kāmaḥ pratipraśna[3]-kriyayā *Śāriputram* āha *kiṃ punar* ity-ādinā. (P. 22^{a}) cittâbhāva-mātram acittaṃ. tad-bhāvo *yā 'cittatā tatrâcittatāyāṃ kim astitā vā vidyate vā* 'nupalabdhi-lakṣaṇa-prāptā. athô*palabhyate* vôpalabdhi-lakṣaṇa-prāptā. evaṃ *nâstitā vê*ti yojyaṃ. pūrvo *vā*-śabda uttarâpekṣayā uttaraś ca pūrvâpekṣayêti jñeyaṃ.

ajātasya svabhāvena śāśvatôcchedatā kutaḥ
svabhāve hi vikalpyante dharma-bheda-vikalpanāḥ |
pattra-lekh'ādi-vinyāsaḥ kenacid vyomni śakyate
kartuṃ nâiva. tathā 'jāte dharma-bhede vikalpanā ||

ity abhiprāyavān āha: *na hy etad* iti anantarôktam ubhayaṃ.

(6) Subhūtir āha | saced āyuṣman Śāriputra tatrâcittatāyām astitā vā nâstitā vā na vidyate vā nôpalabhyate vā | api nu te yukta eṣa paryanuyogo bhavati yad āyuṣmān Śāriputra evam

1. tato P. 2. °jñāpt° P. 3. °tipakṣa P.

āha asti tac cittaṃ yac cittam acittam iti ||

idānīṃ tad vacanam eva parihāre yojayann āha: *saced* ity-ādi. *api-nu*-śabdaḥ kṣepe. nâivêty arthaḥ. *paryanuyogaś* codyaṃ. tam ev' āha *yad āyuṣmān* ity-ādinā.[1] evaṃ manyate; yady *acittatāyām astitā vā nâstitā vā na vidyate vā nôpalabhyate vā* tat kathaṃ tavâiṣa *paryanuyogo 'sti tac cittaṃ yac cittam acittam* iti. tatrâpi hy *acittam* iti cittâbhāva-mātram evâbhipretam. ataḥ sad-asad-rūpeṇâstitva-samāropo nâiva ghaṭata iti.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kā punar eṣ' āyuṣman Subhūte acittatā ||

cittasya dharmiṇo 'sattve nirviṣayasya naño 'prayogād acittatā 'pi nâstîty āha *kā punar eṣêty*-ādi.

Subhūtir āha | avikār' āyuṣman Śāriputrâvikalpā 'cittatā ||

[Tib. 30[b]] na hi saṃvṛti-sopānam antareṇa tattva-prāsāda-śikhar'ārohaṇaṃ vipaścita iti[2] yogi[3]-saṃvṛtyā prativadhātum āha: *avikārêty*-ādi. pāramparyeṇâivâcittatā 'bhyasyamānā buddha-bhūmāv avikāra-pariniṣpattiṃ prati hetutvād *aikārā*. aviparyāsa-pariniṣpatti-hetutvāc câ*vikalpā*.

atha khalv āyuṣmān Śāriputra āyuṣmate Subhūtaye sādhukāram adāt | sādhu sādhv āyuṣman Subhūte | yathā 'pi nāma tvaṃ Bhagavatā 'raṇā-vihāriṇām agratāyāṃ nirdiṣṭo nirdiśasi |

evaṃ câdhigamâviruddham uktam ity āha: *athêtyādi*. *sādhu sādhv* iti sambhrame dvir abhidhānaṃ. *yathā* yena prakāreṇa. *api-nāma*-śabdaḥ pūjā-vācakaḥ. *araṇêti*[4] yasya samādheḥ prabhāvāt pareṣāṃ saṃtāne sva-para-vyābādhanârthena raṇayantîti raṇāḥ kleśā na jāyante so *'raṇā*-samādhiḥ. tad-*vihā-*

1. °di P. 2. Cf. a similar stanza at P. 63[b]. Tib. has here the same stanza as there stands. 3. °ge P. 4. Supplied from Tib.: ñon-moṅs-pa med-pa ṣes-bya-ba ni.

riṇāṃ madhye *'gratāyāṃ nirdiṣṭaḥ* san *nirdiśasy acittatām* iti vibhakti-vipariṇāmena yojyaṃ.

nanu ca buddhâdhiṣṭhānāt sôpāya-kauśalāṃ api pra(P. 22[b])jñāpāramitāṃ nirdiśataḥ ko 'tiśayo yatas tad-viduṣo 'pi Śāriputrasya Subhūtiṃ prati sādhukāraḥ sādhuḥ syāt. na kaścit. kiṃ tu tayor vineyānām anugrahāya māhātmya-dyotanād anāgata-vineya-saṃdehâpanayanāya tathāgatâdhiṣṭhānād eva vā 'vivāda-pūrvakaḥ sādhukāra ity adoṣaḥ.

ataś ca bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksaṃbodher upaparīkṣitavyaḥ avirahitaś ca bodhisattvo mahāsattvaḥ prajñāpāramitāyā veditavyaḥ |

māhātmyam evâcittatāyā darśayan kaścid aniyata-gotrako 'pi tīkṣṇêndriyatayā nirvedhabhāgīyâvasthāyāṃ apy [Tib. 31[a]] acintyôpāya-viśeṣād avaivartikatve niyata ity āha: *ataś cêty*-ādi. yatas tenâpi bodhicittena na[1] manyate *'to* 'nabhiniveś'ādy-ākārāt. *ca*-kārād anityat'ādi-lakṣaṇa-vastv-ālambanāt. *upaparīkṣitavyo* niścetavyaḥ. aṣṭamyāṃ tu bhūmau sarveṣām eva niyatatvenâvaivartikatva-vyavasthānam ity adoṣaḥ. *avirahitaś* câparihāṇi-yogāt *prajñāpāramitāyā* nirvedhabhāgīya-rūpāyā[2] *veditavyaḥ*. na kevalam *avinivartanīya upaparīkṣitavya* iti *ca*-kāraḥ.

śrāvaka-bhūmāv api śikṣitu-kāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryav'āptavyā pravartayitavyā ihâiva prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ | pratyekabuddha-bhūmāv api śikṣitu-kāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryav'āptavyā pravartayitavyā ihâiva prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ | bodhisattva-bhūmāv api ṣikṣitu-kāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryav'āptavyā pravartayitavyā | ihâiva prajnāpāramitāyām upāya-kauśalya-

1. om. C. 2. °payā PC.

samanvāgatena sarva-bodhisattva-dharma-samudāgamāya yogaḥ karaṇīyaḥ ।

evam ālamban'ākārāv abhidhāya mṛd'ūṣmaṇo hetutva-viśeṣârtham āha : *śrāvaka-bhūmāv apî*ty-ādi. viśiṣṭâvasthā-prāptam eva jñānaṃ *bhūmiḥ.*[1] tatra *śikṣitu-kāmena* pratipattiṃ kartu-kāmena. *iyam evê*ti nirvedhabhāgīya-pratipādana-parā mukhyataḥ śrotra[2]-vijñānena tad-ākṛṣṭena ca mano-vijñānena granth-ârthayoḥ paricchedāc *chrotavyā*. cintāmayena manasikaraṇād *udgrahītavyā*. bhāvanāmayena pratipattyā sampādanād *dhārayitavyā*. samādānena pustaka-vācanād *vācayitavyā*. āgamâdhigama-lābhāt *paryavāptavyā*. vyākhyān'ādinā 'nyebhyaḥ prakāśanāt *pravartayitavyā*. sarvatra ca śravaṇ'ādau samyak-prayoga-pṛṣṭha-citta-sampādanāc *chikṣitavyā*. maula-cittena tu samādhāna-karaṇād *yogam āpattavyam*. liṅgasya lok'āśrayatvād *yoga*-śabdo napuṃsaka-liṅgatvenôktaḥ. *upāya-kauśalya-samanvāgatenê*ti

pūraye buddha-dharmāṇāṃ sattvānāṃ paripācane
kṣipra-prāptau kriyā-siddhau vartmâcchede ca kauśalaṃ.
[Tib. 31b] upāyo (P. 23a) bodhisattvānāṃ asamaḥ sarva-bhūmiṣu.
yat kauśalaṃ samāśritya sarvârthān sādhayanti te

iti vacanād yathôktârth'āśu-pariprāpaka-saṃvṛti-paramârth'āśritaś ceto-viśeṣa evô*pāya-kauśalaṃ*. tena *samanvāgatena* yuktena. *sarva-bodhisattva-dharma-samudāgamāyê*ti [3]*sarveṣāṃ bodhisattv*ānāṃ eva *dharmāḥ* śrāvak'ādy-asādhāraṇā mārgajñatā-lakṣaṇāḥ. teṣāṃ *samudāgamāya* pratilambhāya *yogaḥ* samādhiḥ *karaṇīyaḥ*. kvacit tu sarva-buddha-dharma-samudāgamāyêti[3] pāṭhaḥ. sa câyuktaḥ. yato 'nantaram eva vakṣyati *sarve bodhisattva-dharmā* ity-ādi.

(7) tat kasya hetoḥ ‖

nanu śrāvaka-yāne 'pi bodhisattva-dharmā dān'ādayo nirdiṣṭā evêty āśaṅky' āha : *tat kasya hetor* iti.

ihâiva hi prajñāpāramitāyāṃ vistareṇa sarva-bodhisattva-dharmā upadiṣṭāḥ yatra bodhisattvena mahāsattvena śikṣitav-

1. °na-bhūmis C. 2. śrota PC. 3....3. om. C.

yaṃ yogam āpattavyaṃ anuttarāyām api samyak-saṃbodhau śikṣitu-kāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryav'āptavyāpravartayitavyā ¦ ihâiva prajñāpāramitāyām upāya-kauśalya-samanvāgatena sarva-buddha-dharma-samudāgamāya yogaḥ karaṇīyaḥ ¦

*ihâiva hî*ty-ādy uttaraṃ. *hi*-śabdo yasmād-arthe. *yatrê*ti yeṣu bodhisattva-dharmeṣu.

evaṃ manyate : śrāvak'ādi-dharmās tat-piṭake vistareṇâbhihitaḥ. bodhisattva-dharmās tu prasaṅgāt. iha punar bodhisattva-dharmā eva vistareṇa nirdiṣṭāḥ. śrāvaka-dharmāḥ prasaṅgād iti.

anuttarāyāṃ samyaksambodhāv iti nâsty uttaraṃ pradhānaṃ yasyāḥ [1]sā *'nuttarā.*[1] *samyag* aviparītā sarv'ākārābhisambodhiḥ *sambodhiḥ*. *samyaksambodhir* buddha-bhūmir iti yāvat. *sarva-buddha-dharma-samudāgamāyê*ti sarveṣāṃ buddha-dharmāṇāṃ sarv'ākārajñatā-lakṣaṇānām adhigamāya.

tat kasya hetoḥ ¦

śrāvaka-yāne 'pi buddha-dharmā nirdiṣṭā ity āśaṅky' āha : *tat kasya* [Tib. 32a] *hetor* iti.

ihâiva hi prajñāpāramitāyāṃ vistareṇa sarva-buddha-dharmā upadiṣṭāḥ yatra bodhisattvena mahāsattvena śikṣitavyaṃ yogam āpattavyaṃ ¦

tathâivôttarârtham āha : *ihâiva hî*ty-ādi.

*śrāvaka-bhūmāv apî*ty ārabhya yāvad antena *yogam āpattavyam* ity anenâitad uktam : yāna-trayâdhigama-prāptaye mṛd'ūṣmagataṃ kuśalaṃ hetur iti. ayaṃ ca hetu-bhāvaḥ sarveṣām evôṣm'ādīnāṃ veditavyaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat ¦ yo 'haṃ Bhagavann etad eva bodhisattva-nāmadheyaṃ na vedmi nôpalabhe na samanupaśyāmi ‖

1 ... 1. ex conj. sâivam an° PC. de ni bla-na-med-paḥo

madhyasy' ālambanârtham āha: *yo 'haṃ Bhagavann* ity-ādi. *bodhisattva-nāmadheyam* iti pūrvaṃ yasyârthasya bodhisattva iti nāma tasyânupalambho *nâhaṃ Bhagavaṃs taṃ dharmaṃ* (P. 23[b]) *samanupaśyāmîty*[1]-ādinôktaḥ. sāṃpratam

nāma-mātram idaṃ sarvaṃ saṃjñā-mātre pratiṣṭhitam.
nâbhidhānāt pṛthagbhūtam abhidheyaṃ prakalpate

iti kṛtvā yad *etad bodhisattva* iti nāma-svarūpam avavadanīyaṃ tasyânupalambho deśita iti viśeṣaḥ. *na vedmîty*-ādi vyākhyātaṃ.[2] atha vā 'tītaṃ *na vedmi*. vartamānaṃ *nôpalabhe*. anāgataṃ *na samanupaśyāmi*. try-adhva-śūnyatvāt sarva-dharmāṇām iti yojyaṃ.

prajñāpāramitām api na vedmi nôpalabhe na samanupaśyāmi | so 'haṃ Bhagavann etad eva bodhisattva-nāmadheyam avindann anupalabhamāno 'samanupaśyan prajñāpāramitām api avindann anupalabhamāno 'samanupaśyan katamaṃ bodhisattvaṃ katamasyāṃ prajñāpāramitāyām avavadiṣyāmy anuśāsiṣyāmi | etad eva Bhagavan kaukṛtyaṃ syāt yo 'haṃ vastv avindann anupalabhamāno 'samanupaśyan nāmadheya-mātreṇ' āya-vyayaṃ kuryāṃ yad uta bodhisattva iti |

avavāda-viṣayaṃ nāma tarhy astîty āha: *prajnāpāramitām apîti*. nāma-mātrām ity abhiprāyaḥ. *bodhisattvam* iti nāma-svabhāvaṃ nāmadheyasya prakṛtatvāt. *kaukṛtyam* iti saṃvedana-niṣṭhatvād viṣaya-sthiter anupalambhād *etat kaukṛtyaṃ* cetaso vipratisāritā. tad ev' āha *yo 'ham* ity-ādinā. *āya-vyayam* iti vidhir *āyaḥ*. *vyayo* niṣedhaḥ.

vidhānaṃ [3]pratiṣedhaṃ ca muktvā śābdo[3] 'sti nâparo
vyavahāra

iti kṛtvā pada-dvayenâiva sarva-saṃgrahād iha[4] tāvan-mātrakam[4] uktaṃ.

etad uktaṃ: tattven' āya-vyaya-vinirmuktatva-viśiṣṭaṃ rūp'ādy-ālambanam

1. Text p. 4, penult. 2. P. 18[a]. 3 ... 3. °ṣedhamudukāṃśāb° (!) C. °ktvā śabdo P. 4 ... 4. eva tāv° C, etāvan-mātram P; ḥdir ḥdi-ltar.

iti.

api tu khalu punar Bhagavaṃs tad api nāmadheyaṃ na sthitaṃ nâsthitaṃ na viṣṭhitaṃ nâviṣṭhitaṃ |

tat ken' ākāreṇ' ālambanīyam ity āha: *api tv* ity-ādi. *tad api nāmadheyam* ālambanaṃ *na sthitaṃ* prabandha-rūpeṇa.

niṣedhyâbhāvatah spaṣṭaṃ na niṣedho 'sti tattvataḥ
na ca nirviṣayaḥ sādhuḥ prayogo vidyate nañaḥ
vikalpâpāśrayatve vā sāṃvṛtaḥ syān na tāttvika

iti nyāyān *nâsthitaṃ*. *na viṣṭhitaṃ* prabandha-visadṛśatvena. tathâiva *nâviṣṭhitaṃ*.

tat kasya hetoḥ avidyamānatvena tasya nāmadheyasya

saṃvṛtyā pratibhāsamāna-nāmadheyasya kathaṃ prabandha-tad-vaisadṛśyânupapattir iti *tat kasya hetor* ity āśaṅky' āha: *avidyamānatvenêty*-ādi. tattvata iti śeṣaḥ. saṃvṛtyā na doṣa ity abhiprāyaḥ.

evaṃ tan nāmadheyaṃ na sthitaṃ nâsthitaṃ na viṣṭhitaṃ nâviṣṭhitaṃ

upasaṃharann āha: *evaṃ tad* ity-ādi.

etad uktaṃ: dharmatā-mukhena prabandha-tad-vaisadṛśyâpagata-tattvam[2] ākāra iti.

saced bodhisattvasya mahāsattvasyâivaṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyāṃ upadiśyamānāyāṃ cittaṃ nâvalīyate na saṃlīyate na viṣīdati na viṣādam āpadyate nâsya vipṛṣṭhī bhavati mānasaṃ na bhagnapṛṣṭhī bhavati (8) nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate |

adhimātrasy' ālambanârtham āha: *saced* ity-ādi. *evaṃ gambhīrāyām*

1. °dhu PC. Cf. P 227[a]. where same stanza again occurs. 2. °gatatvam PC.

i(P. 24[a])ti nāma-mātratvena prajñapti-mātra-svabhāvāyām anya-tīrthyaiḥ svaiś cânisraya-bhīrubhir alabdha-gādhāyām.

etad uktam: prajñapti-mātratva-viśiṣṭam duḥkh'ādi-satyam ālambanam iti.

adhimucyate 'dhyāśayenâvirahito bodhisattvo mahāsattvaḥ prajñāpāramitāyā veditavyaḥ sthito 'vinivartanīyāyām bodhisattva-bhūmau su-sthito 'sthāna-yogena |

tat ken' ākāreṇ' ālambanīyam ity [Tib. 33[a]] āha: *adhimucyata* ity-ādi. sā prajñaptir na kena-cit kuśal'ādinā dharmeṇa vācyêty *adhimucyate* 'dhyālambate.

āyato vipulo hṛṣṭa upakāra-paro mahān
kalyāṇaś câvam-ādhikyād āśayo 'dhyāśayaḥ satām [1]

ity *adhyāśayena*. *avirahito* yuktaḥ *bodhisattvaḥ* prajñāpāramitayā 'dhimātrôṣma-svabhāvayā mukhyataḥ. anyatrâpy evaṃ prakaraṇa-balāt prajñāpāramitā'rtho veditayaḥ. *sthitaḥ* prāptâparihāṇyā *avinivartanīyāyām* aṣṭamyāṃ *bodhisattva-bhūmau* tat-kāryâvaivartikatva-lābhāt. *su-sthitas* tad-utpādana-yogyatvenôttarôttara[2]-viśeṣâdhigama[3]-lābhād aprāptâparihāṇyā. etac ca dvayam anabhiniveśa-yogenêty āha: *asthāna-yogenêti*.

etad uktam: dharmatā-mukhen' ākāro 'vācyatêti.

Pañcaviṃśatisahasrikāyām adhimātrôṣm'ālamban'ākāram adhikṛtyôktam: yā 'pîyam Bhagavan dharma-sāṃketikī prajñaptir yad uta bodhisattva iti vistareṇa yāvad buddha iti sā 'pi na kena-cid dharmeṇa vacanīyā kuśalena vā 'kuśalena vā yāvad bhāvena vā 'bhāvena vā tad-yathā 'pi nāma svapna ity-ādi. tasmān na saṃdehaḥ kāryaḥ.[4]

ity ālamban'ākāravan nirvikalpaka-jñānâgneḥ pūrva-rūpatvād ūṣma-gatam ivôṣma-gataṃ trividham. darśana-mārg'āsannataratvam asaty antarāye bhavatîti mokṣabhāgīyād asya viśeṣo veditavyaḥ.

tathā côktam:

[Tib. 33[b]] ālambanam anity'ādi saty'ādhāraṃ, tad-ākṛtiḥ
niṣedho 'bhiniveś'āder, hetur yāna-tray'āptaye. (27)

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1. This stanza also P. 81[a]. 2. °nôttarôttaram C. 3. °ṣād adh° C. 4. °rya PC.

rūp'ādy-āya-vyayau, viṣṭhā'sthitī, prajñapty-avācyate. iti.

punar aparaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prajñāpāramitāṃ bhāvayatā na rūpe sthātavyaṃ na vedanāyāṃ saṃjñāyāṃ na saṃskāreṣu na vijñāne sthātavyaṃ |

ūṣmânantaram idānīṃ mṛduno mūrdha-gata-kuśalasy' ā(P. 24[b])lambanârtham āha: *punar aparam* ity-ādi. *prajñāpāramitāyāṃ* mukhyato mūrdha-svabhāvāyāṃ *caratā, bhāvayatêti* vyākhyātam.[1] atha vā prayoga-pṛṣṭha-cittena *caratā*, maula-cittena *bhāvayatêti* yojyaṃ. *na rūpe sthātavyam* ity-ādi tatra rūpaṇā-lakṣaṇaṃ *rūpaṃ*. anubhava-lakṣaṇā *vedanā*. nimittôdgrahaṇ'ātmikā *saṃjñā*, cittâbhisaṃskāra-lakṣaṇāḥ *saṃskārāḥ*. avabodhana-lakṣaṇam *vijñānaṃ*.

tat punas trividhaṃ rūpaṃ. kalpitaṃ rūpaṃ grāhya-grāhaka-rūpeṇa kalpitatvāt. vikalpitam[2] rūpam [3]asad-bhūta-parikalpena[3] jñānam eva tathā pratibhāsata iti vikalpitatvāt. dharmatā-rūpaṃ tattvato rūpam[4] eva śūnyatā-rūpeṇa pariniṣpannatvāt. evaṃ vedan'ādayo 'pi vācyāḥ.

yath'audārika-saṃkleśa-bhājan'ādy-artha-dhātuto[5]
rūp'ādīnām iyān evânukramaḥ.[6]

tatra rūp'ādau tattvato 'sattvena vastûpalambha-yogān *na sthātavyaṃ* cetasaḥ pratiṣṭhānaṃ na[7] kāryam iti yāvat.

etad uktam: yasmāt svabhāva-śūnyatayā rūp'ādīnāṃ rup'ādi-svabhāvenâpagata-svabhāvatā. tasmād a-sthānârhatva-viśiṣṭam[8] rūp'ādy-ālambanam (Tib. 34[a]) iti.

tat kasya hetoḥ ‖ saced rūpe tiṣṭhati rūpâbhisaṃskāre carati na carati prajñāpāramitāyāṃ | evaṃ saced vedanāyāṃ saṃjñāyāṃ saṃskāreṣu saced vijñāne tiṣṭhati vijñānâbhisaṃskāre carati na carati prajñāpāramitāyāṃ ‖

kasmād evam ālambanam iti *tat kasya hetor* ity āśaṅky' ākāraṃ vyatireka-

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1. P. 21[a]. 2. °ta P. 3.....3. abhūta-parikalpitena C. 4. 'rūp° P. 5. cf. 阿毘達磨倶舎論第一 (正藏二九 5[c]). 6. evān° C, evamān° P. 7. om. PC. 8. °ṣṭa PC. cf. similar constructions in P. 23[b], 25[ab].

mukhen' āha: *saced rūpa* ity-ādinā.

evaṃ manyate: ālambana-grahaṇa-prakāra ev' ākāraḥ. saṃvin-niṣṭhā ca viṣaya-sthitir ity ākārânurūpam ev' ālambanaṃ grāhyaṃ.

ato yadi *rūpe* 'nity'ādibhir ākārais *tiṣṭhati* tadā *rūpâbhisaṃskāre* rūp'ābhoga[1]-vikalpe *carati*. evaṃ ca *na carati prajñāpāramitāyāṃ* mukhyato mṛdu-mūrdha-svabhāvāyām. evaṃ vedan'ādiṣv api yojyaṃ.

etad uktaṃ: dharmatā-mukhen'[2] [3]ākāra evaṃvidho[3] grāhyaḥ. yat paramârthena rūp'ādi-sarva-dharma-śūnyatayoḥ parasparam eka-rūpam iti. tatra śūnyatāyām anityatv'ādīnām abhāvena rūp'ādau na nityânity'ādibhir ākāraiḥ sthānaṃ vidheyam iti.

tathā hi mṛdu-mūrdh'ākāram[4] adhikṛtya Pañ(P. 25[a])caviṃśatisahasrikāyāṃ vyākhyātaṃ: rūpam eva śūnyatā śūnyatâiva rūpam. evaṃ yāvad. yā ca[5] Bhagavann anityatāyāḥ śūnyatā na sā 'nityatêty-ādi.

tat kasya hetoḥ | na hy abhisaṃskāre caran prajñāpāramitāṃ parigṛhṇāti nâpi prajñāpāramitāyāṃ yogam āpadyate nâpi prajñāpāramitāṃ paripūrayate aparipūrayamānaḥ prajñāpāramitāṃ na niryāsyati sarvajñātāyām aparigṛhītaṃ parigṛhṇan ||

abhisaṃskāram antareṇa bhāvanā'nutpatteḥ kathaṃ punar abhisaṃskāre caran na caratîti *tat kasya hetor* ity āśaṅky' āha: *na hîty*-adi.

evaṃ manyate: vikalpo 'bhisaṃskāraḥ. prajñāpāramitā ca nirvikalpā. tat kathaṃ vikalpe tattvâbhiniveśena caran prajñāpāramitāyāṃ carati. kevalaṃ māyā-puruseṇêva caritavyam iti.

[Tib. 34[b]] *na parigṛhṇāti nâpi yogam āpadyate nâpi paripūrayata* iti pada-trayaṃ yathāsaṃkhyaṃ[6] prayoga-maula-pṛṣṭhâvasthāsu draṣṭavyaṃ. *prajñāpāramitām* iti mukhyato mṛdu-mūrdha-svabhāvāṃ. *na niryāsyat*îty-ādi. *aparigṛhītam* agrahaṇârham abhisaṃskāraṃ *parigṛhṇan* svīkurvāṇo *na niryāsyati sarvajñatāyām*[7] iti yojyaṃ. sarv'ākārajñatā câtra tri-sarvajñatā-sāmānyāt *sarva*-

1. °ge P. 2. °khyen' P. 3 ... 3. °raś câv° PC. 4. °dha-gatam P. 5. om. P. 6. saṃkhena P. 7. °rv'ākārajñ° PC. thams-cad mkhyen-pa-ñid-la.

jnatā-śabdenôktā. yathāsambhavam evam anyatrâpi.

tat kasya hetoḥ | rūpaṃ hy aparigṛhītaṃ prajñāpāramitāyām evaṃ vedanā-saṃjñā-saṃskāra-vijñānaṃ hy aparigṛhītaṃ prajñāpāramitāyāṃ | yaś ca rūpasya aparigraho na tad rūpam evaṃ yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yo vijñānasyâparigraho na tad vijñānaṃ |

katham agrahaṇârho 'bhisaṃskāra iti cet. *tat kasya hetor* ity āśaṅky' āha: *rūpaṃ hîty*-ādi.

evaṃ manyate: abhisaṃskāra-viṣaya-svabhāvā rūp'ādayo nyāyato 'sattvenâ*parigṛhītāḥ prajnāpāramitāyām*. atas[1] tad-viṣayo 'bhisaṃskāro vitatha-pratibhāsitvān na grāhya iti.

tad eva darśayann āha: *yaś ca rūpasyâparigraho na tad rūpam* ity-ādi. vidhi-pratiṣedhayor bhinna-viṣayatvād iti bhāvaḥ.

sā 'pi prajñāpāramitā aparigṛhītā |

prajñāpāramitāyām api tattvâbhiniveśo na kāryo viparyāsa-prasaṅgād ity āha: *sā 'pî*ty-ādi.

evaṃ hy atra bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyaṃ |

upasaṃharann āha: *evaṃ hî*ty-ādi. *hi*-śabdo 'vadhāraṇe. *evam* evêty arthaḥ.

ayaṃ ca bodhisattvasya mahāsattvasya sarva-dharmâparigṛhīto nāma samādhir vipulaḥ puraskṛtaḥ apramāṇa-niyato 'sādhāraṇaḥ |

evam ālamban'ākāra-niryātam[2] mṛdu-mūrdha-gataṃ samādhim āha *ayam* ity-ādinā.[3] *sarva-dharmai* [Tib. 35[a]] rūp'ādibhir *aparigṛhīto*[4] yaḥ *samādhir* anvartha-saṃjñakaḥ sa tathôktaḥ. *vipulo* dharmdhātu-vaipulyena *puraskṛto*

1. gaṅ-gi phyir=yatas. 2. °rjātaṃ C. 3. °di P. 4. °bhiḥ par° P.

yathôkt'ālamban'ākāra-viśeṣābhyāṃ cetasaḥ purato vartanād ity ārya-Vimuktiṣeṇaḥ. ata eva kvacid apuraskṛta iti pāṭho na grāhyaḥ. *apramāṇa-niyataḥ* (P. 25^{b}) sarv'ākārajñatā-pratiniyamāt uru-karuṇā-prajñā-yogena vā 'pramāṇa-sattvârtha-karaṇe niyatatvād *apramāṇa-niyataḥ*. *asādhāraṇo* 'gamyo 'nyeṣāṃ yathôkt'ālamban'ādi-pañca-vidha-vaiśiṣṭyāt.

sarva-śrāvaka-pratyekabuddhaiḥ sā 'pi sarvajñatā aparigṛhītā | na hi nimittato grahītavyā ||

madhyasy' ālambanârtham āha: *sā 'pi sarvajñatêti*. *api*-śabdād anityat'ādi-śūnyatānāṃ parigrahaḥ. aparigṛhītā kuta ity āha: *na hîty*-ādi. nimittam asādhāraṇaṃ rūpaṃ. tattvenânyonyam eka-rūpatvān nâsty ato grahaṇam iti yāvat.

etad uktam: dharma-dhātu-rūpatayā 'nityat'ādi-sarv'ākārajñatā-śūnyatānāṃ sva-sva-bhāvena niḥsvabhāvatvāt parasparam eṣām aikātmy[1]enânimittatva-viśiṣṭaṃ rūp'ādy-ālambanam iti.

sacen nimittato grahītavyā abhaviṣyan na cêha Śreṇikaḥ parivrājakaḥ śraddhām alapsyata | tatra hi Śreṇikaḥ parivrājakaḥ sarvajña-jñāne adhimucya śraddhā'nusārī (9) prādeśikena jñānenâvatīrṇaḥ | so 'vatīrya na rūpaṃ parigṛhṇīte | evaṃ na vedanāṃ na saṃjnāṃ na saṃskārān na vijñānaṃ parigṛhṇīte | nâpi tatra prīti-sukhena taj jñānaṃ samanupaśyati |

nimitta-grahe ko doṣa ity āha: *saced* ity-ādi. yadi *nimittato grahītavyā* bhavet tadā sva-śāsane nimitta-grahena dīrghakālaṃ muktim apaśyan nirviṇṇaḥ san nâivêha śāsane *Śreṇika*-saṃjñakaḥ *parivrājakas* tapasvī animitta[2]-yogena[2] *śraddhām* abhisampratyayaṃ pratilabheta. nimitta-[Tib. 35^{b}]grahasya tulyatvād iti bhāvaḥ. tad eva kathayann āha: *atra hîty*-ādi. *at*rânimitte tathāgatatv'āvāhakatvena *sarvajña*[3]*-jñāne* 'tannimittam[3] *adhimucy*âdhimokṣa-manaskāraṃ kṛtvā mṛdv-indriyatvena śraddhayā mārgânusaraṇāc *chraddhā'nusārī prādeśikena* pudgala-nairātmya-*jñānenâvatīrṇaḥ*. *so 'vatīryô*ttara-kālaṃ *na*: *rūp*'ādi nimit-

1. Ex conj. ekātmy° PC. 2. om. C. 3....3. °jñānena nim° P.

tato manasikaroti. *nâpi tatr*ânimitta-bhāvanāyām utpannena *prīti-sukhena tad*-bhāvakaṃ *jñānaṃ* nimittataḥ *samanupaśyati*. tatra *prītiḥ* saumanasyaṃ caitasikaṃ. *sukhaṃ* prasrabdhiḥ kāyikī. sa hi laukika-vītarāgaḥ prathama-dvitīya-dhyānânyatara-saṃniśrayeṇâvatīrṇa iti bhadanta-Vimuktiṣeṇaḥ.

nâdhyātmaṃ rūpasya taj jñānaṃ samanupaśyati | na bahirdhā rūpasya taj jñānaṃ samanupaśyati | nâdhyātma-bahirdhā rūpasya taj jñānaṃ samanupaśyati | nâpy anyatra rūpāt taj jñānaṃ samanupaśyati | evaṃ nâdhyātmaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ nâdhyātmaṃ vijñānasya taj jñānaṃ samanupaśyati | na bahirdhā vijñānasya taj jñānaṃ samanupaśyati | nâdhyātma-bahirdhā vijñānasya taj jñānaṃ samanupaśyati | nâpy anyatra vijñanāt taj jñānaṃ samanupaśyati || atra pada-paryāye Śreṇikaḥ parivrājako 'dhimuktaḥ so 'tra sarvatra śraddhā'nusārī sarvajña-jñāne dharmatāṃ pramāṇīkṛtyâivam adhimukta iti tena na kaścid dharmaḥ parigṛhīto nâpi sa kaścid dharmo ya upalabdho yaṃ sa gṛhṇīyāt muñced vā sa nirvāṇam api na manyate ||

ken' ākāreṇ' ālambanīyam ity āha: *nâdhyātmam* ity-adi. *adhyātmaṃ rūpasy*opātta[1]-bhūta-[2]bhautikasy' ādhyātmik'āyatanasya *tad*-bhāvakaṃ *jñānam* adhyātma-śūnyatayā *na samanupaśyati*. nimittata iti śeṣaḥ. *bahirdhā rūpasyâ*nupātta[1]-bhūta - bhautikasya[2] bāhy'āyatanasya bahirdhā - śūnya (P. 26^{a}) tayā. *adhyātma-bahirdhā rūpasya* tad-ubhayasya śarīrasyôbhaya-śūnyatayā. rūpād anyatra tarhi paśyatîty āha: *nâpy anyatrêty*-ādi. evaṃ dharma-[3]bhāvanayā 'bhiniviṣṭaḥ[3] katham asau vaktavya ity āha: *atrêty*-ādi. *atrâ*smin *pada-paryāye* yoga-sthāna-viśeṣe 'dhimukti-caryā-bhūmau sthitaḥ *Śreṇiko 'dhimukta* iti veditavyo nâdhigata iti. [Tib. 36^{a}] yataḥ Śreṇiko *'tra sarvatrâ*nimitte *sarvajña-jñāne* tattvânadhigamena *śraddhā'nusārī* 'ty *ucyate*. tīkṣṇêndriyatvena tattvâ-

1. twice °*pātu* P, twice °*pānta* C! 2. twice mauktik° P! 3...3. °nā'bh° in P.

dhigame tu dharmânusārī bhavatîty abhiprāyaḥ.

kathaṃ punar mṛdv-indriyo 'py evam adhimukta ity āha : *dharmatām* ity-ādi. pūrv'āvedha-balāt prajñāpāramitā-*dharmatām* avisaṃvādena *pramāṇīkṛtyâivam* animittatvenâ*dhimukte*. *iti* tasmāt *tena na kaścid dharmo* 'dhyāropataḥ *parigṛhītaḥ nâpi* vidyamānatvenô*palabdhaḥ*. *yaṃ* dharmam upādeyatvena *sa*[1] *gṛhṇīyāt* svīkuryān *muñced vā* heyatvena.[2] āstāṃ tāvad anyat. *nirvāṇam api na* sa *manyate* tattvato na budhyate.

etad uktaṃ : svabhāva-pratiṣedhenâsvīkāro rūp'ādīnāṃ dharmatā-mukhen' ākāra iti.

tatra Śreṇikôdāharaṇaṃ tasya tīrthika-sambandhena samādher[3] vyutthitasyâdhimokṣa-balenâiva tad-artha-pratyakṣa-sākṣitva-jñāpanârthaṃ.

iyam api Bhagavan bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā yad rūpaṃ na parigṛhṇīte | evaṃ yad vedanāṃ saṃjñāṃ saṃskārān yad vijñānaṃ na parigṛhṇīte | na cântarā parinirvāti aparipūrṇair daśabhis tathāgata-balaiś caturbhis tathāgata-vaiśāradyair aṣṭādaśabhiś c' āveṇikair buddha-dharmaiḥ |

adhimātrasy' ālambanârtham āha : *iyam* ity-ādi. *iyam* iti vakṣyamāṇā. na kevalaṃ pūrvôktêty *api*-śabdaḥ. tad eva darśayann āha : *yad rūpam* ity-ādi. *yad* iti yasmād-arthe nipātaḥ. rūp'ādīnāṃ nimittâsamīkṣaṇād iti bhāvaḥ.

śrāvakavat tarhy anupalambhena sarva-nirodhe bodhisattvo[4] nirvāyād ity āha : *na câty*-ādi. *ca*-śabdo 'vadhāraṇe.

[Tib. 36b2] asaṃlīnena kāyena vedanām adhivāsayan
pradyotasyêva nirvāṇaṃ vimokṣas tasya cetasaḥ ||

iti nirvāṇasya mahāyāne pratiṣiddhatvāt. Saddharmapuṇḍarīka[5]-sūtra-prāmāṇyena tāvatkālaṃ sattvârthaṃ pratiprasrabdhim upādāya nâiva *antarā*

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1. om. C. 2. °n' C, 3. °dhi- P. 4. °ttvā C, °ttva P. 5. 妙法蓮華經 (正藏九 1 et seq.)

madhye śrāvakavad animittatva-sākṣāt-karaṇena mahôpāya-kauśala-(P. 26b)balāt *parinirvāti* nirvedhabhāgīyâvasthāyāṃ śrāvaka-parinirvāṇasyâsadbhāvāt. krameṇêti śeṣaḥ. *aparipūrṇair* iti kiyan-mātreṇâpy anyeṣāṃ bhāvāt sarv'ākārâniṣpannair yāvad *buddha-dharmair* iti yojyaṃ. *tathāgata-bal'*[Tib. 36b1]ādayo vakṣyante.

tasmād iyam api Bhagavan bodhisattvasya (10) mahāsattvasya prajñāpāramitā veditavyā ||

[Tib. 36b3] *tasmād* ity-ādy upasaṃhāraḥ.

etad uktaṃ : svabhāvâbhāvatayâiva nīl'ādi-nimittâdarśana-viśiṣṭaṃ tattvato rūp'ādy-ālambanaṃ iti.

punar aparaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prajñāpāramitāṃ bhāvayatā evam upaparīkṣitavyam evam upanidhyātavyaṃ | katamâiṣā prajñāpāramitā | kasya caiṣā prajñāpāramitā | kiṃ yo dharmo na vidyate nôpalabhyate sā prajñāpāramitêti ||

ken' ākāreṇ' ālambanīyam ity āha : *punar aparam* ity-ādi. *evam* iti vakṣyamāṇa-krameṇa. *upaparīkṣitavyaṃ* bhāvanā-kāle yathā'vadhṛtârtha-pratyavekṣaṇāt. *upanidhyātavyaṃ* śruta-cintā-kāle yukty-Āgamābhyāṃ nirūpaṇāt. *katamâiṣê*ti rūp'ādi-skandhānāṃ madhye *katamā*. atha vā kiṃ dravyaṃ guṇaḥ karma sāmānyaṃ viśeṣaḥ samavāyo vêty arthaḥ. *kasya câiṣê*ti kim ātmano dharmasya vā sambandhinī. api tu rūp'ādīnām anutpannatvān na kā-cin nâpi kasya-cid ity arthaḥ. yady evam a-bhāvas tarhîty āha : *kiṃ yo dharma* ity-ādi. [Tib. 37a] nirviṣayasya naño 'prayogād abhāvas tattvataḥ *prajñāpāramitā* na bhavatîti bhāvaḥ.

saced evam upaparīkṣamāṇa evam upanidhyāyan nâvalīyate na saṃlīyate na viṣīdati na viṣādam āpadyate nâsya vipṛṣṭhī-bhavati mānasaṃ na bhagnapṛṣṭhībhavati nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate avirahito bodhisattvo mahāsattvaḥ prajñāpāramitayā veditavyaḥ ||

saced ity upasaṃhāraḥ. *prajñāpāramitayā* 'dhimātra-mūrdha-svabhāvayā 'dhigamād *avirahito veditavyaḥ*.

etad uktam: samyag-dharma-pravicayatvena prajñāyāḥ sarva-vastuno 'nupalambhatayā nirūpaṇād avidyamāna-prajñāpāramitā-svabhāvatvaṃ dharmatā-mukhen' ākāraḥ.[1]

ity ālamban'ākāravac cala-kuśalamūla-mūrdhatvān mūrdha-gataṃ trividhaṃ. tathā côktaṃ:

rūp'ādāv asthitis, teṣāṃ tad-bhāvenâsvabhāvatā, | (28)
tayor mithaḥ svabhāvatvaṃ tad-anity'ādy-asaṃsthitiḥ,
tāsāṃ tad-bhāvā-śūnyatvaṃ mithaḥ svābhāvyam etayoḥ, | (29)
anudgraho[2] yo dharmāṇāṃ tan nimittâsamīkṣaṇaṃ,
parīkṣaṇaṃ ca prajñāyāḥ sarvasyânupalambhataḥ | iti. (30)

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kiṃ kāraṇam āyuṣman Subhūte avirahito bodhisattvo mahāsattvaḥ prajñāpāramitayā veditavyo yadā rūpam eva virahitaṃ rūpa-svabhāvena | evaṃ yadā vedanâiva saṃjñâiva saṃskārā eva yadā vijñānam eva virahitaṃ vijñāna-svabhāvena yadā prajñāpāramitâiva virahitā prajñāpāramitā-svabhāvena yadā sarvajñatâiva virahitā sarvajñatā-svabhāvena ||

mūrdhânantaram idānīṃ mṛdunaḥ kṣānti-gata-kuśalasy' ālambanârthaṃ praśna-pūrvakam āha: *kiṃkāraṇam* ity-ādi. *rūpa-svabhāvenêty* ālambyata[3] iti śeṣaḥ.

etad uktam: yadā *rūp*'ādikaṃ *virahitaṃ* rūp'ādi-svabhāven' ālambyate tadā *kiṃkāraṇaṃ prajñāpāramitayā* mukhyato mṛdu-(P. 27a)kṣānti-svabhāvayā 'dhigamād[4] *avirahito veditavya* iti.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | evam etad āyuṣman Śāriputrâivam etat | rūpam ev' āyuṣman Śāriputra virahitaṃ rūpa-svabhāvena | evaṃ ved-

1. °ra PC. 2. anugrāho P, anugrāho C. 3. °mbyeta C. 4. om. P.

anâiva saṃjñâiva saṃskārā eva vijñānam ev' āyuṣman Śāriputra virahitaṃ vijñāna-svabhāvena | prajñāpāramitâiva āyuṣman Śāriputra virahitā prajnāpāramitā-svabhāvena | sarvajñatâiv' āyuṣman Śāriputra virahitā sarvajñatā-svabhāvena |

pratītyasamutpāda-dharmatêyaṃ yad utâsmin satîdaṃ bhavatîty abhiprāyeṇa *rūpam evêty*-ādy[1] uttaram āvedayann āha. anyathā yadā rūpam eva virahitaṃ rūpa-svabhāvenêti praśne rūpam eva virahitaṃ rūpa-svabhāvenêty uttaram[2] na yuktaṃ[3] syāt.

prajñāpāramitā-lakṣaṇenâpi prajñāpāramitā virahitā | lakṣaṇa-svabhāvenâpi lakṣaṇaṃ virahitaṃ | lakṣya-svabhāvenâpi lakṣyaṃ virahitaṃ | svabhāva-lakṣaṇenâpi svabhāvo virahitaḥ ||

kathaṃ punaḥ [Tib. 37b] svabhāvena virahitaṃ rūp'âdîty āśaṅkya prajñāpāramitāyāḥ svabhāva-virahitatva-pratipādanenâivânyeṣāṃ svabhāva-rahitatvaṃ[4] pratipāditam iti tad artham āha: *prajñāpāramitā-lakṣaṇena* sāmānya-rūpeṇa *virahitā prajñāpāramitā*. viśeṣa-rūpeṇâpi lakṣaṇenêty *api*-śabdaḥ. viparyāsa-vinivṛtti-phalatvād deśanāyāḥ[5] lakṣya-lakṣaṇaṃ tarhy astîty āha: *lakṣaṇa-svabhāvenêty*-ādi. lakṣaṇaṃ sāmānyaṃ. *lakṣyo* viśeṣaḥ. tayos tarhi svabhāvo 'stîty āha: *svabhāva-lakṣaṇenêti*.

lakṣya-lakṣaṇa-nirmuktaṃ vāg-udāhāra-varjitaṃ
tattvaṃ. prājñaptikī yuktā lakṣya-lakṣaṇa-saṃsthitiḥ ||

iti bhāvaḥ.

etad uktam: śūnyatayā lakṣya-lakṣaṇayor ekatvenâsvabhāvatva-viśiṣṭaṃ rūp'ādy-ālambanam iti.

(11) evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kiṃ punar āyuṣman Subhūte yo bodhisattvo mahāsattvo 'tra śikṣiṣyate sa niryāsyati sarvajñatāyāṃ ||

1. -ād P; in C ādy is wanting. 2. °ro P. 3. °taḥ P. 4. Qu. vir°? 5. °nā C.

ken' ākāreṇ' ālambanīyam iti praśna-pūrvakam ākārârtham āha : *kiṃ punar* ity-ādi. *atrâsminn* ālambane saṃvṛtyā *yaḥ śikṣiṣyate sa kiṃ niryāsyati sarvajñatāyāṃ.* tan-nimitta-mṛdu-kṣānti-gata-kuśala-lābhenêti bhāvaḥ.

āyuṣmān Subhūtir āha | evam etad āyuṣman Śāriputrâivam etat | yo bodhisattvo mahāsattvo 'tra śikṣiṣyate sa niryāsyati sarvajñatāyāṃ ||

dharmatā'viruddha evôkta ity abhyupagamârtham āha : *evam etad* ity-ādi. *niryāsyatîti* rūp'ādīnām abhāva eva svabhāvatā saṃvṛti-paramârtha-mukhen' ākāraḥ. tasya bhāvanayêti yāvat.

tat kasya hetoḥ | ajātā hy anirjātā hy āyuṣman Śāriputra sarva-dharmāḥ |

kathaṃ punar mṛdu-kṣānti-gata-kuśale [Tib. 38a] śikṣamāṇaḥ sarv'ākārajñatāyāṃ gamiṣyatîti *tat kasya hetor* ity āśaṅkya madhyasy' ālambanârtham āha : *ajātā hîty*-ādi. uttarôttar'ālambana-viśeṣ'ādibhir adhigama-viśeṣe niyamena yāsyatîti bhāvaḥ. ādyo *hi*-śabdo 'vadhāraṇe. *ajātā* evêty arthaḥ. kutaḥ. yasmāt kṣaṇikânityatayā jāti-dharma-nirodhenâ*niryātā* na (P. 27b) nirvāṇaṃ gatāḥ *sarva-dharmā* iti. prakṛty-asvabhāvatvenânutpādânirodha-viśiṣṭaṃ rūp'ādy-ālambanam iti yāvat.

evaṃ carata āyuṣman Śāriputra bodhisattvasya mahāsattvasya sarvajñatā āsannībhavati | yathā-yathā sarvajñatā āsannībhavati tathā-tathā sattva-paripācanāya kāya-citta-pariśuddhir lakṣaṇa-pariśuddhir buddha-kṣetra-śuddhir buddhaiś ca samavadhānaṃ bhavati ||

ken' ākāreṇ' ālambanīyam ity āha : *evaṃ carata* ity-ādi. *evam* anantarôkta-nyāyena *carato* bhāvayataḥ sarve[1] gaty-arthā bodhârthā iti kṛtvā. *āsannībhavati* śīghrâdhigama-prāpter nikaṭa-vartinī syāt. *sattva-paripācanāyêti* kuśala-dharma-niyojanāt sattva-paripākāya. *kāyêty*[2]-ādi sarva-dharma-svarūpâvabodhena kāy-

1. °rva- C. 2. °pākāyêty PC. yoṅs-su smin-paḥi phyir-ro. lus daṅ ṣes-bya-ba.

'ādīnāṃ sarv'ākāra-viśuddhir iti viśuddhi-hetutvād viśuddhy-ākāreṇa hetu-mukhenâbhyasanāt *kāya-pariśuddhir* bhavati. pariśuddhaṃ trividhaṃ kāya-karma. *citta-pariśuddhiḥ* [1]pariśuddhaṃ trividhaṃ[1] manas-[2]karma. sthānasthôttapta[2]-pūrṇatvena niṣpatter dvātriṃśan-mahāpuruṣa-*lakṣaṇa-pariśuddhiḥ*. sattva-bhājanayoḥ pariśuddhatā[3] *buddha-kṣetra*-*pariśuddhiḥ*. [Tib. 38b] nirvedhabhāgīyâvasthāyāṃ sarvathā 'sambhavāt kiyan-mātreṇêti bhāvaḥ.

evaṃ ca punar āyuṣman Śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sarvajñatāyā āsannībhavati |

evam ity-ādy upasaṃhāraḥ.

punar aparam āyuṣmān Subhūtir bodhisattvaṃ mahāsattvam ārabhyâivam āha | saced rūpe carati nimitte carati | saced rūpa-nimitte carati nimitte carati | saced rūpaṃ nimittam iti carati nimitte carati | saced rūpasyôtpāde carati nimitte carati | saced rūpasya nirodhe carati nimitte carati | saced rūpasya vināśe carati nimitte carati | saced rūpaṃ śūnyam iti carati nimitte carati | ahañ carāmîti carati nimitte carati | ahaṃ bodhisattva iti carati nimitte carati | ahaṃ bodhisattva iti hy upalambha eva sa carati | evaṃ saced vedanāyāṃ saṃjñāyāṃ saṃskāreṣu (12) saced vijñāne carati nimitte carati | saced vijñāna-nimitte carati nimitte carati | saced vijñānaṃ nimittam iti carati nimitte carati | saced vijñānasyôtpāde carati nimitte carati | saced vijñānasya nirodhe carati nimitte carati | saced vijñānasya vināśe carati nimitte carati | saced vijñānaṃ śūnyam iti carati nimitte carati | ahañ carāmîti carati nimitte carati | ahaṃ bodhisattva iti carati nimitte carati | ahaṃ bodhisattva iti hy upalambha eva sa carati || sacet punar asyâivaṃ bhavati | ya evaṃ carati sa pra-

1 ... 1. °ddhān tr° P, °ddha vidh° C. 2 ... 2. °rmāsthān° C. 3. °ddhitā C.

jñāpāramitāyāṃ carati sa prajñāpāramitāṃ bhāvayatîti nimitta eva sa carati | ayaṃ bodhisattvo 'nupāya-kuśalo veditavyaḥ ||

adhimātrasy' ālambanârtham āha: *saced rūpa* ity-ādi. evaṃ manyate: yāvad abhiniveśa-yogena nimitta-grahāc carati tāvan nimitta-kleśā bodhisattvā iti vacanād upalambha-mūle[1] saṃsāra-kleśe patatîti.

tatra *rūpaṃ* kārya-bhūtaṃ. *rūpa-nimittaṃ* sahakāri-kāraṇam. *rūpaṃ*[2] *nimittam* upādāna-kāraṇam. *utpāde* janma. *nirodhaḥ* kṣaṇikânityatayā, *vināśaḥ* prabandhânityatayā, *śūnyam* ubhayor abhāvaḥ. *anupāya-kuśalo* viparyāsa-pravṛttatvād *veditavyaḥ*.

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kathaṃ punar āyuṣman Subhūte caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ |

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | saced āyuṣman Śāriputra bodhisattvo mahāsattvaḥ na rūpe carati na rūpa-nimitte carati na rūpaṃ nimittam iti carati na rūpasyôtpāde carati na rūpasya nirodhe carati na rūpasya vināśe carati na rūpaṃ śūnyam iti carati nâhaṃ carāmîti carati nâhaṃ bodhisattva iti carati || evaṃ sacen na vedanāyāṃ na saṃjñāyām na saṃskāreṣu sacen na vijñāne carati na vijñāna-nimitte carati na vijñānaṃ nimittam iti carati na vijñānasyôtpāde carati na vijñānasya nirodhe carati na vijñanasya vināśe carati na vijñānaṃ śūnyam iti carati nâhaṃ carāmîti carati nâhaṃ bodhisattva iti carati | sa(13)cet punar nâsyâivaṃ bhavati | ya evaṃ carati sa prajñāpāramitāyāṃ carati sa prajñāpāramitāṃ bhāvayatîti ||

vyatireka-mukhena nirdiśyânvaya-mukhen' āha: *katham* ity-ādi.

1. °mbhaś ca trai C. 2. °pa- PC.

evaṃ caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ

evaṃ carann ity-ādy upasaṃhāraḥ. sva-sāmānya-lakṣaṇânupapattyā sarva-dharmāṇām animittatva-viśiṣṭaṃ rūp'ādy-ālambanam ity *evaṃ*[1] *caran bodhisattvaś carati prajñāpāramitāyām* adhimātra-kṣānti-svabhāvāyāṃ.

sa hi caraṃś carāmîti nôpaiti | na carāmîti nôpaiti carāmi ca na carāmi cêti nôpaiti | nâiva carāmi na na carāmîti nôpaiti | cariṣyāmîti nôpaiti | na cariśyāmîti nôpaiti | cariṣyāmi ca na cariṣyāmi cêti nôpaiti | nâiva cariṣyāmi na na cariṣyāmîti nôpaiti ||

ken' ākāreṇ' ālambanīyam ity āha: *sa hi carann* ity-ādi.

vidhānaṃ pratiṣedhaṃ ca tāv eva sahitau punaḥ
pratiṣedhaṃ tayor eva sarvathā nâvagacchati,

iti (P. 28[a]) bhāvaḥ.

tat kasya hetoḥ nôpaiti | sarva-dharmā hy anupagatā anupāttāḥ ||

kathaṃ punar anavagame bhāvanêti *tat kasya hetor nôpaitî*ty āśaṅky' āha: *sarva-dharmā hî*ty-ādi. yasmāt prakṛtyâiva rūp'ādi-nimittānām āśraya-rahitatvenâdhimokṣa-manaskārânadhimokṣa-tattva-manaskārâparijñānam iti dharmatā-mukhen' ākāreṇ' [Tib. 39[a]] ālambanād adhimokṣeṇâsvīkṛtatvād[2] *anupagatās* tattva-manaskāreṇa câgṛhītatvād *anupāttāḥ*.

ity ālamban'ākāravad apāyâbhāvenâdhimātra-dharma-kṣamaṇāt[3] kṣānti-gataṃ trividhaṃ.

tathā côktaṃ:

rūp'āder asvabhāvatvaṃ, tad-abhāva-svabhāvatā,
tad-ajātir aniryāṇaṃ, śuddhis, tad-animittatā, || (31)
tan-nimittânadhiṣṭhānânadhimuktir[4] asaṃjñatā.[5] iti.

1. om. C. 2. °mokṣaṇ° PC. 3. °ṇā C, -kṣaṇāt P. 4. °ṣṭhānād adh° PC. 5. °ṃjñitā PC. But Ed. & ḥdu-śes med-pa yin.

ata eva

kṣānti-lābhy an-apāya-ga

iti vacanād bodhisattvāḥ [1]kṣāntiṃ nôtpādayantîti[1] yad uktam Ācārya-pādais tac cintyaṃ, bodhisattvānāṃ kṣānty-adhigama-vacanāt. karm'āyattatayêty abhiprāyāt kṣānti-lābhī nâpāyaṃ gacchatîty api sūtraṃ na virudhyate. avaśyaṃ caîtad vijñeyaṃ. tathā hi Bhagavad-ādeśena Śāriputr'ādayo 'pi Sundaranandaṃ gṛhītvā naraka-cārikāṃ gatā iti pradeśântare paṭhyate.

ayam ucyate sarva-dharmânupādāno nāma samādhir bodhisattvasya mahāsattvasya vipulaḥ puraskṛtaḥ apramāṇa-niyataḥ asādhāraṇaḥ sarva-śrāvaka-pratyekabuddhaiḥ |

kṣānty-anantaram idānīṃ mṛduno 'gradharma-gata-kuśala-mūlasy' ālambanârtham āha: *ayam* ity-ādi. sarva-dharmā nôpādīyante yena samādhinā sa *sarva-dharmânupādāno nāma samādhiḥ*. tattvataḥ [2]samādhi-sva-rūpaṃ[2] rūp'ādy-ālambanam. ayaṃ *vipula* ity-ādibhir *ucyata* iti sambandhaḥ.

anenâiva samādhinā viharan bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

ken' ākāreṇ' ālambanīyam ity āha: *anenâivêty*-ādi. svapraṇidhi[3]-puṇya-jñāna-dharma-dhātu-balenânābhogāt sarva-loka-dhātuṣu yathā-bhavyatayā samādher vyāpāraḥ pravartata iti kārya-mukhen' ākāreṇ' ālambanāt *kṣipram anuttarāṃ samyak*-[Tib. 39^{b}]*sambodhim abhisambudhyate*.

Buddhânubhāven' āyuṣmān Subhūtiḥ sthavira evam āha | vyākṛto 'yaṃ Bhagavan bodhisattvo mahāsattvaḥ pūrvakais tathāgatair arhadbhiḥ samyaksaṃbuddhaiḥ anuttarāyāṃ samyaksaṃbodhau | yo 'nena samādhinā viharati ||

madhyasy' ālambanârtham āha: *Buddhânubhāvenêty*-ādi. Buddhânubhāva-prakrame 'pi punas tad-vacanaṃ pratibhāna[4]-viśeṣâbhidyotanârtham. atha vā

1...1. °ntinôtop° PC. bzod-pa skyed-par mi byed. 2...2. °dhi-r° P. 3. supr° C. 4. °timāvana P.

vineyānāṃ tat-(P. 28^{b})smaraṇa-dṛḍhībhāvârthaṃ. *vyākṛto 'yam* iti dharmatâiṣā samyak-pratipanna-samādher yogino buddhair vyākaraṇaṃ kriyata iti vyākaraṇa-hetutva-viśiṣṭa-rūp'ādy-ālambanāt. *tathāgatair* ity-ādi[1] sarv'ākārâviparīta-dharma-daiśikatvena parârtha-sampadā *tathāgatāḥ*. savāsana-kleśa-jñey'āvaraṇa-prahāṇa-yogāt svârtha-sampadā *'rhantaḥ*.[2] samyak-sampad-dvay'āvāhaka[3]-mārgâdhigamāt *samyak-sambuddhāḥ*. *anenêti* madhyâgradharma-gatena.

sa tam api samādhiṃ na samanupaśyati | na ca tena samādhinā manyate | ahaṃ samāhitaḥ | ahaṃ samādhiṃ samāpatsye | ahaṃ samādhiṃ samāpadye | aham samādhi-samāpannaḥ ity evaṃ tasya sarveṇa sarvaṃ sarvathā sarvaṃ na saṃvidyate ||

ken' ākāreṇ' ālambanīyam ity āha: *sa tam apîty*-ādi. *na samanupaśyati* nirvikalpena cetasā. *na ca tena manyate* savikalpena tattvato 'sattvāt. *ahaṃ samāhita* iti labdha-samādhikaḥ. *samāpatsya* ity-ādayaḥ prayoga-maula-pṛṣṭha-bhāvino vikalpāḥ. kāla-traya-bhāvino vā. *sarveṇêty*-ādi dve hy, amū sarvate. vastu-sarvat' ākāra-sarvatā cêti vacanāt. *sarveṇâtīt'ādi*-vastu-bhedena. *sarvaṃ* skandh'ādi-viṣayaṃ vikalpa-jātaṃ vastu. *sarvathā* mṛdu[4]-mṛdunā 'pi prakāreṇa. *sarvaṃ* savāsana-[Tib. 40^{a}]sarva-prakāraṃ *na saṃvidyate* sarva-vikalpânupapattyā vidita-samādhi-svarūpasya bodhisattvasy*âhaṃ samāhita* ity-ādi-jñānânutpattyā dharmatā-mukhen' ākāreṇâbhyasanān na sambhavati.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | yen' āyuṣman Subhūte samādhinā viharan bodhisattvo mahāsattvas ta (14) thāgatair arhadbhiḥ samyaksaṃbuddhaiḥ vyākriyate 'nuttarāyāṃ samyaksaṃbodhau śakyaḥ sa samādhir darśayituṃ ||

adhimātrasy' ālambanârtham āha: *yen' āyuṣman Subhūte samādhinêty*-ādi. adhimātrâgradharma-gatena. *śakyaḥ sa samādhir darśayitum* iti. kiṃ bodhisattv'ādīnāṃ viveka-rūpeṇêti bhāvaḥ. kvacit tu *katamenêti* pāṭhaḥ. tatra[5]

1. °tair iti P. 2. arh° P. 3. sambuddha-sthān'āv° C. phun-sum tshogs-pa gñis. 4. om. C. 5. atra P.

śakyaḥ sa samādhir darśayitum iti tasyâiva praśnayitur vacanam asaṅgatam iti cintyam.

Subhūtir āha | no hîdam āyuṣman Śāriputra ||

no hîdam ity-ādy uttaram. dharmatayā samādhi-bodhisattva-prajñāpāramitā'rtha-trayasya parasparam ekaṃ rūpam ity aśakya-pṛthag-rūpa-darśana-viśiṣṭa-rūp'ādy-ālambanān nâivêty arthaḥ.

tat kasya hetoḥ | tam api hi sa kulaputraḥ samādhiṃ na jānāti na saṃjānīte ||

kathaṃ punar bhāvyamāno 'pidarśayitum aśakya iti *tat kasya hetor* ity āśaṅky' ākāra-pratipādanenôttaram āha *tam*[1] *apîty*-ādinā.[2] sarva-dharmâvidyamānatvena samādher avika(P. 29[a])lpanaṃ paramôpāya iti dharmatā-mukhen' ākāreṇ' ālambanāt *taṃ samādhiṃ na jānāti* nirākāreṇa cetasā, pratyāsatti-[3]nibandhanâbhāvāt. *na saṃjānīte* sākāreṇa, vastu-bhāvam antareṇa svapn'ādau bhāvāt.[4] na kevalam ākāram ity *api*-śabdaḥ. idantayā darśanasya vikalpâdhīnatvād iti bhāvaḥ.

āyuṣmān Śāriputra āha | na jānāti na saṃjānīte ity āyuṣman Subhūte vadasi ||

sarvânupalambhe[5] 'bhāvya-bhāvaka-bhāvanā'nupapattir ity abhiprāyeṇa[Tib. 40[b]] *Śāriputro na jānā*tîty-ādy[6] āha.

āyuṣmān Subhūtir āha | na jānāti na saṃjānīte ity āyuṣman Śāriputra vadāmi | tat kasya hetoḥ | na jānāti na saṃjānīte | avidyamānatvena:tasya samādhes taṃ samādhiṃ na jānāti na saṃjānīte ||

saṃvṛtyā na doṣa iti matvā *Subhūtir āha*: *na jānā*tîty-ādi. tam evâbhiprāyaṃ *tat kasya hetor* ity āśaṅky' āha: *avidyamānatvenê*ti. tattvata iti

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1. sa tan C. 2. °di P. 3. nirb° P. 4. Sic PC. rmi-lam la-sogs-pa srid-paḥi phyir-ro. °der bh° ? .5 °mbha- C. 6. om. P. ity ākūtaṃ P.

śeṣaḥ. prayog'ādayas tu māyā-puruṣasyêva pūrv'āvedha-vaśād [1]ity-ādi vyākṛtaṃ.[1]

atha khalu Bhagavān āyuṣmate Subhūtaye sādhukāram adāt | sādhu sādhu Subhūte | evam etat Subhūte evam etat | yathā'pi nāma tathāgatânubhāvena te pratibhāti tathagatâdhiṣṭhānenôpadiśasi ||

dharmatā'viruddha-kathanāt sādhu-kārârtham āha: *sādhv* ity-ādi. *pratibhāti te* tava tan-nirbhāsi-jñānôdayena, *upadiśasi* pareṣāṃ tad-ālambana-kathanāt.

evaṃ câtra bodhisattvena mahāsattvena śikṣitavyaṃ ||

*evaṃ câtrê*ty-ādy upasaṃhāraḥ. *ca*-śabdo 'vadhāraṇe. *evam evâtra* nirvedhabhāgīya ity arthaḥ.

tat kasya hetoḥ | evaṃ hi śikṣamāṇo bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ śikṣate |

kathaṃ punar anena krameṇa śikṣitavyam iti *tat kasya hetor* ity āśaṅky' āha: *evaṃ hî*ty-ādi. *prajñāpāramitāyāṃ* nirvedhabhāgīya-svabhāvāyām.

ity ālamban'ākāraval laukika-sarva-dharmâgratvād agradharm'ākhyaṃ trividham.

tathā côktaṃ:

samādhis, tasya kāritraṃ, vyākṛtir, mananā-kṣayaḥ, | (32)
mithas trikasya svābhāvyaṃ, samādher avikalpanā,
iti nirvedhabhāgīyaṃ mṛdu-madhyâdhimātrataḥ || iti. (33)

etad uktam: evaṃ kṛta-dharma-pravicayaḥ samāhita-cittaś ca sarva-dharma-nairātmyaṃ bhāvayan krameṇa yadā pṛthag-bhūtārthâbhiniveśâbhāvād īṣat-spaṣṭa-jñān'ālokena mano-mātram eva paśyati tadā 'syôṣma-gatâvasthā. sa evâtr' āloka-labdho nāma samādhir ucyate mahāyāne. [Tib. 41[a]] yadā tasyâiva dharm'ālokasya vṛddhy-arthaṃ nairātmya-bhāvanāyāṃ vīry'ārambheṇa madhya-spaṣṭo

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1 ... 1. ṣes-bya-bar bsams-paḥo. = ity abhiprāyaḥ or iti hhāvaḥ.

jñān'āloko bhavati tadā mūrdhâvasthā. sa eva vṛddh'āloko nāma samādhiḥ. (P. 29[b]) yadā tu citta-mātrâvasthānena spaṣṭataro bāhyârthâbhiniveśâbhāvo jñān'āloko jāyate tadā kṣānty-avasthā. grāhy'ākārâbhāvânupraveśāt[1] tattvār=thâika-deśa-praviṣṭo nāma samādhiḥ. yadā punar artha-grāhaka-vikṣepânābhāso jñān'āloka niṣpadyate tadā laukikâgradharmâvasthā. sa ev' ānantaryo nāma samādhiḥ.[2] sarvāś câitā avasthā dṛḍhâdhimuktito 'dhimukti-caryā-bhūmir ucyate. asyāṃ ca bhūmau vartamāno bodhisattvaḥ pṛthag-jano 'pi sarva-bāla-vipattiṃ samatikrānto 'saṃkhyeya-samādhi-dhāraṇī-vimokṣâbhijñ'ādi-guṇânvito Ratna=meghe[3] paṭhyate.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | evaṃ śikṣamāṇo Bhagavan bodhisattvo mahāsattvaḥ prajñā=pāramitāyāṃ śikṣate ||

iti nirvedhabhāgīyānām ālamban'ākāra-hetutva-viśeṣān nirdiśya [4]catur-vikalpa-saṃyogârthāt[4] sarva-vastv-adhiṣṭhānaṃ prathamaṃ grāhya-vikalpam āha *evaṃ śikṣamāṇa* ity-ādinā. kim iti bhāvaḥ.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | evaṃ śikṣamāṇaḥ Śāriputra bodhisattvo mahāsattvaḥ prajñā=pāramitāyāṃ śikṣate ||

udbhāvanā-saṃvṛtyā śikṣata ity abhiprāyeṇ' āha: *evaṃ śikṣamāṇa* ity-ādi.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | evaṃ śikṣamāṇo Bhagavan bodhisattvo mahāsattvaḥ katam=asmin dharme śikṣate ||

avidita-bhagavad-abhiprāyaḥ *Śāriputraḥ* pṛcchati tattvena *katamasmin dharme śikṣata* iti.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat |

1. grāhy'ākārânupalambhânup° C. grāhyâbh° P. gzun-baḥi rnam-par med-par rjes-su ṣugs-paḥi phyir-na. 2. For these 4 samādhis see 攝大乘論本卷中 (正藏三一 143[b]). 3. 寶雨經第四 (正藏一六. 300[c].) 4 ... 4. °rthaṃ PC. rnam-par rtog-pa bṣi daṅ ldan-paḥi don-las.

evaṃ śikṣamāṇaḥ Śāriputra bodhisattvo mahāsattvo na kas=miṃś-cid dharme śikṣate |

tatra vastu-mātrâdhiṣṭhāna-vikalpena viparyāsânuṣaṅgāt [Tib. 41[b]] para=mârthato na kvacid ity āha Bhagavān: *na kasmiṅś-cid dharme śikṣata* iti.

tat kasya (15) hetoḥ | na hi te Śāriputra dharmās tathā saṃvidyante yathā bāla-pṛthagjanā aśrutavanto 'bhiniviṣṭāḥ |

śikṣamāṇo 'pi kathaṃ na śikṣata iti *tat kasya hetor* ity āśaṅky' āha: *na hîty*-ādi. sāṃkleśika-dharma-yogād *bālāḥ*. vaiyavadānika-dharma-virahāt *pṛthagjanāḥ*. ta eva câivaṃvidha-dharmâdhimukti-bāhuśrutya-vigamād *aśruta=vantaḥ*. evaṃ manyate: *yathā* 'vidyā-vikalpa-balād vidyamānatvenôpalambhād *abhiniviṣṭāḥ tathā na saṃvidyante*. ataḥ saṃvṛtyā śikṣamāṇās tattvato na śikṣanta iti.

āyuṣmān Śāriputra āha | kathaṃ tarhi te Bhagavan saṃ=vidyante |

yadi tathā na saṃvidyante 'rthāt tarhy anyathā vidyante. tathā ca bhāva-grahād doṣa ity abhiprāyeṇ' āha: *kathaṃ tarhîty*-ādi.

Bhagavān āha | yathā Śāriputra na saṃvidyante tathā saṃvidyante |

pravṛtta-viparyāsa-nirākaraṇād yathā 'bhiniviṣṭāḥ ta(P. 30[a])thā na saṃ=vidyanta iti yadi nāmâivam uktaṃ tathā 'pi tattvato na santîty āha: *yathêty*-ādi. *yathā* nyāyato *na saṃvidyante tathā* 'vicārâikaramyatvena[1] saṃvṛtyā *vidyante*. avidyamānatâiva vidyamānatêti yāvat.

evam avidyamānās tenôcyante avidyêti |

'*evam* ity-ādy upasaṃhāraḥ. *evam avidymānā* yataḥ *tena* kāraṇena nairukta-vidhānāt saṃvṛtyā viparīta-jñānam ajñānam *avidyêty ucyate*. ity anenâvidyā-

1. °karabhy° P. ma-brtags gcig-tu-na ñams-dgaḥ-ba-ñid-kyis.

vikalpo 'bhihitaḥ.

tān bāla-pṛthagjanā aśrutavanto 'bhiniviṣṭāḥ | tair asaṃvidyamānāḥ sarva-dharmāḥ kalpitāḥ ||

rūp'ādi-skandha-vikalpârtham āha: *tān* ity-ādi. vastu-mātrâdhiṣṭhānena sarve 'pi tat-pratibaddhā vikalpāḥ sambandhā iti jñāpayituṃ pūrveṇa sambandhaḥ kathitaḥ. evam uttaratrâpi jñeyaṃ. [Tib. 42a] katham abhiniviṣṭā ity āha: *tair* ity-ādi. tattvena*āsaṃvidyamānāḥ sarva-dharmā* rūp'ādi-skandhās tad-vikalpanayā 'bhūta-parikalpād[1] adhyāropitāḥ *kalpitāḥ.*

te tān kalpayitvā dvayor antayoḥ saktāḥ tān dharmān na jānanti na paśyanti | tasmāt te 'saṃvidyamānān sarva-dharmān kalpayanti |

nāma-rūpâbhiniveśa-vikalpârtham āha: *te tān kalpayitvêty*-ādi. śāśvatôcchedayor *antayor* abhiniviṣṭās *tān* nāma-rūp'ādīn *dharmāṃs* tad-abhiniveśa-vikalpān nityasyârtha-kriyā-virahāt saṃvṛtyā 'nityā evêti laukikena śrut'ādi-mayena jñānena *na jānanti.*

ajñānāt kalpitaṃ pūrva-paścāt tattvârtha-niścaye[2]
yadā na labhate bhāvam evâbhāvaṃ tadā kuta ||

iti bhāvanayā *na paśyanti* lokôttareṇa. *tasmāt* tattvena*āsaṃvidyamānān* nāma-rūp'ādīn *sarva-dharmāṃs* tad-abhiniveśa-balāt *kalpayanti.*

kalpayitvā dvāv antāv abhiniviśante |

anta-dvaya-sakti-vikalpârtham āha: *kalpayitvā dvāv antāv abhiniviśanta* iti. tat[3]-sakti-vikalpād iti bhāvaḥ.

abhiniviśya tan nidānam upalambhaṃ niśrityâtītān dharmān kalpayanti | anāgatān dharmān kalpayanti | pratyutpannān dharmān kalpayanti |

1. °lpitād P. 2. nirṇaye C. 3. antadvaya P.

saṃkleśa-vyavadānâjñāna-vikalpârtham āha: *abhiniviśyêty*-ādi. abhiniveśa-hetum *tan*-nimittam *upalambhaṃ niśritya* nimittīkṛtya sāṃkleśika-vaiyavadānika-dharma-svarūpâjñāna-vikalpa-balen*ātītān* yāvat *pratyutpannān dharmān kalpayanti.*

te kalpayitvā nāma-rūpe 'bhiniviṣṭāḥ |

ārya-mārgâprati(P. 30b)ṣṭhāna-vikalpârtham āha: *te kalpayitvā nāma-rūpe 'bhiniviṣṭā* iti. darśan'ādi-mārga[1]-sthity-abhiniveśād iti bhāvaḥ. tatra *nāma* vedan'ādayo 'rūpiṇaḥ [Tib. 42] skandhāḥ. *rūpaṃ* rūpa-skandhaḥ.

tair saṃvidyamānāḥ sarva-dharmāḥ kalpitāḥ |

upalambha-vikalpârtham āha: *tair asaṃvidyamānāḥ sarva-dharmāḥ kalpitā* iti. tad-upalambhâbhiniveśād iti bhāvaḥ.

te tān asaṃvidyamānān sarva-dharmān kalpayante | yathābhūtaṃ mārgaṃ na jānanti na paśyanti |

ātm'ādi-vikalpârtham āha: *te tān asaṃvidyamānān* ity-ādi.

ātmani sati para-saṃjñā. sva-para-vibhāgāt parigraha-dveṣau.
anayoḥ saṃpratibaddhāḥ sarve[2] kleśāḥ prajāyanta

ity ātm'ādy-abhiniveśād aviparītaṃ dharma-pudgala-nairātmya-lakṣaṇaṃ *yathābhūtaṃ mārgaṃ* darśan'ādikaṃ pūrvavan *na jānanti na paśyanti.*

yathābhūtaṃ mārgam ajānanto 'paśyanto na niryānti traidhātukān na budhyante bhūta-koṭiṃ | tena te bālā iti saṃkhyāṃ gacchanti ||

viśuddhy-utpād'ādi-vikalpârtham āha: *yathābhūtaṃ mārgam ajānanta* ity-ādi. *na niryānti* na nirgacchanti. *traidhātukāt* saṃsārāt. yato *na* [3]*budhyante* viśuddhy-utpād'ādy-abhiniveśād *bhūta-koṭiṃ* agrârthena tattvaṃ. *tena* kāraṇena *bālā iti* vyapadeśa-*saṃkhyāṃ gacchanti* pratilabhante.

1. °rgâ PC. 2. °rva-C. 3 ... 3 The syllables dhyante viśu and tpād' ... śraddadha are wanting in C

te satyaṃ dharmaṃ na śraddadhati ||

pratipakṣa-vastv-adhiṣṭhānaṃ dvitīyaṃ grāhya-vikalpam āha *te satyaṃ dharmaṃ na śraddadhatîty*[1]-ādinā. aviparītârthena *satyaṃ. dharmaṃ* pratipakṣa-lakṣaṇaṃ. tad-abhiniveśa-vikalpa-yogena viparīta-pratipattyā svarūpânanubhavān *na śraddadhati* nâdhimuñceyuḥ.

na khalu punaḥ Śāriputra bodhisattvā mahāsattvāḥ kaṃcid dharmam abhiniviśante ||

vyatireka-mukhena viparīta-pratipattim ev' āha *na khalu punar* ity-ādinā.[1] *kaṃcid dharmaṃ* vaiyavadānikaṃ. grāhya-vikalpenêti śeṣaḥ.

sa câivaṃ viṣaya-bhedān nava-prakāro bhavati. tad-yathā: rāśy-artha-vikalpaḥ, āyadvārârtha-vikalpaḥ, gotrârtha[2]-vikalpaḥ[2] [Tib. 43[a]] utpādârtha-vikalpaḥ, śūnyatā'rtha-vikalpaḥ, pāramitā'rtha-vikalpaḥ, darśana-mārga-vikalpaḥ, bhāvanā-mārga-vikalpaḥ, aśaikṣamārga-vikalpa iti.

tathā côktaṃ:

dvaividhyaṃ grāhya-kalpasya vastu-tat-pratipakṣataḥ.
moha-rāśy-ādi-(P. 31[a])bhedena pratyekaṃ navadhā tu saḥ iti. (34)

tatra sarva-vastuka eva prathamo grāhya-vikalpaḥ. vyavadāna-vastuka eva dvitīya ity ayam anayor grāhya-vikalpayor viśeṣaḥ. evaṃ ca kṛtvôcyate: yaḥ prathamo grāhya-vikalpo dvitīyo 'pi sa iti pūrva-pādakaḥ. yas tāvat prathamo dvitīyo 'pi saḥ. tad-yathā: sarva-vastukaḥ prathamo grāhya-vikalpaḥ. syād dvitīya eva na prathamaḥ. tad yathā: vyavadāna-mātrâdhiṣṭhāno dvitīyo grāhya-vikhalpa ity eke.

prathamaḥ saṃkleśa-vastv-adhiṣṭhāno dvitīyo vyavadāna-vastv-adhiṣṭhāno 'nyonya-vyavaccheda-rūpatvād anayor bheda ity aparaḥ.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | evaṃ śikṣamāno Bhagavan bodhisattvo mahāsattvaḥ sarvajñatāyāṃ śikṣate ||

1. ādi P. 2. om. C.

pudgala-dravyâdhiṣṭhānaṃ prathamaṃ grāhaka-vikalpam āha *evam* ity-ādinā. *evam* anantarôkta-krameṇa grāhya-vikalpa-dvayam akṛtvā *śikṣate*. kiṃ. prathama-grāhaka-vikalpenêti bhāvaḥ.

Bhagavān āha: evaṃ śikṣamāṇaḥ Śāriputra bodhisattvo mahāsattvaḥ sarvajñatāyām api na śikṣate | evaṃ śikṣamāṇaḥ Śāriputra bodhisattvo mahāsattvaḥ sarva-dharmeṣu śikṣate | evaṃ śikṣamāṇaḥ śāriputra bodhisattvo mahāsattvaḥ sarvajñatāyāṃ śikṣate sarvajñatāyā āsannībhavati sarvajñatāyāṃ niryāsyati ||

(16)

vikalp'āvaraṇasya tulyatvād iti *Bhagavān āha*: *na śikṣata* iti. tattvenêti śeṣaḥ. saṃvṛtyā tv ādikarmikasyâivaṃ śikṣā 'nyathā 'nupapatter ity āha: *evaṃ śikṣamāṇa* ity-ādi. [Tib. 43[b]] *sarvajñatāyāṃ śikṣata* ity-ādi pada-trayaṃ yathā-kramaṃ prayog'ādy-avasthāsu veditavyam.

sa câivaṃ viṣaya-bhedān nava-prakāro bhavati. tad yathā: svatantr'ātma-vikalpaḥ, ek'ātma[1]-vikalpaḥ,[1] kāraṇ'ātma-vikalpaḥ, draṣṭṛ-ādy-ātma-vikalpaḥ, saṃkleś'ādhār'ātma-vikalpaḥ, vairāgy'ādhār'ātma-vikalpaḥ, darśana-mārg'ādhār'ātma-vikalpaḥ, bhāvanā-mārg'ādhār'ātma-vikalpaḥ, kṛtârth'ādhār'ātma-vikalpa iti.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat: yo Bhagavann evaṃ paripṛcchet: kim ayaṃ māyā-puruṣaḥ sarvajñatāyāṃ śikṣiṣyate sarvajñatāyā āsannībhaviṣyati sarvajñatāyāṃ niryāsyatîti | tasya Bhagavann evaṃ paripṛcchataḥ kathaṃ nirdeṣṭavyaṃ syāt ||

[2]prājñaptika-puruṣâdhiṣṭhānaṃ dvitīyaṃ grāhaka-vikalpaṃ tasmin vikalpe ku-codya-[3]parihāra-dvāreṇ'[3] āha *yo Bhagavam* ity-adinā. prājñaptika eva[1] puruṣo grāhaka ity abhiniveśe vitatha-prakhyāti-rūpatvān māyā-svabhāvaḥ puruṣo *māyā-puruṣaḥ* prājñaptika evêti tasyâpi śikṣā prāptā. na câivam acetanatvāt.

1. om. C. 2. 假人及實人——v. 大乘莊嚴經論第一一 (正藏三一649[c]). 3 ... 3. °hāreṇ' P.

aparijñāne 'pi śikṣāyāṃ sarveṣāṃ śikṣā-prāpter muktir aya(P. 31[b]) tna-siddhêty [1]abhiprāyeṇa *ya* ity-ādi vadatas *tasya kathaṃ nirdeṣṭavyam*[1] uttaraṃ bhaved ity arthaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| tena hi Subhūte tvām evâtra pratiprakṣyāmi yathā te kṣamate tathā vyākuryāḥ||

vitatha-prakhyāti-rūpaṃ samānaṃ rūp'ādīnām.[2] ato gaty-antarâbhāvān māyā-puruṣeṇêva śikṣitavyaṃ. na câyatna-siddhā muktir ity abhiprāyavān *Bhagavān* āha: *tena hîty*-ādi. yasmāt tvam[3] evaṃ pṛcchasi tasmāt *tvām evâtra* praśne *pratiprakṣyāmi* pratipraśnaṃ kariṣyāmi.

sādhu Bhagavann ity āyuṣmān Subhūtir Bhagavataḥ pratyaśrauṣīt||

sādhv ity-ādi *sādhv* evaṃ[4] *Bhagavann* ity abhyupagamaṃ kṛtvā *ity* evaṃ *Bhagavataḥ* sakāśād *aśrauṣīt* śrutavān.

Bhagavān etad avocat| tat kiṃ manyase Subhūte anyā sā māyā anyat tad rūpaṃ anyā sā māyā anyā sā vedanā anyā sā saṃjñā anye te saṃskārāḥ anyā sā māyā anyat tad vijñā-naṃ||

[Tib. 44[a]] katham evaṃ śrutavān ity āha[5]: *Bhagavān* ity-ādi.

Subhūtir āha| na hy etad Bhagavan na hi Bhagavann anyā sā māyā anyat tad rūpaṃ| rūpam eva Bhagavan māyā māyâiva rūpaṃ| na hi Bhagavann anyā sā māyā anyā sā vedanā anyā sā saṃjñā anye te saṃskārāḥ| vedanā-saṃjñā-saṃskārā eva Bhagavan māyā māyâiva vedanā-saṃjñā-saṃ-

1 ... 1. °prāyena ity ādi vatas tatakasya kathaṃ nirdiṣṭ° C! 2 °nāṃ rūpam C. 3. tad P. 4. not rendered in Tib. 5. °vān iti P.

skārāḥ| na Bhagavann anyā sā māyā anyat tad vijñānaṃ| vijñānam eva Bhagavan māyā māyâiva vijñānaṃ||

visarjayann āha: *na hîty*-ādi. *nâiva* tad anyatvaṃ *Bhagavan*, yasmān *nânyā sā māyā*, *nânyat*[1] *tad rūp'*ādi, *rūp'*ādy *eva māyā*, *māyâiva rūp'*ādi. ekâneka-svabhāva-vaidhuryāt tattvato 'nayor niḥsvabhāvatve vitatha-prakhyāti-rūpaṃ samānam iti bhāvaḥ.

Bhagavān āha| tat kiṃ manyase Subhūte atrâiṣā saṃjñā samajñā-prajñapti-vyavahāraḥ pañcasûpādāna-skandheṣu yad uta bodhisattva iti||

māyā-rūp'ādyor ekatva-pratipādane sati māyā-puruṣeṇêva śikṣitavyam iti pratipādanāy' āha: *tat kiṃ manyasa* ity-ādi. *atrâiṣā pañcasûpādāna-skandheṣu* māyôpameṣu *bodhisattva iti saṃjñā* nimittôdgrahaṇaṃ. vastu-samêtam aham iti jñānaṃ *samajñā*.[2] jñeya-jñānayor grāhya-grāhaka-prakārâbhiniveśa-vijñānaṃ[3] *prajñaptiḥ*[4] vividha-[5]parôpāttânupātta-vastu[5]-sambandha-vyavaharaṇaṃ *vyava-hāra* ity ārya-Vimuktiṣeṇaḥ. gotrâvasthāyāṃ *bodhisattva iti saṃjñā* saṃjñâiva kevalā. cittôtpādâvasthāyāṃ jānātîti saṃajñāś,[6] samajñā-[7] cittaṃ pravṛtti-nimittaṃ yasyā boddhisattva iti saṃjñāyāḥ sêyam *samajñā*[8] sarva-sattva-sama-jñāna-nimittā. saptasu prayoga-bhūmiṣu sarva-dharma-prajñapti-mātratā-pra-tivedhāt *prajñaptiḥ*.[9] aṣṭamy-ādau [10]nirnimittânābhoga-mārga-lābhād vyavahāra-mātreṇâbhilāpyād *vyavahāra* iti bhadanta-Vimuktiṣeṇaḥ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat| evam etad Bhagavann evam etat Sugata||

rūp'ādi-vyatirikta-bodhisattvânupapattyā [Tib. 44[b]] 'bhyupagamârtham āha: *evam etad* ity-ādi. sambhrame dvir abhidhānaṃ.

1. 'nyat C. 2. sic CP; kun-śes-pa = samājñā? and in the sequel. 3. -drūp° (for -jnāp°) P. vijñāpanaṃ C, rnam-par śes-pa = vijñānam. 4. rnam-par rig-pa = vijñapti. 5 ... 5. zin-pa daṅ ma-zin-paḥi rnam-par rig-pa dgos-po gṣan =? parôpāttânupātta-vijñapta-vastu. 6. Ex conj. jñaṃ PC. kun-śes-paḥo. 7. °jñaś P. 8. mñam-par śes-pa. 9. rnam-par rig-pa = vijñapti as before. 10. nimitt° C.

tena hi Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣamāṇena māyā-puruṣeṇêva śikṣitavyaṃ bhavaty anuttarāyāṃ samyak (17) saṃbodhau ||

tena hîty-ādy upasaṃhāraḥ. yasmâd evaṃ *tena* kā(P. 32a)raṇena gaty-antarâbhāvād yathā karma-māyā-janitaḥ saṃsāraḥ tathā lokôttarā api dharmā jñāna-māyā-janitā ity anabhiniveśa-yogān *māyā-puruṣeṇêvânuttarāyāṃ samyak-sambodhau śikṣitavyam* ity upapannaṃ. na câyatna-siddhā muktiḥ. yato jñātam eva tattvaṃ mokṣ'āvāhakaṃ nâvijñātam[1] iti bhāvaḥ.[2]

tat kasya hetoḥ | sa eva hi Bhagavan māyā-puruṣo dhārayitavyo yad uta pañcôpādāna-skandhāḥ ||

māyā-puruṣatve saṃkleśa-vyavadāna-vyavasthā katham iti *tat kasya hetor* ity āśaṅky' āha: *sa eva hîty*-ādi. *pañcôpādāna-skandhāḥ* s'āsravā rūp'ādayaḥ. anāsrava-pañca-skandha-parigrahāya pañca skandhāś cêty adhyāhāryaṃ.[3] yathādarśanam eva saṃkleśa-vyavadāna-vyavasthā māyā-puruṣatve 'pîti bhāvaḥ.

tat kasya hetoḥ | tathā hi Bhagavan māyôpamaṃ rūpam uktaṃ Bhagavatā | yac ca rūpaṃ tat ṣaḍ-indriyaṃ te pañca skandhāḥ || tathā hi Bhagavan māyôpamā vedanā-saṃjñā-saṃskārā uktās tathā hi Bhagavan māyôpamaṃ vijñānam uktaṃ Bhagavatā | yac ca vijñānaṃ tat ṣaḍ-indriyaṃ te pañca skandhāḥ ||

kathaṃ punar māyôpamatvam iti *tat kasya hetor* ity āśaṅky' āha: *tathā hîty*-ādi. ukto 'py arthaḥ prakārântareṇ' āśaṅkyamāno na punar ukta iti punaruktatā-doṣo nôdbhāvanīyaḥ. sarvatrâivaṃ jñeyaṃ. *uktaṃ Bhagavatêti* atra pañcôpādāna-skandheṣu bodhisattva iti saṃjñ'ādi-vacanād anantaram eva *māyôpamaṃ rūp*'ādikam *uktaṃ Bhagavatā*. [Tib. 45a] *ṣaḍ-indriyaṃ* cakṣur-ādi. sa-vijñāna-viṣayam iti śeṣaḥ. yato 'nantaraṃ vakṣyati: *te pañca-skandhā* iti. *yad vijñānaṃ tat ṣaḍ-indriyaṃ* jñānasyâiva tad-ākāreṇa pratibhāsanāt. *ṣaḍ-*

1. ma-śes-pa ni ma yin-no = nâjñātam. 2. om. P. 3. °ryaḥ C, °rya P.

indriyaṃ ca pūrvavad grāhyaṃ.

iti prājñaptika-puruṣâdhiṣṭhāna-grāhaka-vikalpaḥ pratipāditaḥ. sa câivaṃ viṣaya-bhedhân nava-prakāro bhavati. tad-yathā: skandha-prajñapti-vikalpaḥ, āyatana-prajñapti-vikalpaḥ, dhātu-prajñapti-vikalpaḥ, pratītyasamutpāda-prajñapti-vikalpaḥ, vyavadāna-prajñapti-vikalpaḥ, darśana-mārga-prajñapti-vikalpaḥ, bhāvanā-mārga-prajñapti-vikalpaḥ, viśeṣa-mārga-prajñapti-vikalpaḥ, aśaikṣa-mārga-prajñapti-vikalpa iti.[1]

tathā côktaṃ:

dravya-prajñapty-adhiṣṭhāno dvi-vidho grāhako mataḥ
svatantr'ātm'ādi-rūpeṇa, skandh'ādy-āśrayatas tathā | iti. (35)

mā Bhagavan nava-yāna-saṃprasthitā bodhisattvā mahāsattvā imaṃ nirdeśaṃ śrutvā uttrasiṣuḥ saṃtrasiṣuḥ saṃtrāsam āpatsyate |

Bhagavān āha | yadi Subhūte nava-yāna-saṃprasthitā bodhisattvā mahāsattvāḥ pāpa-mitra-hasta-gatā bhaviṣyanti uttrasiṣyanti saṃtrasiṣyanti saṃtrāsam āpatsyante ||

catur-vikalpa-saṃyogaṃ nirdiśyêdānīm upāya-kauśa(P. 32b)la-kalyāṇa-mitra-svabhāvaṃ samparigraham āvedayann āha: *mā Bhagavann* ity-ādi. *nava-yāna-saṃprasthitā* iti pratyagraṃ mahāyāne pravṛttāḥ. *imam* iti gāmbhīryaudāry' ālamban'ādi-viśeṣeṇa viśiṣṭaṃ. *uttrasiṣur* ity-ādi tatrâsthāna-trāsa *uttrāsa* unmārgavat. saṃtatyā trāsaḥ *saṃtrāsaḥ* utpanna-bhayasyâprativinodanāt. saṃtrāsa-niścaya-gamanaṃ *saṃtrās'āpattiḥ*. [2]avalīyante saṃlīyante vipratisārībhavantîty arthaḥ.[2] *pāpa-mitra-hasta-gatā* [Tib. 45b] iti. saṃvṛti-paramârtha-vibhāgaṃ akṛtvā niravadhi-kālâbhyastôpalambhânirākaraṇena[3] sahasâivân-utpād'ādi-deśako narak'ādi-phala-saddharma-pratikṣepa[4]-pāpasya hetutvāt *pāpa-mitraṃ*. tasya *hasta-gatā* grahaṇa-yogyatāṃ gatā ity arthaḥ.

atha cet Subhūte nava-yāna-saṃprasthitā bodhisattvā mahāsattvāḥ kalyāṇa-mitra-hasta-gatā bhaviṣyanti nôttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante ||

1. om. P. 2...2. om. C. 3. °mbha-nir° C. 4. °ticchepa P.

vyatireka-mukhena kathito 'rtho[1] 'nvaya-mukhena kathyamānaḥ sudṛḍho bhavatîty āha: *kalyāṇa-mitra-hasta-gatā* iti. cittânavalīnatvânuttrās'ādinôpāya-kauśalena yath'āśayaṃ kṣit'īśêṣṭa-rājñī-maraṇa-nivedana-nyāyena mātsary'ādi-dharma-viyuktaḥ samasta-vastu-nairātmy'ādi-deśakaḥ su-gati-phal'ādi-prāpaka-tvena *kalyāṇa-mitram*. tasya *hasta-gatā* ity-ādi pūrvavat.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat kāni punar Bhagavan bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni ||

[2]*kānîty-ādinā* kalyāṇa-mitra-svarūpa-praśnaḥ.

Bhagavān āha | ya enaṃ pāramitāsv avavadanty anu-śāsati | ye 'smai Māra-karmāṇy upadiśanti | evaṃ Māra-doṣā boddhavyā ime Māra-doṣāḥ | evaṃ Māra-karmāṇi boddhavyāṇi imāni Māra-karmāṇi | tāni tvayā buddhvā vivarjayitavyānîti ||

uttaram āha.[2] *ya enam* ity-ādi. *ye* pudgalā Devadatt'ādikam *enam* pudga-laṃ dān'ādi-*pāramitasu* saṃvṛti-paramârtha-satyânatikrameṇa hita-prāptyā pū-rvavad *avavadanty anuśāsati*. *ye câsmai* Devadatt'ādikāyâhita-parihāreṇa *Māra-karmāṇy upadiśanti*. katham ity āha: *evam* ity-ādi. *evaṃ Māra-doṣā* Māra-syântarāyāḥ. buddha-veṣeṇôpasaṃkramya kiṃ te 'nuttarayā bodhyêty anāgatâ-rtha-vivecanatā. *ime Māra-doṣā* iti[3] tathâiva kiṃ te prajñāpāramitāyā likhan'ādy-anuṣṭhānenêti vartamānârtha-vivecanatā. tad-vicchandanā[4]-balena yathākramaṃ svīkṛta-tyāga-karmârtham[5] āha: [Tib. 46[a]] *evaṃ Māra-karmāṇî*ty-ādi. *buddhvā*[6] ca yat kāryaṃ tad āha *tāni tvayê*ty-ādinā.

imāni Subhūte bodhisattvasya mahāsattvasya mahāsa-ṃnāha-saṃnaddhasya mahāyāna-saṃprasthitasya mahāyāna-samārūḍhasya kalyāṇa-mitrāṇi veditavyāni ||

*imānî*ty-ādy upasaṃhāraḥ. *mahā-saṃnāha-saṃnaddhasyê*ti[7] (P. 33[a]) saṃnā-

1. om. C. 2 ... 2. lacuna C. 3. °ṣāḥ PC. ṣés-bya-ba. 4. °cchind° C. 5. las bstan-paḥi phyir = karma-deśanā'rtham? 6. buddhā P, budhā C. 7. °ty-ādi P.

ha-pratipattyā vakṣyamāṇayā yuktasya. *mahāyāna-saṃprasthitasyê*ti prasthāna-pratipattyā tathâivânvitasya. *mahāyāna-samārūḍhasyê*ti tayâiva mahāyānam utkalitasya. tathā hy ādau tayā samprasthithaḥ[1] paścād ārūḍha iṣyate.

tathā côktaṃ:

cittânavalīnatv'ādi-naiḥsvābhāvy'ādi-deśakaḥ
tad-vipakṣa-parityāgaḥ sarvathā saṃparigrahaḥ iti. (36)

sūtraṃ sūtrântarânusāreṇa[2] vyākhyātavyam iti Bhagavad-vacanād eva Pañcaviṃśatisahasrikā'nusāreṇa pūrv'ācārya-Vasubandhu-prabhṛti-vyākhyā-kramam āśrityÂbhisamayâlaṃkārakārikā'nurodhena ca bhāvâdhyāhār'ādi-padaṃ kṛtvā, tathā[3] sāmānya-śabdasyâpi prakaraṇ'ādi-balena viśeṣe vartanād,[4] vivakṣā-paratantratvena yathôktârthena[5] pravacanâviruddhe śabdānāṃ vartanāt,[4] tat-[6]pratiṣedha-vacanâbhāvena[6] ca kāraṇena granthânugatam eva vyākhyānam idaṃ. ataḥ katham agranthânugatam evaṃ vyākhyānam iti na mantavyaṃ. anyathā yady ayaṃ nyāyo n' āśrīyate tadā pravacana-vyākhyâiva na syāt. śabdānāṃ sāmayikatvenânekârtha-vṛttau pratiniyatârtha-parigrahe saṃdehāt. kiṃ c' āry-Âsaṅga-prabhṛtibhir[7] evêdaṃ vyākhyānaṃ likhyata iti pramāṇīkartavyaṃ. tathā hi śrūyate vidita-samasta-pravacanârtho labdhâdhigamo 'py āryÂsaṅgaḥ punarukta-bāhulyenā[Tib. 46[b]]punarukta-pradeśe 'pi pratyeka-pada-vyavacchedâ-darśanena gāmbhīryāc ca prajñāpāramitā'rtham unnetum aśakto daurmanasyam anuprāptaḥ. tatas tam uddiśya Maitreyeṇa bhagavatā Prajñāpāramitā-sūtraṃ vyākhyātam Abhisamayâlaṃkārakārikā-śāstraṃ ca kṛtaṃ. tac chrutvā punar āryÂsaṅgen' ācārya-Vasubandhu-prabhṛtibhiś ca vyākhyātam ity alaṃ prasaṅgena.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | yad Bhagavān eva(18)m āha | imāni Subhūte bodhisattvasya mahāsattvasya mahāsaṃnāha-saṃnaddhasya mahāyāna-saṃpra-sthitasya mahāyāna-samārūḍhasya kalyāṇa-mitrāṇi vedita-vyānîti || yac ca bodhisattvo mahāsattva iti Bhagavann ucyate | tatra bodhisattva iti Bhagavan kaḥ padârthaḥ ||

1. prasthitayā prasthitaḥ C. 2. °trânus° P. 3. bśad-pa daṅ. de-bṣin du = ? °tvā ka kathanāt. tathā. 4. twice °rtanā-P and °rtamān° C. 5. °rthe P. 6 ... 6. ṣedhe vac° PC. dgag-paḥi tshig med-paḥi phyir. 7. °tīnām PC(!) la-sogs-rnams-kyis.

nirvedhabhāgīyânantaraṃ pratipattimato yathôkta-nirvedhabhāgīyam [1]anyad api darśana-mārg'ādikam iti pratipatter ādhāraṃ dharma-dhātu-svabhāvakam āvedayann āha: *yad Bhagavān evam* ity-ādi.

etad uktaṃ: *yad Bhagavān evam āha bodhisattvasya mahāsattva*(P. 33[b])*syêty*-ādi. *yac ca* sūtrântaresu[2] *bodhisattvo mahāsattva*[3] *ity ucyate. tatra* pūrvake vākye teṣu ca sūtrântareṣu dharma-dhātu-svabhāvatve buddha-dharmāṇāṃ *kaḥ* pratiṣṭhā'rthaḥ *padârtho bodhisattva* iti.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat apadârthaḥ Subhūte bodhisattva-padârthaḥ ||

uttaraṃ vaktum āha: *apadârtha* ity-ādi. *bodhisattvo* buddha-dharmāṇāṃ *padârtho bodhisattva-padârtho* yaḥ sa tattvato *'padârtho* 'pratiṣṭhā'rtho 'gotram iti yāvat.

tat kasya hetoḥ | sarva-dharmāṇāṃ hi Subhūte bodhisattvo mahāsattvo 'saktāyāṃ śikṣate |

adhigamam antareṇa[4] mukty-anupapatter adhigacchan buddha-dharmān katham apadârtho bodhisattva iti *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmāṇāṃ hîty*-ādi. yasmāt [Tib. 47[a]] sarva-dharmāṇāṃ vastu-tan-nimittâbhiniveśâbhāven*âsaktatāyāṃ*[5] satyām anyathā 'dhigamânupapattyā buddha-dharmâdhigamāya māyā-puruṣa iva *śikṣate* tasmāt kathaṃ tattvataḥ pratiṣṭhā'rtha iti bhāvaḥ.

saṃvṛtyā punaḥ pratipatti-dharmasyâvasthā'ntara-bhedena dharma-dhātu-svabhāva eva[6] buddha-dharm'ādhāro bodhisattvas trayodaśa-vidho gotram iti nirdiśyate.

tatr' ādau tāvac catur-vidha-laukika-nirvedhabhāgīyānām utpādan'ādhāraḥ. tato lokôttara-darśana-bhāvanā-mārgayoḥ, tatas tad-utpatti-balena caura-niṣkāsana-kapāṭa-pidhānavat samakālaṃ samasta-pratipakṣôtpāda-vipakṣa-nirodhayoḥ, tatas tad-anupalabdhyā tayor vipakṣa-pratipakṣayor nirodhôtpāda-yukta-vikalpâpagamasya, tataḥ pūrva-praṇidhāna-dān'ādy-upāya-kauśala-balena saṃsāra-nir-

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1. anya-darś° C. 2. °ntare P. 3. bodhisattva C. 4. °gamant°. P, °gamanant° C. 5. °śâbhāvanā'ś° C. 6. °bhāvena eva (!) C.

vāṇâpratiṣṭhāna-lakṣaṇayoḥ prajñā-karuṇayoḥ, tatas tad-utpattyā śrāvak'ādy-asādhāraṇa-dharmasya, tato yath'āśayam avatāraṇ'ādy-abhisaṃdhi-dvāreṇa yāna-traya-pratiṣṭhāpana-lakṣaṇa-parârthânukramasya, tato yāvad ā-saṃsāraṃ nirnimittânābhoga-para-kārya-jñānasya c' ādhāraḥ. tataś câivam adhigamânukramād iyam ānupūrvī. anayā ca sarvâdhigama-dharma-saṃgrahād iyān eva nirdeśo na nyūno nâpyadhikaḥ. tathā saṃvṛty' ādhāra-bhāvasy' ākṣiptatvād ayaṃ sarvo 'rtho 'tra Prajñāpāramitāyām ākṣipta evêty avaga(P. 34[a])ntavyaṃ. Pañcaviṃśatisahasrikāyāṃ [Tib. 47[b]] ca pratyartham ādhāram adhikṛtya nirdiṣṭo grantho nêha jñāpakatvena prācurya-bhayāl likhyate.

tathā côktaṃ:

ṣoḍhā'dhigama-dharmasya[I-VI] pratipakṣa-prahāṇayoḥ[VII,VIII]
tayoḥ paryupayogasya[IX] prajñāyāḥ kṛpayā saha[X] (37)
śiṣyâsādhāraṇatvasya[XI] parârthânukramasya[XII] ca
jñānasyâyatna-vṛttes[XIII] ca pratiṣṭhā gotram ucyate | iti. (38)

yadi dharma-dhātor ev' ārya-dharmâdhigamāya hetutvāt tad-ātmako bodhisattvaḥ prakṛtistham anuttara-buddha-dharmāṇāṃ gotraṃ dharmatā-saṃjñakaṃ tadā dharma-dhātoḥ sāmānya-vartitvād idaṃ prakṛtisthaṃ gotram anādi-kāl'āyātaṃ dharmatā-pratilabdham, idaṃ samudānītaṃ pūrva-kuśala-mūlâbhyāsa-pratilabdham, idaṃ niyataṃ śrāvaka-pratyekabuddha-tathāgata-gotraṃ mahadbhir api pratyayair ahāryatvād, idam aniyataṃ śrāvak'ādi-gotraṃ pratyayair hāryatvād iti gotra-bhedo na yujyate. yathā śrāvaka-yān'ādy-adhigama-kramen' ālambyeta[1] tath' ārya-dharmâdhigamāya[2] dharma-dhātor hetu-bhāvena vyavasthāpanād gotratvena vyapadeśa iti samādhiḥ. atha vā yathâika-mṛd-dravyâbhinirvṛttâika-tejaḥ-paripakv'ādhāra-ghaṭ'āder ādheya-kṣaudra-śarkar'ādi-bhājanatvena bhedaḥ. tadvad yāna-traya-saṃgṛhītâdhigantavy'ādheya-dharma-nānātven' ādhāra-nānātvaṃ nirdiṣṭam iti na doṣaḥ.

tathā côktaṃ:

dharma-dhātor asambhedād gotra-bhedo na yujyate
ādheya-dharma-bhedāt tu tad-bhedaḥ parigīyate || iti. (39)

[Tib. 48[a]] niruktaṃ tu guṇôttāraṇârthena dharma-dhātur gotraṃ, tasmād dhi te guṇā rohanti prabhavantîty arthaḥ.

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1. °mbeta P. 2. °gantaya P

evaṃ ca kṛtvôcyate: asaṃskṛta-prabhāvitāḥ sarv'ārya-pudgalā iti. nanu c' ādāv eva gotraṃ vaktavyaṃ tat-pūrvakatvāc cittôtpādasya mokṣa-nirvedha-bhāgīyānāṃ cêti katham evam uktaṃ. satyam. arth'ānupūrvy eṣā. iyaṃ tu pratipādan'ānupūrvī. yat kāryaṃ pratipādya paścāt kāraṇaṃ nirdiśyata ity adoṣaḥ.

sarva-dharmāṇāṃ hi Subhūte bodhisattvo mahāsattvo 'nubodhanârthenâsaktāyāṃ anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate | bodhy-arthena tu Subhūte bodhisattvo mahāsattva ity ucyate ||

ādhārânantaraṃ yathôkta-pratipatty-ādhārasya bodhisa(P. 34^{b})ttvasya kim ālambanam ity ālambanârtham āha: *sarva-dharmāṇām* ity-ādi. yasmāt *sarva-dharmāṇām* ev' ālambana-sthānīyānām *anubodhârthena* samyag-ubhaya-satyânatikram'ālambanena yā 'saktatā tasyāṃ ca[1] satyām ālambana-viśuddhi-gamanenâ*nuttarām samyaksambodhim abhisambudhyate* nânyathā. ato *bodhy*-ālambana-prayojanena sarva-prakāra-svârtha-sampādanād *bodhisattva ity ucyate.*

tatr' ādau tāvat sāmānyena sarva-dharmān kuśalâkuśalâvyākṛtān yathākramaṃ śrāmaṇyatā[2]-prāṇâtipāt'ādy[3]-avyākṛta-kāya-karm'ādaya iti tridhā vibhidyôpādeya-parityāgôpekṣā-sthānīyatvena vibhāvayati. tataḥ punar upādeyān ādāya laukika-mārga-saṃgṛhītāḥ pañcôpādāna-skandh'ādayo [Tib. 48^{b}] laukikāḥ. samyag-ārya-mārgena saṃgṛhītāś catur-dhyān'ādyayo lokôttarā iti cintayati. tatr' ātma-grahâpratipakṣatvena[4] laukikāḥ pañcôpādāna-skandh'ādayaḥ s'āsravāḥ, lokôttarās tv ātma-darśana-pratipakṣatvena smṛty-upasthān'ādayo 'nāsravā iti heyôpādeyatayā nirūpayati. tato 'nāsravān ādāya hetu-pratyayâdhīnakām'ādi-dhātu-saṃgṛhītā bodhi-pakṣ'ādayaḥ saṃskṛtāḥ saṃvṛtyā. kāraṇânapekṣa-dhātu-trayâparyāpanna-tathat'ādayo 'saṃskṛtāḥ paramârthata iti dvidhā dhyāyati. tato 'saṃskṛta-prabhāvitāḥ sarv'ārya-jana-saṃtāna-prabhava-catur-dhyān'ādyaḥ sādhāraṇā dharmāḥ. samyak-sambuddha-saṃtānôdaya-dharmi-daśa-bal'ādayo 'sādhāraṇā dharmā iti dvidhā bhāvayati. ity evam[5] adhigamânukrameṇa sarva-

1. sic PC, perhaps by mistake. 2. °ṇya C. 3. °pātâvy° PC. srog-gcod-pa la-sogs-pa. 4. bdag-tu lta-baḥi gñen-po ma yin-pa = ātma-darśanâpr°. 5. om. P.

dharmā māyôpamatayā yathāvad iyanta ev' ālambyanta ity ālambanam ekādaśa-vidhaṃ jñeyaṃ. yathôkt'ālambana-kramaḥ pratipādana-granthaś ca Pañcaviṃśatisahasrikāyāṃ spaṣṭa evêti na vipratipattiḥ kāryā.

tathā côktaṃ:

ālambanaṃ sarva-dharmās, te punaḥ kuśal'ādayaḥ,
laukikâdhigam'ākhyāś ca, ye ca (P. 35^{a}) lokôttarā matāḥ, (40)
s'āsravânāsravā dharmāḥ, saṃskṛtâsaṃskṛtāś ca ye,
śiṣya-sādhāraṇā dharmā, ye câsādhāraṇā muneḥ iti. (41)

ye tu dharma-dhātum eva sadā-viśuddham advayaṃ jñānam ālambanaṃ manyante taiḥ sadā-viśuddhatvād [Tib. 49^{a}] uttarôttara-viśuddhi-viśeṣa-gamanaṃ katham iti vaktavyaṃ. [1]ab-dhātu-kanak'ākāśa-śuddhivac chuddhir iṣyata iti cet. evaṃ tarhi śuddhaṃ tāttvikaṃ jñānam iti pratipakṣâbhiniveśād arth'ākṣipto vipakṣâbhiniveśaḥ. ato vipakṣa-pratipakṣa-vikalpa-prahāṇâbhāvāt prādeśika-śuddhi-prasaṅgaḥ.

nanu ca tvat-pakṣe sarv'ākārajñatāyāḥ Subhūte 'bhāva ālambanam ity ālambana-niṣṭhā. katham iti cet. adoṣaḥ. yato nyāyânuyāyī bhāvo nâstîty abhāvas tathya-saṃvṛtir ucyate. tasyāś ca pracchādita-tattva-rūpāyāḥ krameṇa māyôpamatva-pratītir viśuddhiḥ.[2] evaṃ ca kṛtvā prakṛti-pradhānaṃ gotraṃ. vikṛti[3]-pradhānam ālambanam. ubhayaṃ tûbhayatrâpratiṣiddham ity ādhāran'ālambanayor lakṣaṇa-bhedaḥ. bahu-vaktavyaṃ c' ālambana-vyavasthānam ity alaṃ prasaṅgenêty ārya-Vimuktiṣeṇaḥ.

Subhūtir āha | yat punar Bhagavān evam āha | bodhisattvo mahāsattva iti | kena kāraṇena Bhagavan bodhisattvo mahāsattva ity ucyate ||

ālambanânantaram evam ālambana-pratipatter bodhisattvasya kaḥ samuddeśa iti samuddeśârtham āha: *yat punar* ity-ādi. *kena kāraṇena* kena prayojanena *bodhisattvaḥ* san *mahāsattva ity ucyate.*

1. athātu C, arthātu P. chu-khams. 水金空三喩 ——大乘莊嚴經論第四 (正藏三一 611^{b}).
2. eva ś° C. rnam-par dag-pa. 3. prakṛti C.

Bhagavān āha | mahataḥ sattva-rāśer mahataḥ sattva-nikāyasyâgratāṃ kārayiṣyatîti tenârthena bodhisattvo mahāsattva ity ucyate ||

uttaram abhidhātum āha : *mahata* ity-ādi. *mahataḥ sattva-rāśer* ity aparimitasya *sattva*-samūhasya sāmānyenâbhidhānaṃ. eko 'py anādi-saṃsāra-pravṛtti-mahattvena [Tib. 49b] mahān bhaved iti *rāśi*-grahaṇaṃ. *sattva-nikāyasyê*ti pratipannaka-phalastha-nikāy'ādi-bhedena vijātīya-vyāvṛttyā[1] sattva-sāmānyāt sattva-sabhāga-saṃgṛhītasya viśeṣeṇâbhidhānam. *agratāṃ kārayiṣyatî*ti sarva-sattvâgratā-citta-mahattvaṃ tad-uddeśena pravṛttatvād adhigamya paścāt tat-prāptukāmānāṃ *sattvā*nām *agratāṃ* dharma-deśan'ādinā niṣpādayiṣyati. *tenârthenê*ti *tena* kāraṇena. *bodhi*(P. 35b)*sattvo* mahat sattvaṃ cittam asyêti *mahāsattva* iti.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | mamâpi Bhagavan pratibhāti yenârthena bodhisattvo mahāsattva ity ucyate ||

citta-mahattve sati prahāṇaṃ mahad iti prahāṇa-mahattva-pratipādanāya gurv-āyattatayā 'nujñā-mārgaṇaṃ praty āha *Śāriputro* : *mamâpî*ty-ādi. so 'rtho *mama Bhagavan pratibhāsate yenârthena bodhisattvaḥ* san *mahāsattva ity ucyata* iti vākyârthaḥ. na kevalaṃ Bhagavata ity *api*-śabhaḥ.

(19) Bhagavān āha | pratibhātu te Śāriputra yasyêdānīṃ kālaṃ manyase ||

anujñātârtham āha : *pratibhātv* ity-ādi. *yasyā*rthasya kathanāy*êdānīṃ* sāṃpratam avasaraṃ *kālaṃ manyase* so 'rthaḥ *pratibhātu* samyag abhimukhībhavatu.

āyuṣmān Śāriputra āha | mahatyā ātma-dṛṣṭyāḥ sattva-dṛṣṭyāḥ jīva-dṛṣṭyāḥ pudgala-dṛṣṭyā bhava-dṛṣṭyā vibhava-dṛṣṭyā

1. vyākṛtyā C.

uccheda-dṛṣṭyāḥ śāśvata-dṛṣṭyāḥ svakāya-dṛṣṭyā etāsām evam-ādyānāṃ dṛṣṭīnāṃ prahāṇāya dharmaṃ deśayiṣyatîti tenârthena bodhisattvo mahāsattva ity ucyate |

labdhânujño *mahatyā* ity-ādy āha. tatrâhaṃkār'ādhārârthen' *ātmā*, āhito 'haṃkāra etasminn iti kṛtvā. sādan'ātmakatvāt[1] *sattvaḥ*. jīvitêndriya[2]-vaśen' ā-nikāya-[3]sabhāga-parisamāpter[3] vartata iti *jīvaḥ*. punaḥ-punar gatiṣu līyata iti *pudgalaḥ*. āvir-bhavatîti *bhavaḥ*. tiro-bhavatîti[4] *vibhavaḥ*. nâstîdānīm abhūt pūrvam ity *ucchedaḥ*. [Tib. 50a] asti yat svabhāvena tan na[5] nâstîti *śāśvataḥ*. ātm'ātmīy'ākāreṇa pañca-skandha-darśanaṃ *sva-kāyaḥ*. *evam-ādyānāṃ dṛṣṭīnām* iti yathôkta-dṛṣṭi-pramukhānāṃ mithyā-śīla-vrata-parāmarś'ādi-*dṛṣṭīnām* ātm'ādi-dharma-saṃtīraṇ'ākārâbhiniveśa-svabhāvānāṃ *prahāṇāya* savāsana-parityāgāya *dharmaṃ deśayiṣyati*. prahāṇâdhigama-mahattvaṃ prāpyêti bhāvaḥ. anyathā parokṣôpeya-tattvasya tad-ākhyānaṃ hi duṣkaram. tenârthenêti[6] tasmād-arthe.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | mamâpi Bhagavan pratibhāti yenârthena bodhisattvo mahāsattva ity ucyate ||

Bhagavān āha | pratibhātu te Subhūte yasyêdānīṃ kālaṃ manyase ||

Subhūtir āha | bodhisattvo mahāsattva iti Bhagavann ucyate | yad api tad Bhagavan bodhi-cittaṃ sarvajñatā-cittam anāsravaṃ cittam asamaṃ cittam asamasamaṃ cittam asādhāraṇaṃ sarva-śrāvaka-pratyekabuddhaiḥ | tatrâpi citte 'sakto 'paryāpannaḥ ||

rāg'ādy-aśeṣa-doṣa-prahāṇe viśiṣṭo 'dhigama ity adhigama-mahattvaṃ tathâiv' āha *bodhisattvo mahāsattva iti Bhagavann ucyate yad apî*ty-ādinā. na

1. sīd° PC. ḥjig-paḥi bdag-ñid-can yin-paḥi phyir. 2. jīvêndr° C. 3...3. °gâpar° P. 4. vibh° PC. med-par ḥgyur-pas. 5. Before *tan* P. 6 corrected from Tib.: deḥi slad-du ṣes-bya-ba ni iti 'sabdas PC

kevalam anyad ity *api*-śabdaḥ. bodhy-artham cittaṃ *bodhi-cittam*. praṇidhi-prasthān'ātmakaṃ cittam iti yāvat. *sarvajñatā*-pravaṇaṃ *cittaṃ sarvajñatā-cittam*. ādhimokṣikam adhimukti-caryā-bhūmi-saṃgṛhītaṃ nirvikalpaka lokôttara-jñāna-prativedhād *anāsravaṃ cittaṃ*. [1]śuddh'ādhyāśayikaṃ saptasu prayoga-bhūmiṣu nirnimittânābhoga-(P. 36[a])vāhitvenâ*samaṃ cittaṃ*. vaipākikam aṣṭamy-ādau *asamair* buddhaiḥ *samaṃ* tulyaṃ *cittam asama-samaṃ cittaṃ* sarv'āvaraṇa-varjitaṃ buddha-bhūmi-gataṃ. atha vā 'nutpāda-rūpa-bodhisattva[2]-svabhāvī-bhūtaṃ cittaṃ *bodhi-cittam*. [Tib. 50[b]] tad eva ca yogi-saṃvṛty' ādarś'ādi-jñāna-sambandhena kathaṃcid vyāvṛttyā *sarvajñatā-cittam* ity-ādi-caturdhā vyapadiśyate. sarvam apy etad *asādhāraṇam* agamyaṃ *sarva-śrāvaka-pratyeka-buddhānāṃ*. *tatrâpy* evaṃvidhe *citte* mahā'rthatvāt pakṣa-pātârhe *'sakto* 'nabhi-niviṣṭo *'paryāpanno* 'sthitaḥ. ity anenâdhigama-mahattvam āveditam. sutarām anyatrêty *api*-śabdaḥ.

tat kasya hetoḥ | tathā hi tat sarvajñatā-cittam anāsravam aparyāpannaṃ ||

anabhinivisyâsthitvā ca bhāvanā'nupapatteḥ kathaṃ dvayam etad iti *tat kasya hetor* ity āśaṅkhy' āha: *tathā hîty*-ādi. yasmāt *tad* anantarôktaṃ *sarvajñatā-cittaṃ* pūrvôkta-sarva-cittôpalakṣaṇa-paraṃ, sakti-pratipakṣa-bhūtam *anāsravaṃ*, sthiti-pratipakṣa-bhūtam *aparyāpannaṃ* tasmān māyā-puruṣasyêva bhāvanêti bhāvaḥ.

tad yad api tat sarvajñatā-cittam anāsravam aparyāpannaṃ | tatrâpi citte 'sakto 'paryāpannaḥ || tenârthena bodhisattvo mahā-sattva iti saṃkhyāṃ gacchati ||

tad yad apîty-ādi nigamanaṃ.

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kena kāraṇen' āyuṣman Subhūte tatrâpi citte 'sakto

1. śuddhy-ādh° P. 2. bodhi P.

'paryāpannaḥ ||

anāsravatve 'pi vastu-sad-bhāvād anabhiniveś'ādir ayukta ity āha: *kena kāraṇenêty*-ādi.

Subhūtir āha | acittatvād āyuṣman Śāriputra tatrâpi citte 'sakto 'paryāpannaḥ ||

uttarârtham āha: *acittatvād* iti tattvenânutpannatvāt.

Śāriputra āha | kiṃ punar ayuṣman Subhūte asti tac cittaṃ yac cittam acittaṃ ||

(20) Subhūtir āha | kiṃ punar āyuṣman Śāriputra tatrâcitta-tāyām astitā vā nâstitā vā vidyate vā upalabhyate vā |

Śāriputra āha | no hîdam āyuṣman subhūte ||

Subhūtir āha | tad yadi āyuṣman Śāriputra tatrâcittatāyām astitā vā nâstitā vā na vidyate vā nôpalabhyate vā tat katham āyuṣmān Śāriputra evam āha | asti tac cittaṃ yac cittam acittam iti ||

Śāriputra āha | sādhu sādhu āyuṣman Subhūte | yathā 'pi nāma tvaṃ Bhagavatā araṇā-vihāriṇām agratāyāṃ nirdiṣṭo nirdiśasi ||

Śāriputr' āhêty ārabhya yāvad *agratāyāṃ nirdiṣṭo nirdiśasîti* vyākhyātaṃ.[1] arthântara-prasaṅgen' āgatatvāt punarukti-doṣo na bhavati. tathā c' āh' ācārya-Dignāgaḥ.

āvartate[2] sa evârthaḥ punar arthântar'āśritaḥ | iti.[3]

tad evam ajita-jayôddeśa-sādharmyeṇa trividhaḥ pratipatty-uddeśo bodhi-sattvasya nirdiṣṭo veditavyaḥ.

[Tib. 51[a]] ālambanād uddeśasya ko viśeṣaḥ. tādātvikam ālambanaṃ samīpa-varti. āmutrika-viprakṛṣṭas tûddeśaḥ. śara-saṃdhāna-lakṣya-vedha[4]-sādharmye-

1. See 55,[3]-56,[10]. 2. °rtyate P. 3. 佛母般若波羅蜜多圓集要義論第五五頌 cd (正藏二五 914[a]). 4. °kṣya-bheda C.

nêty ārya-Vimuktiṣeṇaḥ.

tathā côktaṃ :

sarva-sattvâgratā-citta-prahāṇâdhigama-traye
tribhir mahattvair uddeśo vijñeyo 'yaṃ svayambhuvām iti. (42)

atha khalv āyuṣmān Pūrṇo Maitrāyaṇī-putro Bhagavantam etad avocat | mahāsattvo mahāsattva iti yad idaṃ Bhagavann ucyate | mahā-saṃnāha-saṃnaddhaḥ sa sattvo mahāyāna-saṃprasthito mahāyāna-samārūḍhaś ca sa sattvaḥ | tasmāt sa mahāsattvo mahāsattva iti saṃkhyāṃ gacchati ||

(P. 36[b]) uddeśânantaram idānīṃ tan-niṣpattaye pratipattir vaktavyā. sā ca tri-sarvajñatā-viṣaye sāmānyena śukla-dharmâdhiṣṭhānā sarv'ākārâbhisambodh'ādau caturvidhe 'bhisamaye praty-abhisamayaṃ ṣaṭ-pāramitā'dhiṣṭhānā ca kriyā pratipattiḥ, na dharma-kāyâbhisamaye, phalatvena tatra kriyā'sambhavāt.

tatra saṃnāha-prasthāna-pratipattī yathāsaṃkhyaṃ pāramparya[1]-sākṣāt-prayoga-svabhāve sambhārâdhimukti-caryā-bhūmi-samgṛhīte. sambhāra-pratipattir [2]dayām ārabhya dhāraṇī[3]-paryantena sākṣāt-prayoga-mārga-svabhāvā 'dhimātrâgradharma-saṃgṛhītā. prathama-pramuditā-bhūmi-svabhāvā sambhāra-pratipattir[2] darśana-mārg'ātmikā. dvitīy'ādi-bhūmi-svarūpā bhāvanā-mārga-svabhāvā. pratipakṣ'ātmikā ca sambhāra-pratipattir ubhaya-mārga-gocarā. niryāṇa-pratipattir bhāvanā-mārgâdhiṣṭhānêty āryÂsaṅgaḥ.

evaṃ prayoga-darśana-bhāvana-viśeṣa[4]-mārga-svabhāvānāṃ pratipatti-lakṣaṇānāṃ saṃnāha-prasthāna-sambhāra-niryāṇānāṃ madhye vīrya-rūpatayā saṃnāha-pratipattiṃ prathamāṃ[5] darśayitum āha: *atha khalv āyuṣmān* ity-ādi. *Pūrṇo Maitrāyaṇīputra* iti *Pūrṇa*syâiva *Maitrāyaṇīputra* iti saṃjñā'ntaram. atha vā *Maitrāyaṇyāḥ* sva-mātuḥ [Tib. 51[b]] *putro Maitrāyaṇīputraḥ. yad idam* iti anantaram *idaṃ yad* vastu. *mahā-saṃnāha-saṃnaddha* iti saṃnāha-pratipattyā yuktaḥ.

sā cêyam arth'ākṣiptā saṃnāha-pratipattiḥ. yad uta dāna-pāramitāyāṃ

1. °paryeṇa PC. brgyud-pa daṅ. 2 ... 2. om. P. 3. dayā and dhāraṇī v. kārikā 46, 47. 4. om. PC. khyad-par. 5. °maṃ PC.

carato bodhisattvasya dharm'ādi-dānād dāna-pāramitā-saṃnāhaḥ. tasyâiva śrāvak'ādi-manaskāra-parivarjanāc chīla-pāramitā-saṃnāhaḥ. tasyâiva sarv'ākārajñatā-darmāṇāṃ kṣamaṇa-rocana-vyupaparīkṣaṇa-sarva-janâpriyavāditva-sahanāt kṣānti-pāramitā-saṃnāhaḥ. [1]tasyâivôttarôttara-tat[2]-kuśala-mūlâbhivṛddhy[3]-arthaṃ chand'ādi-jananād vīrya-pāramitā-saṃnāhaḥ. tasyâiva yānântarâvyavakīrṇa-cittâikâgratayā tat-kuśala - mūlânuttara - samyak - sambodhi - pariṇām'ālambanād dhyāna-pāramitā-saṃnāhaḥ. tasyâiva māy'ākāra-saṃjñôpasthānena deya-dāyaka-(P. 37[a])pratigrāhakânupalambhāt prajña-pāramitā-saṃnāhaḥ. ity evam idaṃ prathamaṃ saṃnāha-pratipatter dāna-pāramitā-ṣaṭkam. evaṃ tasyâiva śīla-pāramitāyāṃ carato dvitīyam, kṣānti-pāramitāyāṃ tṛtīyam, vīrya-pāramitāyāṃ caturthaṃ, dhyāna-pāramitāyām pañcamaṃ, tasyâiva prajñā-pāramitāyāṃ carataḥ ṣaṣṭham. ity evam ete ṣaṭ ṣaṭkā bhavanti.

saṃnāhānāṃ ṣaṭ-sādharmyād dān'ādi-sādharmyāc ca ṣaṭ-saṃnāha-pratipattayo 'bhidhīyante. Pañcaviṃśatisahasrikāyāṃ ca saṃnāha-pratipatti-pratipādane dān'ādayaḥ ṣaṭ ṣaṭkāḥ spaṣṭam upalabhyanta evêti na vipratipattiḥ kāryā.

tatr' ādau bhoga-nairapekṣyāc chīla-samādānaṃ karoti. [Tib. 52[a]] śīlânurakṣī[4] kṣamo bhavati kheda-sahiṣṇur, ārabdha-vīryaḥ, kausīdya-vigamād dhyānaṃ niṣpādayati, sampanna-dhyāno lokôttarāṃ prajñāṃ pratilabhate. ity evaṃ dān'ādīnām adhigamânusāreṇa nirdeśo 'tipratītaḥ. ity ayam eva kramaḥ.

tathā côktaṃ :

dān'ādau ṣaḍvidhe teṣāṃ pratyekaṃ saṃgraheṇa yā
saṃnāha-pratipattiḥ sā ṣaḍbhiḥ ṣaṭkair yathôditā || iti. (43)

kṛta-saṃnāhasyâivaṃ prasthānam iti prasthāna-pratipattiṃ dvitīyāṃ kathayann āha : *mahāyāna-samprasthito mahāyāna-samārūḍhaś* cêti. *yāna*-śabdasya karma-karaṇa-sādhanatvād ādau prasthāna-pratipattyā *mahāyāne* hetu-phal'ātmake dharme *samprasthitaḥ*. paścād uttarôttara-viśeṣâdhigamān *mahāyāne samārūḍha* iti pada-dvayam.

sā cêyam arth'ākṣiptā prasthāna-pratipattiḥ. yad ut' ādau citta-sthirīka-

1. tasyâiva côtt° P. 2. om. C. 3. °śalâbh° P. 4. °lār° P. tshu-khrims rjes-su bsruṅs.

raṇāt sv'ākāra-liṅga-nimittair dhyān'ārūpya-samāpatti-vyutthāna-prasthānaṃ bhavati. tataḥ sthirībhūta-cittasya puṇya-jñānâbhyāsa iti deya-dāyaka-pratigrāhak'ādi-tri-maṇḍala-viśuddhyā ṣaṭ-pāramitā-prasthānaṃ. tataḥ sambhṛta-puṇya-jñānasya tattvâdhimokṣa iti darśana-bhāvanā'(P. 37b)śaikṣa-viśeṣa-mārga-svabhāv'ārya-mārga-prasthānaṃ. tato dharmatā-pravaṇasya yath'āśaṃ parârtha iti maitry-ādi-catur-apramāṇa-prasthānaṃ. tataḥ parârtha-pravṛttasyôpalambho bandhanam ity anupalambha-yoga-prasthānaṃ. [Tib. 52b] tato niḥsvabhāva-yogavataḥ kathaṃ pravṛttir iti karma-kartṛ-kriyā'nupalambhana-māyā-puruṣasyêva sarvatra tri-maṇḍala-viśuddhi-prasthānaṃ. tata evaṃ-pariśuddha-cāriṇaḥ sva-sādhye yatna iti sarva-sattvâgratā-citta-mahattv'ādi-tri-vidhôddeśa-prasthānaṃ. tataḥ kṛtôddeśa-yatnasya para-citta-parijñān'ādau vīryam iti divya-cakṣur-ādi-ṣaḍ-abhijñā-prasthānaṃ. tataḥ prāptâbhijñasya buddhatvôtsāha iti sarv'ākārajñatā-prasthānaṃ bhavati.

evam adhigamânukrameṇa navadhâiva samyag-vyavasthiti-lakṣaṇā samasta-mahāyāna-dharm'ākramaṇa-svabhāvāprasthāna-pratipattiḥ. Pañcaviṃśatisahasrikāyāṃ ca yathôkta-pratipatti-pratipādako granthah. grantha-prācuryān nêha jñāpakatvena likhyate.

tathā côktaṃ:

dhyān'ārūpyeṣu[I] dān'ādau[II] mārge[III] maitry-ādikeṣu[IV] ca
gatôpalambha-yoge[V] ca tri-maṇḍala-viśuddhiṣu[VI] ‖ (44)
uddeśe[VII] ṣaṭsv abhijñāsu[VIII] sarv'ākārajñatā-naye[IX]
prasthāna-pratipaj jñeyā mahāyānâdhirohiṇī ‖ iti. (45)

tasmād iti saṃnāha-prasthāna-pratipattibhyāṃ yuktatvāt. *saṃkhyām* iti vyapadeśam.

etad uktaṃ: yasmāt saṃnāha-prasthāna-pratipattibhyāṃ yuktaṃ *tasmān mahāsattva*-vyapadeśa iti.

kṛta-prasthānasyâivaṃ sambhāra-pratipattis tṛtīyā saptadaśa-prakārā vaktavyā.

tathā côktaṃ:

dayā[I] dān'ādikaṃ ṣaṭkaṃ[II] śamathaḥ[III] sa-vidarśanaḥ[IV]
yuga-naddhaś ca yo mārga[V] upāye yac ca kauśalam[VI] ‖ (46)

[Tib. 53a] jñānaṃ[VII] puṇyaṃ[VIII] ca mārgaś[IX] ca dhāraṇī[X] bhūmayo daśa[XI]
pratipakṣaś ca vijñeyaḥ sambhāra-pratipat-kramaḥ ‖ iti. (47)

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | mahā-saṃnāha-saṃnaddho mahāyāna-saṃnaddha iti yad idaṃ Bhagavann ucyate | kiyatā Bhagavan bodhisattvo mahāsattvo mahā-saṃnāha-saṃnaddho bhavati |

atas tāṃ pratipādayituṃ praśnayann āha: (P. 38a) *mahā-saṃnāha-saṃnaddha* ity-ādi. *kiyatê*ti kiyat-saṃkhyā'vacchinnenârthântareṇa dharmeṇa yukta ity adhyāhāryaṃ. yataḥ saṃnāha-pratipattyā karuṇ'ādi-sambhāreṇa[1] ca yukto mahā-saṃnāha-saṃnaddha iti Pañcaviṃśatisahasrikāyāṃ Bhagavatā vyākhyātaṃ. [2]tato 'rth'ākṣipta-saṃnāha-pratipattyā yukto *mahā-saṃnāha-saṃnaddha* ity anantaram āveditam. adhunā karuṇ'ādi-sambhāreṇêty adoṣaḥ.

Bhagavān āha | iha Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati | aprameyā mayā sattvāḥ parinirvāpayitavyā iti | asaṃkhyeyā mayā sattvāḥ parinirvāpayitavyā iti |

adhyāhāra-padasyârthaṃ visarjayann āha: *ihê*ty-ādi. *ihê*ti vākyôpanyāse. *evaṃ bhavatî*ti evaṃ cittam utpadyate. tad ev' āha *aprameyā* ity-ādinā. pratyakṣ'ādi-pramāṇena pramātum aśakyatvād *aprameyāḥ*. yath'āśayaṃ yāna-traya-nirvāṇa-prāpaṇāt *parinirvāpayitavyāḥ*. *asaṃkhyeyā* iti ekatv'ādi-saṃkhyā-rahitāḥ.

etad uktaṃ: kṛpayā vihīnasyânupāyavataḥ pareṣāṃ kvacid apratiṣṭhāpanena nirvāpaṇâsambhavād idam arthād ākṣiptaṃ bhavati: karuṇayā pīḍyamānasya dān'ādibhiḥ ṣaḍbhiḥ pāramitābhir upāya-bhūtābhir anugṛhya dāna-pāramitayā tadātva-sukhôpasaṃhāreṇa śīla-pāramitay' āyati-sukhôpasaṃhāreṇa sahiṣṇor utsāhina ekâgra-cittasy'âikāntika-phala-prāptim upādāya kṣānti-vīrya-dhyāna-pāramitābhir aikāntika-sukhôpasaṃhāreṇa prajñā-pāramitayā 'tyanta-sukhôpasaṃhāreṇa c' [Tib. 53b]ātmanaḥ ṣaṭ-pāramitāsv avasthānavat tatra samādāpana-niveśana[3]-pratiṣṭhāpanair avikṣepāt pratiṣṭhāpayitavyā *mayê*ti.

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1. tshogs-kyi sgrub-pa = saṃbhāra-pratipattyā. 2. tatrârth° PC. de-las don. 3. nirv° PC. ḥjog-pa.

evaṃ ca sapta sambhārā nirdiṣṭā bhavanti, yad uta karuṇā-sambhāraḥ dāna-sambhāraḥ śīla-sambhāraḥ kṣānti-sambhāraḥ vīrya-sambhāraḥ dhyāna-sambhāraḥ prajñā-sambhāra iti.

na ca te santi yair ye parinirvāpayitavyā iti ||

tatrâpi samādhi-lābhāt kartṛ-karmôpalambho nâstîty āha: *na ca te santîty*-ādi.

sa tāṃs tāvataḥ sattvān parinirvāpayati |

evaṃ tarhy anupalambha ity āha: *sa tān* i(P. 38ᵇ)ty-ādi. *sa* karuṇ'ādi-sambhāreṇa yukto bodhisattvo 'prameyāṃs *tāvato* 'saṃkhyeyāṃs *tān sattvān parinirvāpayati* saṃvṛtyā.

na ca sa kaścit sattvo yaḥ parinirvṛto yena ca parinirvāpito bhavati ||

yady evam upalambhas tarhi prāpta ity āha: *na cêty*-ādi. paramârthato 'nupalambhād iti bhāvaḥ.

tat kasya hetoḥ | dharmatâiṣā Subhūte dharmāṇāṃ māyā-dharmatā (21) m upādāya syāt |

kathaṃ punar ekasyôpalambhânupalambhāv iti *tat kasya hetor* ity āśaṅky' āha: *dharmatâiṣêty*-ādi. yathā *māyā-dharmatā* yathādarśanaṃ satyā nyāyenâsaṃghaṭanād[1] asatyā. atas tāṃ tarka-vispandâsaṃdūṣitāṃ sārvalaukikīm ābhāsa-mātra-gamanatāṃ dṛṣṭântatvenô*pādāya* gṛhītvā tathā *dharmāṇāṃ* rūp'ādīnām *eṣā dharmatā* bhinna-viṣaya-vyāvṛtty-apekṣā-prakalpitatvenôpalambhânupalambha-svabhāvā 'viruddhā *syād* bhavet. eka-viṣaya-vyāvṛtty-apekṣôbhaya-dharma-kalpanāyāṃ[2] doṣa iti bhāvaḥ. etac ca dvayam [Tib. 54ᵃ] anyonya-viparyāsa-nirākaraṇāyâbhihitaṃ. na tattvato yathôktaṃ prāk. ity anena śamatha-sambhāro nirdiṣṭaḥ.

1. °ghāṭ° P, -saghyaṃṭyan° (for *-saṃghoṭṭan°* ?) C. mi ḥthad-paḥi phyir. 2. karmayā C.

yathā 'pi nāma Subhūte dakṣo māyākāro vā māyākārântevāsī vā catur-mahāpathe mahāntaṃ jana-kāyam abhinirmimīte | abhinirmāya tasyâiva mahato jana-kāyasyântardhānaṃ kuryāt |

prāpta-śamathasya vidarśanêti vidarśanā-sambhāram āha *yathā 'pîty*-ādinā. *dakṣo* nipuṇaḥ. *māyākārântevāsī* tac-chiṣyaḥ. mukhyato māyā-nirmāṇa-sthānatvāc *catur-mahāpatha*-grahaṇaṃ. *jana-kāyaṃ* sattva-samūhaṃ. *abhinirmimīte* nirmāṇaṃ karoti. *antardhānam* ity upasaṃhāraṃ.

tat kiṃ manyase Subhūte api nu tatra kenacit kaścid dhato vā mṛto vā nāśito vā 'ntarhito vā ||

tad anantarôktam artha-jātaṃ *kiṃ manyase* kiṃ budhyasa iti. sāmānyena praśnaṃ kṛtvā 'thâivaṃ manyasa ity āha: *api nv* ity-ādi. *api*-śabdaḥ saṃbhāvanāyām. evam ity arthe[1] *nu*-śabdaḥ. *tatra* tasmin janakāya-madhye *kenacin* māyākār'ādinā *kaścid* Devadatt'ādir *hata* āyuṣo durbala-prayogāt. *mṛtaḥ* sarvathôcchedāt. *nāśitaḥ* kāyasyâpacaya-prayogāt. *antarhito* 'dṛśyatv'āpādanād iti manyase. tattvato dharmiṇo'sattvād etat sarvaṃ na saṃbhavati. yathādarśanaṃ tu bhavaty evêti bhāvaḥ.

Subhūtir āha | no hîdaṃ Bhagavan ||

viditâbhiprāyatven' āha: *no hîdam* iti. tattvata iti śeṣaḥ.

Bhagavān āha | evam eva Subhūte bodhisattvo mahāsattvo 'prameyān asaṃkhyeyān sattvān parinirvāpayati | na ca sa kaścit sattvo yaḥ parinirvṛto yena ca parinirvāpito bhavati ||

(P. 39ᵃ) prasādhita-dṛṣṭântârtham abhimatârthe yojayann āha: *evam ity*-ādi.

sa-ced bodhisattvo mahāsattva imaṃ nirdeśam evaṃ nirdiśyamānaṃ śrutvā nôttrasyati na saṃtrasyati na santrāsam āpadyate | iyatā ayaṃ Subhūte bodhisattvo mahāsattvo mahā-

1. artha PC.

saṃnāha-saṃnaddho veditavyaḥ ||

vistareṇa nirdiśyâivam upasaṃharann āha: *sa-ced* ity-ādi. *imam* iti anantaraṃ. *evam* iti saṃvṛti-paramârtha-satyânatikrameṇa. yad uktaṃ *kiyat*êti tasya parihārād *iyat*êti vacaḥ.

[Tib. 54b] etad uktam: *iyatā* karuṇ'ādi-sambhāreṇâpi yogān *mahā-saṃnāha-saṃnaddha*-vyapadeśa iti.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | yathā 'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi tathā a-saṃnāha-saṃnaddho vatâyaṃ Bhagavan bodhisattvo mahāsattvo veditavyaḥ ||

vidarśanayā śūnyat'ālambanena śrāvak'ādi-bodhau pātād ato 'nantaraṃ yuga-naddha-sambhāram āha *yathā 'ham* ity-ādinā. *Bhagavato bhāṣitasyê*ti *dharmatâiṣā Subhūte dharmāṇām* ity-ādeḥ. *vata*-śabdo 'vadhāraṇe. evaṃ manyate: yena prakāreṇa māyā-dharmasya vyāpitvena *Bhagavato bhāṣitasya dharmatâiṣ*êty-āder *artham ājānāmi* tena prakāreṇa māyā-dharmatā'nabhinivṛtter *asaṃnāha-saṃnaddha* evâ*yaṃ bodhisattva* iti.

Bhagavān āha | evam etat Subhūte evam etat | asaṃnāha-saṃnaddho vatâyaṃ bodhisattvo mahāsattvo veditavyaḥ ||

aviparītatvenâbhyupagamād āha: *evam etad* ity-ādi.

tat kasya hetoḥ | akṛtā hi Subhūte sarvajñatā avikṛtā anabhisaṃskṛtā | te 'pi sattvāḥ akṛtā avikṛtā anabhisaṃskṛtāḥ yeṣāṃ sattvānām arthāyâyam saṃnāha-saṃnaddhaḥ ||

nanu vidarśanayā sarv'ākārajñatayā[1] gagana-gañj'ādi-samādhibhiś ca sattvârthaṃ prati saṃnaddho 'pi katham asaṃnaddha iti *tat kasya hetor* ity āśaṅky' āha: *akṛtā hîty*-ādi. nyāyena kāraka-hetor abhāvād *akṛtā*. vināśa-

1. Ex conj. from Tib. °tāṃ PC.

hetor asattvenâ*vikṛtā*. ubhaya-sahakāri-pratyayânupapatter *anabhisaṃskṛtā*. abhūta-prādurbhāvaṃ tad-viśeṣa-gamanaṃ phala-prāpti-sammukhīkaraṇaṃ câdhikṛtya yathākramam vā trīṇi padāni.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | evam etad Bhagavann evam etat Sugata ||

yukty-upetatvenâbhyupagamād āha: *evam etad* ity-ādi.

tat kasya hetoḥ | tathā hi Bhagavan rūpam abaddham a(22)muktaṃ | evaṃ vedanā-saṃjñā-saṃskārāḥ | tathā hi Bhagavan vijñānam abaddham amuktaṃ |

nanu bandha-mokṣa-sadbhāve katham evam etad *akṛta*tv'ādikam[1] iti *tat kasya hetor* iti kasyacic codyam āśaṅky' āha: *tathā hî*ty-ādi. [Tib. 55a] anyathā 'bhyupagamya vicārâyogād asaṃgatam etat syāt. evam anyatrâpi vaktavyam.

adhyāropit'ākāra-pravṛtta-traidhātuka-citta-caitta-kalpanayā bandhâbhāvād *abaddhaṃ rūpam*. yathôkta-kalpanā'vivekena mokṣâbhāvāc *câmu*(P. 39b), *ktaṃ*. tattvato rūp'ādīnām asattvāt.

rūpa-tathatā 'pi Bhagavann abaddhā 'muktā | evaṃ vedanā-tathatā 'pi saṃjñā-tathatā 'pi saṃskāra-tathatā 'pi vijñāna-tathatā 'pi Bhagavann abaddhā 'muktā |

dharmasya tarhi bandhamokṣau bhavata ity āha: *rūpa-tathatā 'pî*ty-ādi. dharmy-abhāve dharmânupapatte[2] rūp'ādi-śūnyatā na *baddhā* na *muktā*. yathādarśanaṃ tu rūp'ādi-tat-tathatayor bandha-mokṣau bhavata iti bhāvaḥ.

atha khalv āyuṣmān Pūrṇo Maitrāyaṇīputra āyuṣmantaṃ Subhūtim etad avocat | rūpam āyuṣman Subhūte abaddham amuktam iti vadasi | evaṃ vedanā saṃjñā saṃskārā vijñānam āyuṣman Subhūte abaddham amuktam iti vadasi | rūpa-

1. akṛt'ād° P. 2. °matā'nup° C.

tathatā 'py āyuṣman Subhūte abaddhā 'muktêti vadasi | evaṃ vedanā-tathatā 'pi saṃjñā-tathatā 'pi vijñāna-tathatā 'py āyuṣman Subhūte abaddhā 'muktêti vadasi ||

Subhūty-abhiprāyânavagamāc[1] codya-dvāreṇ' āha : *rūpam* ity-ādi. pṛcchato 'yam abhiprāyaḥ : rūp'ādi-tat-tathatā *'baddhā 'muktêti vadasi.* nâivaṃ vaktavyaṃ sāmānyena pratyakṣ'ādi-bādhôpanipātād iti.

atha katamat tad āyuṣman Subhūte rūpaṃ yad rūpam abaddham amuktam iti vadasi | evaṃ katamā sā vedanā katamā sā saṃjñā katame te saṃskārāḥ katamat tad āyusman Subhūte vijñānaṃ yad vijñānam abaddham amuktam iti vadasi katamā sā āyuṣman Subhūte rūpa-tathatā yā rūpa-tathatā 'py abaddhā 'muktêti vadasi | evaṃ katamā sā vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā katamā sā āyuṣman Subhūte vijñāna-tathatā yā vijñāna-tathatā 'py abaddhā 'muktêti vadasi ||

atha viśeṣeṇa sa tarhi vaktavya ity āha : *atha katamat tad* ity-ādi.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Pūrṇaṃ Maitrāyaṇīputram etad avocat | yad āyuṣman Pūrṇa māyā-puruṣasya rūpaṃ tad abaddham amuktaṃ | evaṃ yā māyā-puruṣasya vedanā yā māyā-puruṣasya samjñā ye māyā-puruṣasya saṃskārā yad āyuṣman Pūrṇa māyā-puruṣasya vijñānaṃ tad abaddham amuktaṃ | yā āyuṣman Pūrṇa māyā-puruṣasya rūpa-tathatā sā abaddhā 'muktā | evaṃ yā māyā-puruṣasya vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā yā āyuṣman Pūrṇa māyā-puruṣasya vijñāna-tathatā sā abaddhā 'muktā ||

vicāra-vimardâsahiṣṇutvena buddha-bodhisattv'ādir eva māyā-puruṣa ity abhiprāyavān sāmānyen' āha : *yad āyuṣman Pūrṇa māyā-puruṣasyêty-ādi.*

1. °mârthe C.

tat kasya (23) hetoḥ | asadbhūtatvād abaddhā 'muktā viviktatvād abaddhā 'muktā anutpannatvād abaddhā 'muktā |

katham evaṃ pratyakṣ'ādi-bādhôpanipāto na bhavatîti *tat kasya hetor* ity āśaṅky' āha : *asadbhūtatvād* ity-ādi.[1] nyāyena [2]kalpitasya rūp'āder[2] *asadbhūtatvād* alīkatvāt. vikalpitasya *viviktatvāt* [Tib. 55b] svarūpa-virahāt. dharmatā-svabhāvasyâ*nutpannatvād* ajātatvād *abaddhā 'muktêty* eke. pratyakṣânumān'āgama-pramāṇair apratibhāsamāna-tattvôtpatty-ādi-nirākaraṇād *asadbhūtatv'*ādi pada-trayam ity aparaḥ.

nirbhāsate hi yad rūpaṃ nâiva tat pratiṣidhyate
vedyamānasya no yuktaṃ kasyacit pratiṣedhanam |

iti nyāyād yathādarśanaṃ bandha-mokṣasya vyavasthāpanāt kutaḥ pratyakṣ'ādi-bādhêti bhāvaḥ.

ayaṃ sa bodhisattvasya mahāsattvasya mahā-saṃnāha-saṃnaddhasya mahāyāna-saṃprasthitasya mahāyāna-samārūḍhasya mahāsaṃnāho 'saṃnāhaḥ ||

ayam ity-ādy upasaṃhāraḥ. *mahā-saṃnāho 'saṃnāha* iti yathākramaṃ kṛpā-prajñā-balāt saṃvṛti-paramârthayor iti śeṣaḥ.

evam ukte āyuṣmān Pūrṇo Maitrāyaṇīputras tūṣṇīm abhūt ||

niruttaras tūṣṇīṃ sthita ity āha : *evam* ity-ādi.

nanu śamatha-vidarśanayor viruddhatvāt katham ekatra sambhava iti cet. nâivam. tathā hi yadā śamathen' ālambane cittaṃ sthirīkṛtaṃ bhavati. tadā prajñayā vicārayataḥ samyag-jñān'ālokôtpādād andhakāram iv' ālokôdaye saty'āvaraṇam apahīyate. ata evânayoś cakṣur-ālokavat samyag-jñānôtpādaṃ praty anyony'ānugu(P. 40a)ṇyenâvasthitatvān[3] n' ālokândhakāravat parasparaṃ virodhaḥ. na hi samādhir andhakāra-svabhāvaḥ. kiṃ tarhi. cittâikāgratā-lakṣaṇaḥ. sa ca samāhito yathābhūtaṃ prajānātîti vacanād ekântena prajñā-

1. °ti (without *adi*) P. 2 ... 2. °sva-r° P. 3. °nâviṣṭhit° P.

'nukūlatvād aviruddhaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat evaṃ Bhagavan bodhisattvo mahāsattvo mahā-saṃnāha-saṃnaddhaḥ san mahāyāna-saṃprasthito mahāyāna-samārūḍho bhavati | katamac ca tan mahāyānaṃ kathaṃ vā tat saṃprasthito veditavyaḥ | kuto vā tan mahāyānaṃ niryāsyati | kena vā tan mahāyānaṃ saṃprasthitaṃ | kva vā tan mahāyānaṃ sthāsyati ko vā 'nena mahāyānena niryāsyati ||

iti yuga-naddha-mārga-sambhārânvitasyôpāya-kauśal'ādi-sambhāra-pratipādanāya praśnaṃ kartum upodghātayann āha: *evaṃ Bhagavann* ity-ādi. [Tib. 56a] *evaṃ* prāg-ukta-krameṇa *mahā-saṃnāha-saṃnaddhaḥ san mahāyāna-saṃprasthito bhavatî*ti yad ucyate. tatra mahāyānaṃ na jñāyata iti prajñā-karuṇā-prayogaṃ tayor anyatarâvyatirekaṃ vipakṣâtikramam avasthāna-niścayaṃ prati-pakṣa-prayoga-praśrabdhim adhigantāraṃ câdhikṛtya yad yathā yato yena yatra yo *niryāsyatî*ti *katamad* ity-ādikâpadeśena[1] ṣaṭ praśnā ity ārya-Vimuktiṣeṇaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat mahāyānam iti Subhūte aprameyatāyā etad adhivacanaṃ

tatrôpāya-kauśal'ādi-sambhārān pratipādayituṃ prathamaṃ praśnaṃ visarjayann āha: *mahāyānam* ity-ādi.

pañca dharmāḥ, svabhāvaś ca, vijñānāny aṣṭa eva ca,
dve nairātmye, bhavet kṛtsno mahāyāna-parigraha |

ity[2]-ārya-Laṅkâvatāra-vacane 'pi sambhāra-prakaraṇa-balād *aprameyatāyā* upāya-kauśal'ādi-sambhār'ātmikāyā *mahāyānam* ity *etad adhivacanaṃ* mukhyato vyapadeśaḥ.

aprameyam iti Subhūte apramānatvena ||

1. °kāyadeś° PC. la-sogs-pa ston-pa. 2. Cf. Nanjio's edition p. 54 11, 12. 入楞伽經第二 (正藏一六 525a) 等.

kathaṃ punar upāya-kauśal'ādi-sambhāro 'prameya ity āha: *aprameyam* ity-ādi. pratyakṣ'ādi-pramāṇâparicchedena yathôktam eva vastv *aprameyaṃ*.

etad uktaṃ: yuga-naddha-mārga-sambhāravataḥ sarv'ākārajñatā-pratisaṃyuktair manasikāraiḥ sattvârtha-karaṇād upāya-kauśala-sambhāraḥ.

viditôpāya-kauśalasya[1] jñānâbhyāsa iti jñāna-sambhāraḥ. sa punar adhyātm'ādi-śūnyatā-bhedena viṃśatividho veditavyaḥ. tatrêyaṃ viṃśatividhā śūnyatā. yad ut' ādhyātmikānāṃ cakṣur-ādīnām akūṭasthâvināśitāṃ prakṛtim [Tib. 56b] upādāyâdhyātma-śūnyatā 1. bāhyānāṃ rup'ādīnāṃ tathā-prakṛ(P. 40b)tim upādāya bahirdhā-śūnyatā 2. ādhyātmika-bāhyānām āyatanānāṃ tathā-prakṛtim upādāyâdhyātma-bahirdhā-śūnyatā 3. tatr' ādhyātmikam āyatanaṃ yad indriya-rūpa-saṃgṛhītaṃ, bāhyaṃ yad viṣaya-rūpa-saṃgṛhītaṃ, [2]ādhyātmika-bāhyaṃ yad indriyâdhiṣṭhāna-saṃgṛhītaṃ.[2] tad dhi ādhyātmikaṃ ca cittenôpāttatvād bāhyāṃ cânindriya-saṃgṛhītatvāt. etac ca śūnyatā-trayam adhimukti-caryā-bhūmau. sarva-dharma-śūnyatayā[3] adhyātm'ādi-śūnyat'ālambana-jñāna-[4]svabhāvāyāḥ śūnyatāyā[4] api sūnyatvena śūnyatā-śūnyatā. sarva-dharma-śūnyatā-[5]jñāna-mātre[5] sarva-dharma-śūnyatā. tena ca śūnyatā-śūnyatā tasya grāhaka-[6]vikalpa-prahāṇāt.[6] iyaṃ prayoga-mārge 4.[7] daśānāṃ diśāṃ digbhiḥ śūnyatvena mahā-śūnyatā tāsāṃ mahā-saṃniveśatvāt. iyaṃ sarvatragârthena prathamāyāṃ bhūmau 5. paramârthasyā[8] nirvāṇasya nirvāṇârtha-rūpa-śūnyatvena paramârtha-śūnyatā tasya visaṃyoga-mātratvāt. iyam agrârthena dvitīyāyāṃ 6. saṃskṛtasya traidhātukasya kām'ādi-dhātu-śūnyatvena saṃskṛta-śūnyatā tasyâpariniṣpanna-svabhāvatvena śakya[9]-pratipakṣatvāt. iyaṃ niṣyandâgrârthena tṛtīyāyāṃ 7. asaṃskṛtasyânutpādânirodhânanyathātvasya tena śūnyatvād asaṃskṛta-śūnyatā anutpād'ādīnām utpād'ādi-pratiyogi-prajñapti-nimittâbhāvāt. iyaṃ niṣparigrahârthena caturthyāṃ 8. antasyântena [Tib. 57a] śūnyatvād atītântatvenâtyanta-śūnyatā. anto bhāgaḥ. tatrôccheda-śāśvatântayor madhye na tad asti kiṃcid yena tayor bhāga-vyavaccheda-nimittatvena svabhāvo vyavasthāpyate. iyaṃ saṃtānâbhedârthena pañcamyāṃ 9. ādi-madhya-paryava-

1. thabs-la mkhas-paḥi tshogśes-pa = viditôpāya-kauśala-sambhārasya. 2 ... 2. om. C. 3. °tāyā PC. stoṅ-pa-ñid-kyis. 4 ... 4. °bhāvāyā PC. raṅ bṣin-gyi stoṅ-pa-ñid. 5 ... 5. jñānam atra PC. śes-pa tsam-ñid ni. 6 ... 6. °lpâpr° PC. rnam-par rtog-pa spoṅ baḥi phyir-ro. 7. in C the numeral stands already after *śūnyatā-śūnyatā* at the line 15. 8. paramasya PC. don dam-pa. 9. śakṛ C.

sānānāṃ taiḥ śūnyatvenânavarâgra-śūnyatā ādy-ādīnāṃ dharmatā'nujātatven'[1] ātyantikatvāt. iyaṃ niḥsaṃkleśa-viśuddhy-arthena ṣaṣṭhyāṃ 10. [2]avakiraṇa-cchoraṇôtsarga[2]-lakṣaṇasyâvakārasya viparyayeṇânavakāraḥ. tasya tena śūnyatvād anavakāra-śūnyatā (P. 41a) avakiraṇ'āder a-kriyā-rūpatvenânutsarga-prajñapti-nimittatvâyogāt. iyam anānātvârthena saptamyāṃ 11. sarv'āryair akṛtā prakṛtiḥ. tasyās tayā śūnyatvāt prakṛti-śūnyatā tasyāḥ saṃskṛtâsaṃskṛta-[3]vikārâvikārânāpatteḥ 12. dharmasya dharmeṇa śūnyatvāt sarva-dharma-śūnyatā sarva-dharmāṇāṃ saṃskṛtâsaṃskṛta-rāśyor itarêtarâpekṣatvena svabhāvâpariniṣpannatvāt 13. etac ca śūnyatā-dvayam ahīnânadhikârthena nirvikalpa-kṣetra-pariśuddhi-vaśitā-dvay'āśrayatvena caryā-phala-bhūmitvāt prativedha-parikarma-bhedenâṣṭamyāṃ. rūpaṇ'ādi-lakṣaṇasya rūp'ādes tal-lakṣaṇa-śūnyatvāl lakṣaṇa-śūnyatā lakṣaṇa-vyavasthānasya sāmānya-viśeṣa-prajñaptimātratvāt 14. atīt'ādīnāṃ dharmāṇām atīt'ādiṣv adhvasv itarêtara-viparyayânupalabhyatvenânupalambha-śūnyatā adhvanāṃ bhāva-prajñapti-[Tib. 57b]mātratvāt 15. etac ca śūnyatā-dvayaṃ jñānā-vaśit'āśrayatvena tathâiva navamyāṃ. nâsti sāṃyogikasya dharmasya svabhāvaḥ pratītyasamutpannatvād iti saṃyogasya tena śūnyatvād abhāva-svabhāva-śūnyatā sāmagrī-mātraṃ bhāva iti kṛtvā 16. bhāvasyôpādāna-skandha-lakṣaṇasya tena śūnyatvād bhāva-śūnyatā. rāśy-artho hi skandhârthaḥ. rāśiś câpadârthatvān nôpādāna-lakṣaṇasya bhāvasya nimittaṃ[4] bhavitum arhatîti kṛtvā 17. etac ca śūnyatā-dvayaṃ karma-vaśit'āśrayatvena pūrvavad daśamyāṃ. abhāvasyâsaṃskṛtasy' ākāś'ādes[5] tena śūnyatvād abhāva-śūnyatā vastu-[6]dharmânāvaraṇ'ādinā[5] tat-prajñapteḥ 18. svabhāvasya śūnyat'ākhyasy' āryāṇām jñānena darśanena câkṛtatvāt svabhāva-śūnyatā jñāna-darśanasya yathā-bhūtârtha-dyotakatvāt 19. utpādād vā tathāgatānām anutpādād vā sthitâivaiṣā dharmāṇāṃ dharmatêti pareṇa ka(P. 41b)rtrā śūnyatvāt para-bhāva-śūnyatā. śūnyatā'dhiṣṭhāno hi puruṣa-vyāpāraḥ kevalaṃ vighātāyêti kṛtvā 20. etac ca śūnyatā-trayaṃ yathākramaṃ savāsana-kleś'āvaraṇa-prahāṇ'āśrayatvena savāsana-jñey'āvaraṇa-prahāṇ'āśrayatvena svayambhūtvârthena ca buddha-bhūmau veditavyaṃ.

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1. °nusyūtatv° PC, rjes-su skyes-ba-ñid-kyis. 2 ... 2. avikaraṇôts° C. cf. Pañcav° f. 87b12 = 日一六十左. 3. vikārânāp° P. 4. °ttastaṃ C. 5. śūnyatā'des PC. nam-mkhaḥ-la-sogs-pa. 6 ... 6. °rmeṇāv° PC, chossgrib-par byed-pa-la-sogs-pa med-pa-las.

anayā tu diśā prakaraṇānām ānupūrvī-vikalānāṃ prakaraṇârtho vācyaḥ. ye[1] hi para-pratiṣedha-mukhena śūnyatām eva kevalaṃ varṇayanti. na [2]tv eṣām[2] abhisamay'ānupūrvī kācid astîti [Tib. 58a] teṣāṃ prakaraṇârtha eva vācyaḥ. na mukhyaḥ śāstrârthaḥ. ity anena śūnyatā-prabhedānāṃ[3] gata[4]-gantavy'ānupūrvī-vaikalyād uddeśa-bhraṃśa-sambhava ity ārya-Vimuktiṣeṇaḥ.

kiṃ punar idaṃ nirvikalpakaṃ jñānam ālambate. śūnyatām ity eke. sarva-dharmāṇāṃ svabhāva-śūnyat'ālambanaṃ tad ity apare. etad eva ca nyāyāt. yad-yat jñānaṃ tat-tat sarva-dharma-svabhāva-śūnyat'ālambanaṃ tattvena.[5] tad-yathā svapne 'śv'ādīnāṃ svabhāva-śūnyat'ālambanaṃ. jñānaṃ cêdaṃ nirvikalpakaṃ vivāda-padam[7] ārūḍhaṃ mana iti svabhāva-hetuḥ.

apratyakṣôpalambhasya nârtha-dṛṣṭiḥ prasidhyati.

iti nâsiddho hetuḥ. sa-pakṣe bhāvān na viruddhaḥ. sarva-dharmāṇāṃ tāttvika-svabhāvasya paścān nirākariṣyamāṇatvān nâpy anaikāntikaḥ.

nanu ca yad ālambyate[8] tan nâsti. tad-yathā dvi-candr'ādi. sarva-dharma-svabhāva-śūnyatā 'pi cêyam ālambyamānā tathâiva nâstîti sarva-dharmâstitvam āpadyata iti cet. adoṣa eṣa. yasmān na Devadatta-prakhyasyâbhāvasyâpavādāntasya hantari Yajñadatta-prakhye svabhāve samāropânte tac-chūnyatayā hate punaḥ prādurbhāva iti. kiṃ c' ālambanaṃ tattvato 'siddhaṃ. saṃvṛtyā saṃvinniṣṭhā hi viṣaya-sthitir iti viruddham ity evem-ādi-doṣo (P. 42a) 'vācyaḥ.[9] śūnyat'ālambana-pakṣe tu niḥsvabhāva-gocaraṃ jñānaṃ. śūnyatāyāś ca saṃskṛtatvaṃ prasajyate yathākramaṃ jñāna-tac-chūnyatayor bhāvâbhāvatvena paraspara-vyatirekâvyatireka[10]-vikalpāt. ādarś'ādi-[Tib. 58b]jñāna-bhedena tu punar bahu-vaktavyaṃ. jñāna-sambhāra-vyavasthānām[11] eṣā dik. prabhedaś ca prasaṅgād abhihitaḥ. na tv idānīm eva samasta-jñāna-sambhārâdhigamaḥ pariśiṣṭâbhisamaya-krama-nirdeśāt. evam anyatrâpîti veditavyaṃ.

jñānâbhyāsavataḥ prajñā-pariśuddhyā samyak-samādhy-ādibhiḥ sattvârtha-karaṇāt puṇyam iti puṇya-sambhāraḥ.

kṛta-puṇya-jñānâbhyāsasya vastu-parīkṣā-mārg'ādau yatna iti mārga-sambhāraḥ.

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1. te PC. gaṅ-dag. 2 ... 2. de dag-la. simply teṣām? 3. prakarāṇāṃ PC. bye-brag-rnams. 4. om. P. 5. om. Tib. 6. jñāna P. 7. param PC. gnas-su. 8. °mbate P. 9. vācyaḥ PC. brjog-par mi byaḥo. 10. vyatireke P. 11. °nam C.

mārgânvitasy'[1] a-kāro[1] mukhaṃ sarva-dharmāṇām ādy-anutpannatvād ity ādinā tena-tenâkṣara-[2]citrīkāreṇânalpa-kalpa-dharma-deśanā-hetoḥ smṛter aparyupayogāt. smṛtir hi granthârtha-dhāraṇena dhārayatîti kṛtvā dhāraṇī-sambhāra iti.

etac côpāya-kauśala-sambhār'ādi-pañcakaṃ Pañcaviṃśatisahasrikāyām api mahāyāna-śabdena vistarato nirdiṣṭam iti na saṃdehaḥ kāryaḥ.

yad api Subhūte evaṃ vadasi kathaṃ vā tat-saṃprasthito veditavyaḥ | kuto vā tan mahāyānaṃ niryāsyati | kena vā tan mahāyānaṃ saṃprasthitaṃ | kva vā tan mahāyānaṃ sthāsyati | ko vā 'nena mahāyānena niryāsyatîti | pāramitābhiḥ saṃprasthitaḥ |

prāpta-dhāraṇīkasyôttarôttarâdhigama-pratiṣṭhā[3]-yogena taj-ja-guṇ'ādhāra-yogena câdhigamâvasthā viśeṣa-bhūmaya iti bhūmi-sambhāraṃ pratipādayituṃ *yad api Subhūte evaṃ vadasi. kathaṃ vā tat-saṃprasthito veditavya* ity-ādi codya-vacanaṃ sambandhârtham uccāryôttarârtham āha: *pāramitābhiḥ saṃprasthita* iti. daśa-bhūmi-saṃgṛhītābhir daśabhir atiriktatarābhir dān'ādi-pāramitābhiḥ krameṇa samyak prastita iti phala-nirdeśād bhūmi-sambhāraḥ kathitaḥ.

etad uktaṃ: tatra yadā nirātmānaḥ sa(P. 42ᵇ)rva-dharmā iti bhāvanayā niraṃśatvāt sarv'ātmanā dharma-dhātoḥ prativedhe 'pi niścayôtpādanâpekṣayā sarvatragârthena [Tib. 59ᵃ] prativedhāt sarva-dharma-niḥsvabhāvatā-sākṣāt-kāri sphuṭataraṃ jñānam utpadyate. tadā bodhisattvaḥ samyaktva-nyāmâvakrāntito darśana-mārgaṃ[4] pratilabhate.

atra ca rāga-pratigha-mānâvidyā-vicikitsāḥ satkāyântagrāha[5]-mithyadṛṣṭi-dṛṣṭi[6]-parāmarśa-śīla-vrata-parāmarśāś ca kāma-dhātau catuḥ-satya-bhedena catvāriṃśad bhavanti. evaṃ rūp'ārūpya-dhātau ta eva catuḥ-satya-darśana-prahātavyâṣṭa-prakāra-pratigha-varjitād dvāsaptatiḥ, samudāye dvādaśôttaraṃ kleśa-śataṃ darśana-heyaṃ[7] prahīyate. satyānām ekâbhisamayāt. ataḥ pramuditāyā

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1 ... 1. ā-k° PC yi-ge ā (gnas-brtan), yi-ge a (sde-dge). 2. vicitrik°C. 3. °gamaḥ pr° PC. rtogs-pa phyi-ma phyi-maḥi rten byed-pa. 4. °rgaḥ PC. 5. °grāha P. 6. om. PC. 7. prah° C.

bhūmeḥ prathamaḥ kṣaṇo darśana-mārgaḥ. tato 'nye dvitīy'ādayaḥ kṣaṇā yāvad vajrôpam'ākhya ānantarya-mārgo yasmād anantaraṃ samantaprabhā-buddha-bhūmir avāpyate sarvo 'sāv agrârthenêty-ādinā dharma-dhātoḥ prativedhād bhāvanā-mārgo 'bhidhīyate.

tatra ca ṣoḍaśa kleśā[1] yathāsambhavaṃ krameṇa prahīyante. tad yathā: rāgo dveṣo māno 'vidyā satkāya-dṛṣṭir antagrāha-dṛṣṭiś cêti kāmâvacarāḥ ṣaṭ. rūp'ārūpyâvacarās ta eva daśa dveṣa-varjitā iti.

darśana-bhāvanā-mārge parikarma-dharma-bhedena pramudit'ādi-daśa-bhūmi-vyavasthānaṃ.[2] tatra ca yad-bhūmer ye parikarma-bhūtā dharmā yāvan na paripūryante. tāvat tad-bhūmiḥ. paripūrau tu bhūmy-antaram veditavyaṃ.

tatrême parikarma-bhūtā dharmāḥ Pañcaviṃśatisahasrikāyāṃ nirdiṣṭāḥ. tad-yathā: sarva-kuśala-mūla-samudānayanaṃ, sattvârthe (P. 43ᵃ) mahāyāna-dharma-parigrahaḥ, [Tib.59ᵇ] catur-apramāṇâbhinirharaṇaṃ, nirvikalpa-prayogeṇa sarva-sva-parityāgaḥ, kalyāṇa-mitr'ārāgaṇaṃ, śrāvaka-yān'ādi-nirapekṣatayā 'śeṣa-sad-dharm'ālambana-paryeṣṭiḥ, sadā gṛha-vāsânabhiratiḥ, sarvathā 'nuttara-buddha-kāya-manasikārâvirahaḥ, yathāvat sūtr'ādi-dharma[3]-prakāśanaṃ, pratijñātârtha-niṣpattiś cêty ebhir daśabhir dharmaiḥ sarvathôtpādyamānatvāt parikarmabhiḥ kāraṇa-viśeṣaiḥ svabhāvânupalambhatayā kṛta-viśeṣa-lakṣaṇa-parikarmabhir eva prathamā 'pūrva-dharma-tattvâdhigamena pramoda-lābhāt pramuditā bhūmiḥ prāpyate.

tathā côktaṃ:

labhyate prathamā bhūmir daśadhā parikarmaṇā
āśayo[I] hita-vastutvaṃ[II] sattveṣu samacittatā[4,III] || (48)
tyāgaḥ[IV] sevā ca mitrāṇāṃ[V] saddharm'ālambanâiṣaṇā[5,VI]
sadā-naiṣkramya-cittatvam[VII] buddha-kāya-gatā[6] spṛhā[VIII] || (49)
dharmasya deśanā[IX] satyaṃ daśamaṃ vākyam[X] iṣyate.
jñeyaṃ ca parikarmâiṣāṃ svabhāvânupalambhata iti. (50)

sarvathā pariśuddhaṃ śrāvaka-pratyekabuddha-manaskāra-parivarjitaṃ kuśala-dharma-saṃgrāhaka-sattvârtha-kriyā-saṃvara-śīlaṃ, para-kṛtôpakārasyâvipranāśanaṃ, sattvānām antike 'vyāpād'ādi[7]-cittatā, sattva-paripācan'ādāv avi-

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1. om. P. 2. °ne P. 3. dam-paḥi chos=saddharma. 4. °cintanā P. 5. °ṣaṇāḥ P. °ṣiṇā C. 6. matā P. 7. °pāda P.

pratisāraḥ, eka-sattvasyâpi kṛtaśo dīrgha-kāla-narak'ādi-vāsôtsāhaḥ,[1] sarva-jana-namratā, gurūṇām antike tad-vacanânuṣṭhānena śāstṛ-saṃjñā, an-anya-karmaṇo dān'ādi-pāramitāsûdyoga-paryeṣṭiś cêty evaṃ pari=karmaṇā [Tib. 60[a]] pūrvavat kṛta-parikarma-viśeṣeṇâṣṭa-prakāra-dharmeṇa dvitīyā sarva-dauḥśīlya[2]-malâpagamād vimalā bhūmir adhigamyate.

tathā côktam :

śīlaṃ[3.I] kṛtajñatā[II] kṣāntiḥ[III] prāmodyaṃ[IV] mahatī kṛpā[V]
gauravaṃ[VI] guru-śuśrūṣā[VII] vīryam[VIII] dān'ādike 'ṣṭamam ‖ iti. (51)

sarva-buddha-bhāṣita-dharma-dhāraṇâbhiprāyaḥ, lābh'ādi[4]-nirapekṣatayā sad-dharma-prakāśanaṃ,[5] buddha-kṣetra-pariśodhana-kara-dharmāṇāṃ tatrâiva pariṇāmanā, sattvârtha-karaṇāya na jātu(P. 43[b])cit khed'āpattiḥ, śrāvaka-pratyeka-buddha-manaskār'ādibhiḥ sva-parâpekṣayā lajjā cêty evaṃ pañcadhā-parikarmaṇā pūrvavat kṛtânavabudhyamāna[6]-svabhāva-parikarmaṇā tṛtīyā lokôttara-jñānâvabhāsa-karaṇāt prabhā-karī bhūmir avabudhyte.

tathā côktam :

atṛptatā śrute[I] dānaṃ dharmasya ca nirāmiṣaṃ[II]
buddha-kṣetrasya saṃśuddhiḥ[III] saṃsārâparikheditā[IV] ‖ (52)
hrīr apatrāpyam[V] ity etat pañcadhā 'manan'ātmakam iti.

śrāvak'ādi-manaskāra-vivekaḥ, upalambha-yogena prāpta-bodher apy anicchā, prāptenâpi praṇīta-vastunā 'mananatā,[7] gambhīra-dharma-kṣānti-nidhyān'ādy-aparityāgaḥ, sarva-śikṣāṇām aparityajanaṃ, kāma-cittasyânutpādaḥ,[8] sarva-dharmāṇām anabhisaṃskāraḥ, sva-śarīr'ādy-agrahaṇatā, kuśala-dharm'ālambana-cittâsaṃkocaḥ, sarva-[9]vastv-amanasikāraś[9] cêty evaṃ parikarmaṇā pūrvavad daśa-prakāreṇa caturthī sakala-kleśêndhana-dahana-jvālayôpetatvād arciṣmatī bhūmir [Tib. 60[b]] abhiruhyate.

tathā côktam :

van'āśā[I] 'lpecchatā[II] tuṣṭir[III] dhūta-saṃlekha-sevanaṃ[IV] ‖ (53)
śikṣāyā aparityāgaḥ[V] kāmānāṃ vijugupsanaṃ[10.VI]

1. °sautsāhaṃ C. 2. °lyai P. 3. śīla PC. 4. Ex conj. Kuśalamūl'ādi (!) PC. rñed-pa-al sogs-pala-. 5. °śaṃ P. 6. °ddham° C. 7. 'manatā C. 8. °syavyanutp° C. 9 ... 9. vastu-nirapekṣa-m° C. 10. °mānāñ ca jug° C. vijups° P.

nirvṛt[1.VII] sarvâsti-saṃtyāgo[VIII] 'navalīnânapekṣate[2 IX.X] ‖ iti. (54)

lābh'ādy-arthaṃ gṛhi[3]-pravrajitaiḥ saha[4] saṃvāsaḥ, śrāddha-kulânupadarśanaṃ, [5]jan'ākīrṇa-gaman'ādi,[5] sva-praśaṃsana-para-nindane, daśâkuśala-karmapathāḥ, śrut'ādy-abhimānaḥ, parâpraṇamanaṃ,[6] kuśalâkuśala-viparītâbhiniveśaḥ, satkāyā-dṛṣṭy[7]-ādi-matiḥ sarva[8]-rāg'ādi-kleś'āmukhīkaraṇaṃ[8] cêty evaṃ-lakṣaṇān daśa-dharmān bodhi-vibandhakatvena vivarjayann arthād ākṣipta-viparyaya-dharmeṇa daśa-prakāra-parikarmaṇā pūrvavat pañcamī suṣṭhu duḥkhena jīyata iti sudurjayā bhūmir ākramyate.

tathā côktam :

saṃstavaṃ[I] kula-mātsaryaṃ[9.II] sthānaṃ saṃgaṇik'āvahaṃ[III]
ātmôtkarṣa-parâvajñe[IV] karma-mārgān daśâśubhān[V] ‖ (55)
mānaṃ[10.VI] stambhaṃ[VII] viparyāsaṃ[VIII] vimatiṃ[IX] kleśa-marṣaṇaṃ[X]
vivarjayan samāpnoti daśaitān pañcamīṃ bhuvam[11] ‖ iti. (56)

dān'ādi-ṣaṭ-pāramitā-paripūraṇena (P. 44[a]) śrāvaka-pratyekabuddhâbhilāṣasya, svabhāvânupalambhôttrāsa[12]-cittasy, āyācaka[13]-jana-prārthanā-saṃkoca[14]-cittasya, sva-rasa-pravṛtta[15]-sarvârtha-tyāga-daurmanasyasya, dāridryād arthi-jana-pratikṣepa-cittasya varjanenêty evaṃ[16] dvādaśabhiḥ parikarmabhiḥ pūrvavat ṣaṣṭhī sarva-buddha-dharmâbhimukhyād abhimukhī bhūmir ājñāyate.

tathā côktam :

dāna[I]-śīla[II]-kṣamā[III]-vīrya[IV]-dhyāna[V]-prajñā[VI][Tib. 61[a]]-prapūraṇāt
śiṣya-khaḍga-spṛhā[VII. VIII]-trāsa[IX]-cetasāṃ parivarjakaḥ ‖ (57)
yācito 'navalīnaś[X] ca sarva-tyāge[17]'py a-durmaṇāḥ[17.XI]
kṛśo 'pi nârthināṃ kṣeptā[18.XII] ṣaṣṭhīṃ[19] bhūmiṃ[20] samaśnute[21] ‖ iti. (58)

śūnyat'ānimittâpraṇihita-tri-vimokṣa-mukha-jñanād yathākramam ātma-sattva-jīva-grahâbhāvaḥ. tri-maṇḍala-viśuddha-daśa-kuśala-karma-patha-paripūry-avimokṣād[22] eka-pudgala-graha-varjanaṃ. duḥkh'ārta[23]-sarva-jan'ālambana-kṛpā-prativedhād uccheda-grahâyogaḥ. buddha-kṣetra-paripūrim upādāya sarva-

1. °rvit C. °rvi P. 2. valīnatvānapekṣate iti C. 'navalīnânapekṣatā P. 3. mṛhī C, gṛhī P. 4. om. C. 5 ... 5. °kīntuna-g° C, °rṇana-g° P. skye-bo maṅ-por ḥgro-ba la-sogs-pa. 6. °na C. 7. mithyā-dṛṣṭy P. 8 ... 8. °gāmukh° P. 9. °rya C. 10. °na. 11. bhum C. 12. °ttosa C. 13. cay° P. 14. sankā C. 15. °vṛṃtta C. 16. eva P. 17 ... 17. °mana C. na d° P. 18. °ptāṃ C. 19. ṣaṣṭhī PC. 20. °mī. C. 21. samastata C. 22. °ryādhim° PC, yoṅs-su rdsogs-pa mi gtoṅ-bas. 23. °khārtha P.

vastv[1]-anupalambhāc chāśvata-graha-vinivṛttiḥ. sarva-dharma-samatā'vagamān[2] nimitta-grahânupapattiḥ. mahāyānatvenâika[3]-yānâvabodhād dhetu-graha-tyāgaḥ. nāma-rūp'ādy-anutpāda-parijñānāt skandha-graha-viyogaḥ. gambhīra-dharma-nidhyāna-kṣānty-avagamād dhātu-grahôcchedaḥ. sarva-dharmāṇāṃ mahāyānôpāya-mukhena prakāśanād āyatana-graha-viśleṣaḥ. sarva-kalpanôcchedāt traidhātuka-pratiṣṭhāna-graha-vicchedaḥ. nimittôdgrahaṇa-satkāy'ādi-dṛṣṭi-rāg'ādi-kleśa-varjanāt sakti-graha-virahaḥ. śamatha-bhāvanā-balād ālīna-citta-graha-vivekaḥ. prajñā[4]-kauśalyād buddha-dṛṣṭi-niśrayârūpatā[5]. dharma-nairātmya-bhāvanā-nimittôpaśamād[6] dharma-dṛṣṭi-niśrayâsvabhāvatā. ubhaya-saty'āśrita-rūp'ādy-apratighāta[7]-jñānôdayāt saṃgha-[Tib. 61[b]]dṛṣṭi-niśrayânudayaḥ. abhiniveśâsthāna-jñāna-lābhāc chīla-dṛṣṭi-niśrayâbhavanam. samyag-dharma-pravicayârthaṃ yathêṣṭa-sama-kāla-sarva-buddha-kṣetra-gamanāc chūnyatā-vivāda-grahâprasavaḥ. upalambhâbhiniviṣṭa-sattva-dhātûttāraṇāya ya(P. 44[b])thā'nurūpaṃ sarvatra-sv'ātmabhāva-darśanāc chūnyatā-virodhôdbhāvanā[8]-grahôtsṛṣtiś ca. ity evaṃ viṃśati-prakāreṇa parikarma-dharmeṇa pūrvavat kṛta-viśeṣa-lakṣaṇa-parikarmaṇā 'dhigatena yathôkta-viṃśati-prakāra-dharma-kalaṅkâpagamāt saptamī samyag-anābhoga-mārgôpaśleṣāt[9] suṣṭhu-dūraṃ gatatvāt[10] dūraṃgamā bhūmiḥ samīyate.[11]

tathā ca heyam adhikṛtyôktam:

ātma[I]-sattva[II]-graho jīva[III]-pudgalôccheda[IV,V]-śāśvatāḥ[12] [VI]
nimitta[VII]-hetoḥ[VIII] skandheṣu[IX] dhātuṣv[X] āyataneṣu[XI] ca ¦ (59)
traidhātuke pratiṣṭhānaṃ[XII] saktir[XIII] ālīna-cittatā[13] [XIV]
ratna-tritaya[14] [XV-XVII]-śīleṣu[XVIII] tad-dṛṣty-abhiniveśitā ¦¦ (60)
śūnyatāyāṃ vivādaś[XIX] ca tad-virodhaś[XX] ca viṃśatiḥ
kalaṅkā yasya vicchinnāḥ saptamīm ety asau bhuvam ‖ iti. (61)

tathā côpādeyam adhikṛtyôktam:

tri-vimokṣa-mukha-jñānaṃ[I-III] tri-maṇḍala-viśuddhatā[15] [IV]
karuṇā[V] 'mananā[16] [VI]dharma-samatâika-naya-jñatā[VII,VIII] ‖ (62)

1. tv P. 2. °t'āg° P. mñam-pa-ñid-du rtogs-pas. 3. °hā-tattven° PC.theg-pa chen-po ñid-du. 4. śes-rab daṅ thabs-la = prajñôpāya. 5. mṅon-par ṣen-pa ma-yin-pa = anabhiniveśaḥ. And for three following 'niśraya' stands invariably mṅon-par ṣen-pa. 6. sems ñe-bar ṣi-baḥi phyir = cittôpaśamād. 7. atigh° C. 8. °nād P. 9. °ôpakleṣāt C, °gôpasargāt P. lam daṅ ḥbrel-pas. 10. °tvā P. 11. mīyate C. 12. °taḥ P. 13. ciṃtanā P. 14. tritraya C. 15. °ddhitā in Abhisamayâlaṃkārôpadeśa. 16. °ṇā manana P.

anutpāda[IX]-kṣamā-jñānaṃ[X] [1]dharmāṇām ekadhêraṇā[1] [XI]
kalpanāyāḥ samudghātaḥ[XII] saṃjñā-dṛk-kleśa-varjanaṃ[2] [XIII] ¦ (63)
śamathasya ca nidhyaptiḥ[XIV] kauśalaṃ ca vidarśane[XV]
cittasya dāntatā[XVI] jñānaṃ sarvatrâpratighāti[XVII] ca ¦ (64)
sakter abhūmir[XVIII] yatrêcchaṃ kṣetrântara-gatiḥ samaṃ[XIX]
sarvatra-sv'ātmabhāvasya darśanaṃ[XX] cêti viṃśatiḥ ¦¦ iti. (65)

[Tib. 62[a]] yathāvat-sarva-sattva-citta-carita-jñānaṃ, nānā-lokadhātau sattvârthaṃ praty abhijñābhiḥ krīḍanaṃ, ādhāra-buddha-kṣetra-suvarṇ'ādi-bhāva-pariṇāmaḥ, sarv'ākāra-dharma-parīkṣaṇârthaṃ tathāgat'ārāgaṇaṃ, divya-cakṣuṣo niṣpattiḥ, ādheya[3]-buddha-kṣetra-sattva-pariśodhanaṃ, sarvatra māyôpamatā'vasthānam, sattvârtha-darśanād buddhi-pūrvaka-janma-grahaṇaṃ cêty evam aṣṭa-prakāra-dharmeṇa parikarmaṇā pūrvavad aṣṭamī nimitt'ābhogâprakampyatvād acalā bhūmir anubhūyate.

tathā côktam:

sarva-sattva-mano-jñānaṃ[I] abhijñā[4]-krīḍanaṃ[5] [II] śubhā
buddha-kṣetrasya niṣpattir[III] buddha-sevā-parīkṣaṇe[IV] ¦ (66)
akṣa-jñānaṃ[V] jina-kṣetra-śuddhir[6] [VI]māyôpamā sthitiḥ[VII]
saṃcintya[7] ca bhav'ādānam.[VIII] idaṃ karmâṣṭa dhôditam ¦ iti. (67)

anantaṃ[8] praṇidhānam, dev'ādi-sarva-sattva-ruta-jñānaṃ, [9]nady-upamitâkṣaya[9]-pratibhānaṃ, (P. 45[a]) sarva-jana-praśasta-garbhâvakramaṇaṃ, rāj'ādi-sthānaṃ, āditya'ādy-anvayaḥ, mātr'ādi-sambaddha[10]-jñātiḥ, sva-vidheya-parivāraḥ, Śakr'ādy-abhinanditôtpādaḥ, buddh'ādi-saṃcodana-niṣkramaṇam, cintāmaṇi-sadṛśâśvattha[11]-vṛkṣ'ādiḥ, sarva-buddha-dharma-[12]svabhāva-guṇa[12]-paripūraṇaṃ cêty evaṃ sampatti-lakṣaṇair dvādaśabhiḥ parikarmabhiḥ[13] pūrvavat kṛta[14]-parikarma-viśeṣair navamī dharma-deśanā-kauśalato 'navadyatvāt sādhumatī bhūmiḥ sākṣātkriyate.

tathā côktam:

praṇidhānāny anantāni[I] dev'ādīnāṃ ruta-jñatā[II]
nadī 'va pratibhānānāṃ[III] garbhâvakrāntir uttamā[IV] ‖ (68)

1 ... 1. dharmaṇ'ātmaka-vikaraṇā (!) C, °rmaṇ° P. 2. °nā C. 3. ādhyeya P. rten-pa. 4. jñaḥ C. 5. ne PC. 6. °ddhi C. 7. sa-cintya P. °tyaṃ C. bsams bṣin. 8. °nta C. °ntat P. 9 ... 9. nahyamamitākṣ° C. 10. °bandha P, legs-par ḥbrel-ba = su-sambadaha?. 11. °śvathe P. 12 ... 12. om. P. 13. om. P. 14. om. C.

kula[V]-jātyoś[VI] ca gotrasya[VII] parivārasya[VIII] janmanaḥ[IX]
naiṣkramya[X]-bodhi-vṛkṣāṇām[XI] guṇa-[1]pūreś[XII] ca sampadaḥ || iti.[1] (69)

gotra-bhūmiḥ śrāvak'ādi-gotrasyāṣṭamaka-bhūmiḥ prathama-phala-pratipannakasya, darśana-bhūmiḥ srotaāpannasya, tanū[2]-bhūmiḥ sakṛdāgāminaḥ, vīta-rāga-bhūmir anāgāminaḥ, kṛtāvi-bhūmir arhataḥ, viśeṣa-vacanâbhāvena śrāvaka-bhūmiḥ pratipannaka-trayasya, pratyekabuddha-bhūmiḥ pratyekabuddhānām, bodhisattva-bhūmiś ca yathôktā[3] bodhisattvānāṃ navavidhā. ity evaṃ nava-bhūmim atikramya daśamyāṃ punar bhūmau bodhisattvo buddha eva vaktavyo, na tu samyak-sambuddha iti Pañcaviṃśatisahasrikāyā[4] vacanāt. yatra buddha-bhūmau yena karma-vaśit'āśrayatv'ādinā jñānenâvatiṣṭhate sā tena prāpyā daśamī dharma-meghâmbu-pravarṣaṇād dharma-meghā bodhisattva-bhūmiḥ.

tathā côktaṃ:

nava-bhūmim atikramya buddha-bhūmau pratiṣṭhate
yena jñānena sā jñeyā daśamī bodhisattva-bhūḥ || iti. (70)

vistareṇa tu nirdiṣṭo bhūmi-sambhāraḥ Pañcaviṃśatisahasrikāyāṃ grāhyaḥ. grantha-prācuryān mayêha na vistāritaḥ.[5] ity alaṃ prasaṅgena.

traidhātukān niryāsyati | yena ārambaṇaṃ tena saṃprasthitaṃ | sarvajñatāyāṃ sthāsyati | bodhisattvo mahāsattvo niryāsyati |

darśana-bhāvanā-mārg'ātmaka eva bhūmi-sambhāra iti tad-anantaraṃ tasya vipakṣa-prahāṇâvasthā-bhedena pratipakṣa-sambhāratvaṃ pratipādayituṃ tṛtīy'ādi-praśna-parihārā-dvāreṇ' āha: *traidhātukād* ity-ādi.

tatr' ādau vastu-[Tib.63[a]]mātra-pratipakṣâdhiṣṭhāna-grāhya-vikalpa-dvayasya dravya-(P.45[b])pudgala-prajñapti-puruṣâdhiṣṭhāna-grāhaka-vikalpa-dvayasya ca darśana-mārge [6]prahāṇād vipakṣa[6]-bhedena tat-pratipakṣâvasthā'dhigamād [7]yathā-kramaṃ caturvidha[7]-pratipakṣa-sambhāra-pratipādana-paraṃ *traidhātukān niryāsyatî*ty-ādi vākya-catuṣṭayaṃ saṃvṛti-saty'āśrayeṇa yojyaṃ.

api tu khalu punar na kutaścin niryāsyati | na kenâpi

1 ... 1. pūre sva-saṃpada iti C. 2. tanū P. 3. °kta- C. 4. °yāṃ P. 5. °stār° C. spayati (!) P. 6 ... 6. °ṇāpakṣa C. 7 ... 7 om. Tib.

saṃprasthitaṃ | na kvacit sthāsyati | api tu sthāsyati sarvajñatāyām asthāna-yogena | nâpi kaścit tena mahāyānena niryāto nâpi niryāsyati nâpi niryāti |

tad-anu bhāvanā-mārge vastu-mātra-pratipakṣ'ākārâdhiṣṭhāna-dvividha-grāhya-vikalpasya[1] dravya-pudgala-prajñapti-puruṣâdhiṣṭhāna-dvividha-grāhaka-vikalpasya ca prahāṇād vipakṣa-bhedena tat-pratipakṣâvasthā'dhigamād[8] aparaṃ caturvidha-pratipakṣa-saṃbhāraṃ yathāsaṃkhyaṃ paramārtha-saty'āśrayeṇôkta[2]-kriyā-pratiṣedhāt pratipādayann āha: *api tv* ity-ādi. sthāna-pratiṣedham eva spaṣṭayati.[3] *api tu sthāsyati sarvajñatāyām asthāna-yogenê*ti tatra sthānaṃ vastûpalambhaḥ.[4] pratiṣṭhānam cetasaḥ. tat-pratiṣedhād *asthānaṃ.*

atra vicāryate. yadi tāvat sthānâbhāvo 'sthānam evaṃ saty abhāvatvāt pratipakṣo na yujyate. atha yan na sthānaṃ. tathā cakṣur-ādiṣv apy atiprasaṅga iti. yathā 'nabhiniveśo vyākhyātaḥ [5]tathêhâpi nayo[5] draṣṭavya iti na pratanyate. traikālika-vastu-pratiṣedhān *na niryāta* ity-ādy abhidhānaṃ.

tat kasya hetoḥ | yaś ca niryāyāt (24)yena ca niryāyāt ubhāv etau dharmau na vidyete nôpalabhyete |

bhūtārthâbhyāsena niryāṇāt katham evam iti *tat kasya hetor* ity āśaṅky' āha: *yaś cêty*-ādi. *ubhāv* iti *yo* bodhisattvo [Tib. 63[b]] *yena ca* mārgeṇa [6]*niryāyāt* tāv *etau.*

evam avidyamāneṣu sarva-dharmeṣu. katamo dharmaḥ katamena dharmeṇa niryāsyati || evaṃ hi Subhūte bodhisattvo mahāsattvo mahāyāna-saṃnaddho mahāyāna-saṃprasthito mahāyāna-samārūḍho bhavati ||

tattvenôpasaṃharann āha: *evam* ity-ādi. saṃvṛtyā tv astîti bhāvaḥ.

tathā côktaṃ:

8 ... 8. om. P. 1. °syā:C. 2. °ktaṃ FC. snar brjod-paḥi = pūrvôkta. 3. spraṣṭ° C. spayati (!) P. 4. P inserts here karaṇ'ādibhiḥ, which is wanting in Tib. 5 ... 5. tathêdânyapinayo C, °pi prayo P; mṅon-par ṣen-pa med-pa-la ji-ltar bśad-paḥi tshul ltar tshul ḥdi-la yaṅ = yathā 'nabhiniveśe nayo vyākhyātaḥ tathêhâpi nayo. 6. niryā P.

pratipakṣo 'ṣṭadhā jñeyo darśanâbhyāsa-mārgayoḥ
grāha-grāhya-vikalpānām aṣṭānām upaśāntaye[1] ‖ iti. (71)

yathôkt'ānupūrvyā[2] saṃvṛti-paramârthā-satyânatikramena samasta-mahāyānânuṣṭhānena sambhriyate samudāgama-bhāvena mahā-bodhir ebhiḥ karuṇ'ādibhir iti karuṇ'ādayaḥ sambhārā iti saptadaśa-prakārā sambhāra-pratipattiḥ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | mahāyānaṃ mahāyānam iti Bhagavann ucyate | sa-deva-mānuṣâsuraṃ lokam abhibhavan niryāsyati |

sambhṛta-sambhārasyâivam [3]Ajitajaya-prāptyā niryāṇam iti[3] niryāṇa-pratipattiś caturthī[4] vaktavyā.[5] sā punar viṣaya-bhedād[6] aṣṭadhêty ādau prādhānyād uddeśa-niryāṇaṃ. tat punaḥ sarva-sattvâgratā-citta-mahattva-niryāṇaṃ prahāṇa-mahattva-niryāṇaṃ adhigama-mahattva-niryāṇaṃ cêti trividhaṃ mataṃ. trividhôddeśa-niryāṇam adhikṛty' āha: *mahāyānam* ity-ādi.

ālambana-mahattvaṃ[I] ca pratipattyor dvayos[II] tathā
jñānasya[III] vīry'ārambhasya[IV] upāya[7]-kauśa(P. 46[a])lasya[V] ca
udāgama-mahattvaṃ[VI] ca mahattvaṃ buddha-karmaṇaḥ[VII]
etan[8]-mahattva-yogād dhi mahāyānaṃ nirucyate ‖ [9]

iti saptavidha-mahattva-yogān mahāyānaṃ saphalo bodhisattva-mārgaḥ. loka-prasiddha-mātrasyâivâyathā'rthâbhisambodha[10]-phalaṃ mahāyānaṃ[11] tasyâiva bandhanatvāt.[12] itarathā hi mahāyānasya[13] pratipakṣa-bhāvanā vaiyarthyaṃ syāt. ato 'bhūta-[Tib. 64[a]]parikalpa-mātratvād vitatha-prakhyāti-rūpaṃ *sa-deva-mānuṣâsuram lokaṃ* tat-pratipakṣatvenâsatyârthatayā svarūpa-parijñānād *abhibhavan* yasmān niścayena gantavyaṃ sthānaṃ sarva-sattvâgrat'ādi-mahattvaṃ *yāsyatîti.*[14] tasmān *mahāyānam ucyate* iti vākyârthaḥ.

ākāśa-samatayā atimahattayā tan mahāyānaṃ ‖

samatā'dhigamam antareṇôddeśa-niryāṇâsambhava iti tad-anantaraṃ samatā-niryāṇaṃ darśayitum āha: *ākāśêty*-ādi. *ākāśam* iva *samatayā* śūnyatayā sakala-jñeya-maṇḍala-vyāpi-nirmala-jñānatvān *mahat tad yānaṃ*.

1. śānta P. 2. °rvā P. 3...3. ji-ltar ḥphags-pa byams-pas brñes-pa ltar ṅes-par ḥbyuṅ-ba yin-pas = yath' āryâjita-prāpta-? 'niryāṇam iti' is wanting in P. 4. °rthī P. °rthā C. 5. °ktavyāḥ P. 6. bhedenā C. 7. °ye P. 8. yatan P. 9. Mahāyāna-sūtrâlaṃkāra p. 171, Verses 59, 60. 大乘莊嚴經論 (正藏三一 654c) 10. °bodhi C. 11. ma yātaṃ P. 12. bandhatv° C. 13. mayān° P. 14. Tib. has no 'iti'.

yath' ākāśe aprameyāṇāṃ asaṃkhyeyāṇāṃ sattvānāṃ avakāśaḥ evam eva Bhagavann asmin yāne aprameyāṇām asaṃkhyeyāṇāṃ sattvānām avakāśaḥ |

sattvârtham antareṇa[1] puṇyôpacayâbhāvān na samatā'vagamanaṃ samyag iti tad-anu sattvârtha-niryāṇam āha: *yathêty*-ādi.[2] mahāyāne *sattvānām avakāśa* iti vacanāt tena mahāyānena teṣām artho niryātavya ity āveditaṃ. anyathā 'rtha-kriyā[3]-śūnyatvenâvakāśânupapatteḥ.

anena Bhagavan paryāyeṇa mahāyānam idam bodhisattvānāṃ mahāsattvānāṃ |

anenêty-[4]ādy upasaṃhāraḥ.[4] *paryāyeṇ*ârthântareṇ*ânena*.[5]

nâivâsy' āgamo dṛśyate nâivâsya nirgamo dṛśyate nâpy asya sthānaṃ saṃvidyate |

ābhoge saty avikalaḥ sattvârtho na niṣpadyata ity ato 'nantaram anābhoga-niryāṇaṃ vaktum āha: *nâivâsyêty*-ādi. *āgamo* 'tīte.[6] *nirgamo* 'nāgate. *sthānaṃ* vartamāne. āgam'ādy[7]-abhāvād ayatna-siddhaṃ niryāṇam iti bhāvaḥ.

evam asya Bhagavan mahāyānasya nâiva pūrvânta upalabhyate nâpy aparânta upalabhyate nâpi madhya upalabhyate |

śāśvatôccheda-rahitâvasthā'dhigamaṃ vinā 'nābhoga-niryāṇaṃ na bhavatîty ato 'nantaram atyanta-niryāṇaṃ darśayitum āha: *evam asyêty*-ādi. *evam* [Tib. 64[b]] iti vakṣyamāṇa-krameṇa. *pūrvântaḥ* śāśvataḥ. ucchedo *'parântaḥ*. tad-vinirmukto 'nyo 'pi nâstîty āha: *nâpi madhyata*[8] iti.

atha samaṃ Bhagavans tad yānaṃ | tasmān mahāyānaṃ

1. °raṇa P. 2. ādinā C. 3. triyā P. 4...4. ādupayas° P. 5. paryāyenârth° °P. 6. °tītāt P. 7. °man'ādy C. 8. madhya Ed. But See Aṣṭ-pr. p. 25[7]. dbus kyaṅ mi dmigs-te. = nâpi madhya upalabhyate.

mahāyānam ity ucyate ||

evam iti yad uktaṃ tat kathayam āha: *athê*ty-ādi. yasmāt prakṛti-parinirvṛttatvena sarva-dharmāṇāṃ try-adhva-śūnyaṃ *tad yānaṃ*. *tasmān* mahāyānatvena pūrvântatv'ādy-abhāva iti vākyârthaḥ.

atha khalu Bhagavān āyuṣmate Subhūtaye sādhukāram adāt | sādhu sādhu Subhūte | evam etat Subhūte evam etat ||

dharmatā'viruddhârtha-kathanā(P. 46b)t *sādhukāram* āvedayann āha: *sādhv* ity-ādi.

evaṃ mahāyānam idaṃ bodhisattvānāṃ mahāsattvānāṃ |

upasaṃharann āha: *evam* ity-ādi.

atra śikṣitvā bodhisattvair mahāsattvaiḥ sarvajñatā anuprāptā anuprāpsyate anuprāpyate ca ||

atyanta-niryāṇam api yāna-traya-prativiśiṣṭâvasthā-prāptiṃ vinā na saṃpadyata ity ato 'nantaraṃ prāpti-niryāṇam āha atra *śikṣitvê*ty-ādinā. *atrê*ti mahāyāne. *sarvajñatā* yāna-tray'ātmikā. sarv'ārya-pudgalâdhigama-hetutva-jñāpanârtham *anuprāptê*ty-ādy-abhidhānaṃ.

atha khalv āyuṣmān Pūrṇo Mairāyaṇīputro Bhagavantam etad avocat | ayaṃ Bhagavan Subhūtiḥ sthaviraḥ prajñāpāramitāyāḥ kṛtaśo adhīṣṭo mahāyānam upadeṣṭavyaṃ manyate ||

śabdânyathātva-janita-vibhramād[1] ārya-*Pūrṇo 'yam* ity-ādy āha. *prajñāpāramitāyāḥ kṛtaśaḥ* prayojanena *pratibhātu ta* ity-ādinā prārambha *evâdhīṣṭaḥ.*[2]

(25)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | nâhaṃ Bhagavan prajñāpāramitāṃ vyatikramya mahāyānam

1. °māṇ P. 2. °ṣṭo PC.

avocaṃ ||

nitya-samanvāhāram antareṇa jñāna-darśanâsambhavād anyathā 'pi syād ity ārya-*Subhūtir* āha: *nâhaṃ Bhagavann* ity-ādi. *vyatikramyê*ty ullaṅghya.

Bhagavān āha no hîdaṃ Subhūte anuloma tvaṃ Subhūte prajñāpāramitayā mahāyānam upadiśasi |

tathāgatâdhiṣṭhitasya viparīta-deśanā'nupapattyā *no hîdam* ity-ādy āha. *anulomê*ty anukūlaṃ. *prajñāpāramitā*'rthasya *mahāyāna*-svabhāvatvād [Tib. 65a] iti bhāvaḥ.

evam ukte āyuṣmān Subhūtir Bhagavantan etad avocat | Buddhânubhāvād Bhagavan |

sarv'ākāra-gambhīra-dharma-deśanā-śaktim ātmano 'paśyann āha: *Buddhânubhāvād Bhagavann* iti.

api tu khalu punar Bhagavan pūrvântato bodhisattvo nôpaiti aparântato bodhisattvo nôpaiti madhyato bodhisattvo nôpaiti |

tac ca prāpti-niryāṇaṃ prāpya-prāpaka-tad-ubhaya-sambandha-pratiṣedha-lakṣaṇamataḥ prāpya-pratiṣedham adhikṛty' āha: *api tv* ity-ādi. *api-tu*-śabdaḥ kramârthaḥ. ādy-āditvena saptamy- antāt tasiḥ[1] *pūrvântata* ity-ādau jñeyaḥ. *nôpaitî*ti bodhisattvaṃ kaṃcit prāpyaṃ rūp'ādi-svabhāvam iti śeṣaḥ. tasyâiva prāpyasya bodhisattvasyâvidyamānatvād iti bhāvaḥ.

tāt kasya hetor nôpaiti | rūpâparyantatayā hi bodhisattvâparyantatā veditavyā | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānâparyantatayā hi bodhisattvâparyantatā veditavyā ||

nanu rūp'ādi-pratibhāso bodhisattvaḥ katham avidyamāna iti *tat kasya*

1 ... 1. antātusiḥ P, antāntasiḥ C.

hetor ity āśaṅky' āha: *rūpâparyantatayêty* ādi.

dharma-dhātu-vinirmukto yasmād dharmo na vidyate |

iti nyāyād dharma-dhātuvat tat-svabhāvībhūtānāṃ yasmād *rūp'ādīnām aparyantatayā bodhisattvâparyantatā.* tasmād *bodhisattvaṃ nôpaitîti* bhāvaḥ.

rūpaṃ bodhisattva iti nôpaiti idam api na vidyate nôpalabhyate | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānaṃ bodhisattva iti nôpaiti idam api na vidyate nôpalabhyate ||

prāpaka-pratiṣedham adhikṛty' āha: *rūpam* ity-ādi. rūp'ādīnāṃ nyāyenâsattvāt tad-ātmaka-prāpaka-*bodhisattvôpalambhâ*bhāva iti bhāvaḥ. yady evam anupalambhaḥ. tarhi tattvam ity āha: *idam* ity-ādi. *idam api* nôpaitîty *api na vidyate.* nirviṣayasya naño 'prayogād ato vastuno 'sattvān[1] *nôpalabhyate.*

evaṃ Bhagavan sarveṇa sarvaṃ sarvathā sarvaṃ bodhisattva-dharmam anupalabhamāno nâhaṃ Bhagavan taṃ dharmaṃ samanupaśyāmi yasyâitan nāma-dheyaṃ yad uta bodhisattva iti | prajñāpāramitām api na samanupaśyāmi nôpalabhe

sāmānyena nirdiśyâivam ātmānam adhikṛty' āha: *evaṃ Bhagavann* i(P. 47a)ty-ādi. *evam* iti prāpya-prāpaka-pratiṣedhena. dve hy amū sarvate [Tib. 65b] vastu-sarvat' ākāra-sarvatā cêti nyāyāt tatra *sarveṇêti*. skandh'ādi-vastu-rūpeṇa. *sarvam* iti bāhy'ādhyātmika-vastu-svabhāvaṃ.[2] *sarvathêti* adhyātma-śūnyat'ādibhir ākāra-prakāraiḥ. punaḥ *sarvam* iti vyasta-samasta-prakāraṃ bodhisattva-dharmam iti. *bodhisattva* eva prāpya-prāpaka-lakṣaṇo *dharmo* rūp'ādi-svabhāvaḥ. *tam anupalabhamānaḥ*[3] san tad-ubhaya-sambandha-pratiṣedham āha *prajñêty*-ādinā. s'ākāra-nirākāra-jñānābhyāṃ[4] yathāsaṃkhyṃ[5] *na samanupaśyāmi nôpalabhe.* pratyakṣânumānābhyāṃ vā.

sarvajñatām api na samanupaśyāmi nôpalabhe ||

tat-kathanârtham ev'[6] āha: *sarvajñatām* iti.

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1. °tvā P. 2. bh° P. raṅ-bṣin. 3. °lambh° P. 4. nirākārābhyāṃ C. 5. °khye PC. 6. evam P.

so 'haṃ Bhagavan sarveṇa sarvaṃ sarvathā servaṃ taṃ dharmam anupalabhamāno 'samanupaśyan katamaṃ dharmaṃ katamena dharmeṇa katamasmin dharme 'vavadiṣyāmy anuśāsiṣyāmi |

upasaṃharann āha: *so 'ham* ity-ādi. *katamaṃ* prāpakaṃ bodhisattvaṃ *katamena* prāpyôpāya-mukhena *katamasmin* sambandhe sarv'ākārajñatā-lakṣaṇe. kiṃ-śabdasya kṣepâbhidhāyitvān nâiva kaṃcit kenacit kvacid ity arthaḥ.

buddha iti Bhagavan nāmadheya-mātram etat bodhisattva iti Bhagavan nāmadheya-mātram etat prajñāpāramitêti Bhagavan nāmadheya-mātram etat

kutaḥ. yasmād *buddha* ity-ādi. prāpyo tad-*buddha*-śabdenôktaḥ prāpaka-sambandhasyôttara-pada-dvayenâbhidhānāt. yato yad eva prakrāntaṃ tad evôpasaṃhriyate.

tac ca nāmadheyam anabhinirvṛttaṃ |

yathā-vastu-śabda-prayogeṇa saṃjñā-mātra-sadbhāvāt[1] satyaṃ[2] vastu syād[3] ity āha *tac cêty*-ādinā.

[4]artha-śabda-viśeṣasyâvācya-vācakatêṣyate[4]
tasya pūrvam adṛṣṭatvāt, sāmānyaṃ tûpadekṣyate ||

iti nyāyād yathā-vastu-[Tib. 66a]*tan-nāmadheyam anabhinirvṛttat*vān[5] nôtpannaṃ.

yathā ātmā |

kim ity āha: *yath' ātmêti.*

ātmêti ca Bhagavann ucyate | atyantatayā ca Bhagavann a(26)bhinirvṛtta ātmā ||

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1. °bhāt PC. 2. satvaṃ or sattvaṃ P. 3. tvād C. 4...4. Ex. conj.-viśeṣasya vacy° PC. sgra-don khyad-par brjod bya daṅ. rjod byed-du ni ḥdod min-gyi. 5. anubhiniv° P.

tad eva kathayaty *ātmêty*-ādinā. artha-kriyā'samarthatvāt[1] khara-viṣāṇavat tathya[2]-saṃvṛtyā 'py *anabhinirvṛtta*tven*âtyantatayā*[3] nâsty *ātmā*. atha c' *ātmêti* vyapadeśaḥ.

evam asvabhāvānāṃ sarva-dharmāṇāṃ katamat tad rūpaṃ yad agrāhyam anabhinirvṛttaṃ| katame te vedanā-saṃjñā-saṃskārāḥ katamat tad vijñānaṃ yad agrāhyam anabhinirvṛttaṃ|

yady *evaṃ* nyāyen*âsvabhāvatve sarva-dharmāṇāṃ katamat tad rūpam* ity āśanky' āha: *yad* ity-ādi. yasmād *anabhinirvṛttaṃ* tasmād yad grāhya-grāhaka-bhāva-vigataṃ tattvena tad avicārâikamanoharaṃ saṃvṛtyā rūpaṃ.

evam eteṣāṃ sarva-dharmāṇāṃ yā 'svabhāvatā sā anabhinirvṛttiḥ| yā ca sarva-dharmāṇām anabhinirvṛttir na te dharmāḥ|

evaṃ grāhya-grāhaka-bhāvenânabhinirvṛttis[4] tarhi[5] pāramārthiko dharma ity āha: *evam* ity-ādi. nyāyen*âiṣāṃ sarva-dharmāṇām asvabhāvatā yā sâivânabhinirvṛttiḥ*. *yā câna*(P. 47[b])*bhinirvṛttiḥ*[6] svarūpa-dhāraṇa-vaikalyān *na te dharmāḥ*.

tat kim anabhinirvṛttim anabhinirvṛttyāṃ prajñāpāramitāyām avavadiṣyāmy anuśāsiṣyāmi|

prasādhitam arthaṃ nigamayann āha: *tad* ity-ādi. *tat* tasmāt *kiṃ*-śabdasya kṣepâbhidhāyitvān nâivêty arthaḥ.

na cânyatra Bhagavann anabhinirvṛttitaḥ sarvadharmā vā buddha-dharmā vā bodhisattva-dharmā vā upalabhyante|| yo vā bodhāya caret|

abhinirvṛttis[7] tarhi dharma ity āha: *na cânyatrêty*-ādi. sarva-vastuno

1. °mār° PC. nus-pa med-pas. 2. °ṇavatuttathya C, °ṇa-caturthya P. 3. °bhiniv° P. 4. °nabhiniv° P. 5. tadahi P. 6. °bhinvi° P. 7. °niv° P.

'bhinirvṛtteḥ[1] pratiṣiddhatvād *anabhinirvṛttito 'nyatrâ*bhinirvṛttau *dharmā nâivôpalabhyante*. *sarva-dharmāḥ* prajñāpāramitā-mārga-svabhāvāḥ. *buddha-dharmāḥ* prāpya-lakṣaṇāḥ.[2] *bodhisattva-dharmāḥ* prāpaka-bodhisattva-prajñapti-nibandhanā [Tib. 66[b]] rūp'ādayaḥ. *yo vā* 'nyaḥ kaścit sāmānya-dharmo bodhy-arthaṃ *caret* sa nâivôpalabhyata iti vibhakti[3]-vipariṇāmena sambandhaḥ.

saced Bhagavann evaṃ bhāṣyamāṇe evaṃ deśyamāne evam upadiśyamāne bodhisattvasya mahāsattvasya cittaṃ nâvalīyate na saṃlīyate na viṣīdati na viṣādam āpadyate| nâsya vipṛṣṭhībhavati mānasaṃ na bhagnapṛṣṭhī bhavati nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate| evaṃ veditavyaṃ caraty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ bhāvayaty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitām upaparīkṣate 'yaṃ bodhisattvo mahāsattvaḥ prajñāpāramitām upanidhyāyaty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitām iti||

kaḥ punar evaṃ prajñāpāramitāyām abhiyukta ity āha: *saced* ity-ādi. *caraty* asamāhitena jñānena. *bhāvayati* samāhitena. *upaparīkṣate* yuktyā vyavasthāpayati.[4] smaraṇa-pratyaye 'vasthāpanād *upanidhyāyati*.

tat kasya hetoḥ| yasmin hi samaye Bhagavan bodhisattvo mahāsattvaḥ imān dharmān prajñāpāramitāyāṃ vyupaparīkṣate tasmin samaye na rūpam upaiti na rūpam upagacchati na rūpasyôtpādaṃ samanupaśyati na rūpasya nirodhaṃ samanupaśyati| evaṃ na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam upaiti na vijñānam upagacchati na vijñānasyôtpādaṃ samanupaśyati na vijñānasya nirodhaṃ samanupaśyati||

nanu rup'ādy-upalambhena kathaṃ prajñāpāramitām upaparīkṣata iti *tat kasya hetor* ity āśanky' āha: *yasmim hîty*[5]-ādi. yasmād *yasmin* kāle rūp'ādīn

1. °niv °P. 2. kṣ° P. 3. °kta P. 4. °yiti P. 5. °smimn ity P.

imān dharmān prajñāpāramitāyāṃ tan-nimittaṃ *vyupaparīkṣate* naiḥsvābhāvy'ākāreṇa. tasmāt *tasmin* kāle *na rūpam upaiti* na pratipadyate. ato *nôpagacchati* na svīkaroti yato *nôtpādanaṃ nirodhaṃ samanupaśyati.* utpāda-vyaya-nirmuktasyânyasyâsattvād iti bhāvaḥ.

tat kasya hetoḥ | tathā hi yo rūpasyânutpādo na tad rūpaṃ yo rūpasyâvyayo na (27)tad rūpam ity anutpādaś ca rūpaṃ câdvayam etad advaidhīkāram ity avyayaś ca rūpañ câdvayam etad advaidhīkāraṃ |

nanv aik'ātmye 'nutpādânirodhôpalambha eva rūpôpalambhaḥ. ataḥ kathaṃ *na rūpam upaitîti tat kasya hetor* ity āśaṅky' āha: *tathā hîty-ādi.* yasmād yāv *anutpādâvyayau* na tau *rūpaṃ* saṃvṛtyā rūpasyâiva pratibhāsanāt. tatra[1] bhāva eva kṣaṇa[2]-sthiti-dharmā. nāśo[3] vyayaḥ. tat-pratiṣedhād [Tib. 67a] *avyayaḥ.* yataḥ [4]saṃvṛtyā nānātvam iti tasmād *anutpādâvyayau*[4] *rūpaṃ ca* paramârthato 'nutpādâvyayasyâiva sthiter *advayam* anutpād'ādy-eka-rūpam *etat.* yato *'dvaidhīkāram* apagata-dvidhā-bhāva-kāraka-pramāṇaṃ.

yat punar etad ucyate rūpam ity advayasyâiṣā gaṇanā kṛtā || evaṃ tathā hi yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ | tathā hi yo vijñānasyânutpādo na tad vijñānaṃ yo vijñānasyâvyayo na tad vijñānam ity anutpādaś ca vijñānaṃ câdvayam etad advaidhīkāram ity avyayaś ca vijñānaṃ câdvayam etad advaidhīkāraṃ | yat punar etad ucyate vijñānam ity advayasyâiṣā gaṇanā kṛtā ||

yady evaṃ kathaṃ punā rūpa-vyapadeśa ity āha: *yat punar* ity-ādi. *advayasya* nyāyenânutpād'ādi-rūpasy*âiṣā rūpam ity* udbhāvanā-saṃvṛtyā *gaṇanā* saṃjñā *kṛ*(P. 48a)*tā* saṃketitā.

evam Bhagavan prajñāpāramitāyāṃ sarv'ākāraṃ sarva-

1. atra P. 2. °ṇaye C. 3. ṇāso PC. mi-rtag-pa. 4 … 4. saṃvṛtyā dâvyayau P.

dharmān vyupaparīkṣamāṇaḥ tasmin samaye na rūpam upaiti na rūpam upagacchati na rūpasyôtpādaṃ samanupaśyati na rūpasya nirodhaṃ samanupaśyati evaṃ na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam upaiti na vijñānam upagacchati na vijñānasyôtpādaṃ samanupaśyati na vijñānasya nirodhaṃ samanupaśyati | tat kasya hetoḥ tathā hi yo rūpasyânutpādo na tad rūpaṃ yo rūpasyâvyayo na tad rūpam ity anutpādaś ca rūpañ câdvayam etad advaidhīkāram ity avyayaś ca rūpañ ca advayam etad advaidhīkāraṃ yat punar etad ucyate rūpam ity advayasyâiṣā gaṇanā kṛtā | evaṃ tathā hi yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ tathā hi yo vijñānasyânutpādo na tad vijñānaṃ yo vijñānasyâvyayo na tad vijñānam ity anutpādaś ca vijnānaṃ ca advayam etad advaidhīkāram ity avyayaś ca vijñānaṃ câdvayam etad advaidhīkāraṃ | yat punar etad ucyate vijñānam ity advayasyâiṣā gaṇanā kṛtā ||

sarv'ākārajñatā'dhigamena vinā na prāpti-niryāṇam iti tad-anu sarv'ākārajñatā-niryāṇaṃ darśayitum āha: *evaṃ Bhagavann* ity-ādi. *evaṃ sarv'ākāram* iti sambandhaḥ. *prajñāpāramitāyāṃ* sarv'ākārajñatā[1]-niryāṇam[2] iti śeṣaḥ. *sarv'ākāraṃ*[3] naiḥsvābhāvy'ādy-ākāraṃ kriyā-viśeṣaṇam etat. *sarva-dharmān rūp'ādīn vyupaparīkṣamāṇas tasmin samaye* 'bhisamaya-kāle *na rūpam upaitîty-adi* prasaṅgântareṇa punar āvartitaṃ[4] iti na punaruktatā-doṣaḥ.

(28)atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | tena hi yathā 'ham āyuṣmataḥ Subhūter bhāṣitasyârtham ājānāmi tathā bodhisattvo 'py anutpādaḥ ||

evaṃ sati sattvârtha-duṣkara-cary'ādy-anupapattir ity abhiprāyavān āha: *tena hîty-ādi.* yato rūp'ādy-anutpādâvyayayor advayatvaṃ tasmāt kāraṇāt

1. °tāṃ P. 2. °ryātam P. 3. °kāra- P. 4. Or °varjitam P.

[Tib. 67b] *yathā bhāṣitasya na rūpam upaitîty*[1]-ādi-vacanasyârtham *ājānāmi. tathā bodhisattvo 'py anutpādas* tasyâpi rūp'ādi-svabhāvatvāt.

yadi c' āyuṣman Subhūte bodhisattvo 'py anutpādaḥ kiṃ bodhisattvo duṣkara-cārikāñ carati yāni vā tāni sattvānāṃ kṛtaśo duḥkhāny utsahate pratyanubhavitum ‖

bhavatv evam ity abhyupagame doṣârtham āha: *yadi cêty*-ādi. *kiṃ*-śabdaḥ kṣepe. auutpāda-viruddhatvān naîva caratîty[2] arthaḥ. *yāni duḥkhāni sattvānāṃ kṛtaśaḥ* prayojanena *pratyanubhavitum utsahate* kim-artham *vā tāni* naîvêty arthaḥ. sattv'ādy-[3]abhāvād iti bhāvaḥ.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | nâham āyuṣmān Śāriputra icchāmi bodhisattvaṃ mahāsattvaṃ duṣkaracārikāñ carantaṃ nâpi sa bodhisattvo mahāsattvo yo duṣkara-saṃjnayā carati ‖

nâham ity-ādinôttaram[3] āha. evaṃ manyate: yadi bodhisattvo 'nutpādaḥ paramârthato naîva duṣkara-caryāṃ caratîty āpādyate. tadā tattvena caryā-'nutpatteḥ siddhaḥ[4] sādhyataḥ. atha saṃvṛtyā tadā nânutpādas tarhi bodhisattvas tasyôtpāda-pratibhāsanāt.[5] tat kathaṃ caryā viruddhêti.[6] saṃvṛtāv[7] api duṣkara-caryā kathaṃ caryā[8] ity api na mantavyam ity āha: *nâpîty*-ādi. *duṣkara-saṃjñayā carat*îti atra duṣkara-caryām iti śeṣaḥ.

tat kasya hetoḥ | na hy āyuṣman Śāriputra duṣkara-saṃjñāṃ janayitvā śakyo aprameyāṇām asaṃkhyeyānāṃ sattvānām arthaḥ kartum |

nanu śiro-dān'ādi-duṣkara-caryāṃ bodhisattvā eva kurvantîti kathaṃ na duṣkara-saṃjñêti *tat kasya hetor* ity āśaṅky' āha: *na hîty*-ādi. yasmād *duṣkara-saṃjñāṃ janayitvā na śakyaḥ sattvānām arthaḥ kartuṃ* samyak-caryā-

1. upaity P. 2. carīty P. 3 ... 3. abhāv'ādinôttaram P. 4. °ddha P. 5. °tipādanāt P. 6, °ddhati P. 7. °tyāv P. 8. ryāta P.

'niṣpatteḥ. ato yo duṣkara-saṃjñāṃ [Tib. 68a] dān'ādi-caryāsu karoti sa sattvârthâkaraṇena[1] bodhisattvo na bhavatîti bhāvaḥ.

api tu sukha-saṃjñām eva kṛtvā sarva-sattvānām antike mātṛ-saṃjñāṃ pitṛ-saṃjñāṃ putra-saṃjñāṃ duhitṛ-saṃjñāṃ kṛtvā strī-puruṣeṣv evam etaṃ saṃjñāṃ kṛtvā bodhisattvo mahāsattvo bodhisattva-cārikāṃ carati ‖

kathaṃ tarhi śakyata ity āha: *api tv* ity-ādi. dān'ādiṣu mātsary'ādy-abhāve(P. 48b)na sukara-saṃjñāṃ[2] *sukha-saṃjñāṃ.*[3] tathā *sarva*[4]*-sattvānām antike* sāmānyena *mātṛ*'ādi-saṃjñāṃ[5] viśeṣena vā *strī-puruṣeṣu* vayasā vṛddha-nyūna-pramāṇeṣu yathāsambhavaṃ *mātṛ*'ādi-*saṃjñāṃ kṛtvā* yadi *bodhisattvaś* caryāṃ *carati.* tadā 'rthaḥ śakyate kartum iti bhāvaḥ.

tasmān mātṛ-saṃjñā pitṛ-saṃjñā putra-saṃjñā duhitṛ-saṃjñā bodhisattvena mahāsattvena sarva-sattvānām antike yāvad ātma-saṃjñôtpādayitavyā ‖

tad evôpasaṃharann āha: *tasmād* ity-ādi. *yāvad* ity anena samāna-vayaḥ-pramāṇeṣu strī-puruṣeṣu bhrātṛ-bhaginī-saṃjñā-parigrahaḥ.

yathā ātmā sarveṇa sarvaṃ sarvathā sarvaṃ sarva-duḥkhebhyo mocayitavyaḥ | evaṃ sarva-sattvāḥ sarveṇa sarvaṃ sarvathā sarvaṃ sarva-duḥkhebhyo mocayitavyā iti |

katham *ātma-saṃjñôtpādayitavyā* ity āha: *yathêty*-ādi. āhitâhaṃmāna-tvena sva-saṃtāna ev' *ātmā sarva-duḥkhebhyaḥ* saṃskār'ādi-duḥkhebhyo *mocayitavyo* 'panetavyaḥ.

evaṃ ca sarva-sattveṣu saṃjñôtpādayitavyā ‖ mayâite sarva-sattvā na parityaktavyāḥ | mayâite sarva-sattvāḥ parimocayitavyāḥ aparimāṇato duḥkhaskandhāt | na ca mayâiteṣu citta-

1. °rtha-k° PC. mi-byed-pas. 2. °jñā P. 3. °mjñā tathā saṃjñā P. 4. om. PC. 5. saṃjñā P.

pradoṣa utpādayitavyo 'ntaśaḥ śataśo 'pi chidyamānenêti |

prakārântaram apy āha: *evaṃ cêty-ādi.* *na parityaktavyā* mahā-karuṇ'āśaya-prayogeṇa. *parimocayitavyās* tathā-bhūta-kārya-sampādanataḥ. *citta-pradoṣo* dveṣo *nôtpādayitavyaḥ*. kadêty āha: *antaśa* ity-ādi. *antaśaḥ* paryavasāne *śataśo 'pi* mayā *chidyamānena* tair evêty adhyāhāryam. anyathā ko 'tiśayaḥ syāt.

evaṃ hi bodhisattvena mahāsattvena cittam utpādayitavyaṃ, saced evaṃ-citto vihariṣyati na duṣkarasaṃjñī cariṣyati na duṣkara-saṃjñī vihariṣyati ||

tad eva nigamayann āha: *evaṃ hîty-ādi.* [Tib. 68b] *evaṃ-citto* 'nantarôkta-cittaḥ. *cariṣyati* dān'ādi-caryām. *vihariṣyati* catuḥṣv ap' īryāpatheṣu.

punar aparam āyuṣmān Śāri(29)putra bodhisattvena mahāsattvenâivaṃ cittam utpādayitavyṃ yathā sarveṇa sarvaṃ sarvathā sarvam ātmā na vidyate nôpalabhyate |

evaṃ saṃvṛti-saty'āśrayeṇa caryāyā na duṣkara-saṃjñêti pratipādya paramârtha-saty'āśrayeṇa pratipādayann āha: *punar aparam* ity-ādi. *sarveṇa* pratyakṣ'ādi-pramāṇena. *sarvaṃ* [1]vyāpîtarad vā[1] rūpaṃ. *sarvathā* sattva-jīv'ādi-prasiddha[2]-prakāraiḥ. punaḥ *sarvam* iti kartṛtv'ādi-rūpaṃ. ekâneka-svabhāva-vaidhuryād *yath' ātmā na vidyate.* ata eva *nôpalabhyate.* tathā sarva-dharmāḥ.

evaṃ sarveṇa sarvaṃ sarvathā sarvaṃ sarva-dharmā na saṃvidyante nôpalabhyante | evam ādhyātmika-bāhyeṣu sarva-dharmeṣu saṃjñôtpādayitavyā | saced evaṃ cittaś cariṣyati na duṣkara-saṃjñī cariṣyati na duṣkara-saṃjñī vihariṣyati ||

tad eva kathayann āha: *evam* ity-ādi. *dharmeṣu* tu *sarveṇa* sva-lakṣaṇ'ādi-rūpeṇa. *sarvaṃ* bāhy'ādikaṃ. *sarvathā* kliṣṭatv'ādi-prakāreṇa. *sarvaṃ* sarva-

1 ... 1. °taraddhā (!) P, vyāpītar° C, khyab-pa daṅ cig-śos-kyi. 2. °ddhi C.

prakāraṃ. ato gaty-antarâbhāvān māyā-puruṣeṇêva[1] caritavyaṃ. tatra ca kathaṃ duṣkara-caryêti bhāvaḥ.

yad apy āyuṣmān Śāriputra evam āha anutpādo bodhisattva iti | evam etad āyuṣman Śāriputrâivam etat | anutpādo bodhisattva iti |

evam anutpāde 'tiprasaṅgaṃ parihṛtyâbhyupagamam āha *yad apîty-ādinā.* *evam evâitat.* paramârthenêti bhāvaḥ.

Śāriputra āha | kiṃ punar āyuṣmān Subhūte bodhisattva evânutpādaḥ |

bodhisattvo 'nutpāda iti vacanāt prādeśikī śūnyatêty āha: *kiṃ punar* ity-ādi. bodhisattva-karakā dha(P. 49a)rmā mārgajñat'ādi-svabhāvā *bodhisattva-dharmā apy anutpādaḥ* nyāyasya tulyatvāt. [Tib. 69a] tad ev' āha *bodhisattvêty-ādinā.* yad eva pṛṣṭaṃ tad eva parihartavyam. anyathā 'śrotṛ-saṃskārakaṃ vākyaṃ.

ut' āho badhisattva-dharmā apy anutpādaḥ ||

Subhūtir āha | bodhisattva-dharmā apy āyuṣman Śāriputrânutpādaḥ ||

Śāriputra āha | kiṃ punar āyuṣmān Subhūte bodhisattva-dharmā evânutpāda ut' āho sarvajñatā 'py anutpādaḥ ||

Subhūtir āha | sarvajñatā 'py āyuṣman Śāriputrânutpādaḥ ||

āha | kiṃ punar āyuṣmān Subhūte sarvajñatâivânutpāda ut' āho sarvajñatā-dharmā apy auutpādaḥ ||

āha | sarvajñatā-dharmā apy āyuṣman Śāriputrânutpādaḥ ||

āha | kiṃ punar āyuṣman Subhūte sarvajñatā-dharmā

1. °vā P, °ṇâiva C.

evânutpādaḥ ut' āho pṛthagjano 'py anutpādaḥ ||

āha | pṛthagjano 'py āyuṣman Śāriputrânutpādaḥ ||

āha | kiṃ punar āyuṣman Subhūte pṛthagjana evânutpāda ut' āho pṛthagjana-dharmā 'py anutpādaḥ ||

āha | pṛthag jana-dharmā 'py āyuṣman Śāriputrânutpādaḥ ||

ataḥ prādeśika-śūnyatva-parihārârtham *ut' āho sarvajñatā' pîty*-ādinôttarôttara-praśna-parihāreṇa śūnyatāyāḥ sarva-viṣayatvam āha. tatra: *sarvajñatā*[1] buddhatvaṃ. buddha-karakā dharmāḥ sarv'ākārajñatā-lakṣaṇāḥ *sarvajñatā*[2]-*dharmāḥ*. anutpann'ārya-mārgo bālaḥ *pṛthagjanaḥ*. tan-nibandhanā rāg'ādayo dharmāḥ *pṛthagjana-dharmāḥ*.

(30)evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | yady āyuṣman Subhūte bodhisattvo 'py anutpādo bodhisattva-dharmā 'py anutpādaḥ sarvajñatā 'py anutpādaḥ sarvajñatā-dharmā apy anutpādaḥ pṛthagjano 'py anutpādaḥ | pṛthagjana-dharmā 'py anutpādaḥ | nanv āyuṣman Subhūte anuprāptâivâyatnena bodhisattvena mahāsattvena sarvajñatā bhavati ||

krameṇâivaṃ sarva-dharmânutpādâbhyupagamaṃ kārayitvā doṣam āpādayann[3] āha: *yady āyuṣman* ity-ādi. *nanu*-śabdo 'kṣamāyām. *anuprāptâiva*[4] *sarvajñatā* ayatnenêti śeṣaḥ, kvacid *ayatnenêti* pāṭhaḥ spaṣṭa eva.

etad uktaṃ: satkṛtya-nirantara-dīrgha-kāla-bhāvanayā 'nutpādâdhigamena buddhatvam auprāptavyaṃ. yadi punaḥ sarva eva dharmo 'nutpannas tadā 'yatnena sarv'ākārajñatā 'nuprāptâiva. tataś ca muktāḥ syuḥ sarva-dehina iti.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | nâham āyuṣman Śāriputrânutpannasya dharmasya prāptim icchāmi nâpy abhisamayaṃ nâpy anutpannena

1. °rvatā P. 2. ? sarva C, om. P. thams-cad mkhyen-pa-ñid. 3. ād° P. 4. ān° P.

dharmeṇânutpannā prāptiḥ prāpyate ||

yady anutpāde prāpya-prāpaka-dharmo vidyate tadā 'yatnena prāptir iti prasajyate. yāvatā nâivam ity abhiprāyeṇ' āha: *nâham* ity-ādi.[1] nyāyenânutpannasya dharmasya prāpya-prāpakasya na *prāptiṃ* grahaṇaṃ prayogâvasthāyām *icchāmi*. [Tib. 69ᵇ] *nâpy abhisamayam* adhigamaṃ maulâvasthāyāṃ. tad ev' āha *nâpîty*-ādinā. *nâivânutpannena* prāpakeṇa *dharmeṇânutpannā prāptiḥ* prāpya-lakṣaṇā *prāpyate*. ubhayor eva nīrūpatvāt.[2]

āha | kiṃ punar āyuṣman Subhūte anutpannena dharmeṇânutpannā prāptiḥ prāpyate ut' āho utpannena dharmeṇânutpannā prāptiḥ prāpyate ||

anyatarânutpādena tarhi prāptiḥ[3] prāpyatām ity āha: *kiṃ punar* ity-ādi. *ut'-āho*-śabdaḥ pakṣântara-dyotakaḥ.

āha | kiṃ punar āyuṣman Śāriputrânutpanno dharma utpanna ut' āho anutpanna eva dharmo 'nutpannaḥ ||

pratipraśnena paribārârtham[4] āha: *kiṃ punar āyuṣmañ Chāriputrêty*-ādi. utpādasyâsattvāt *kim anutpanno dharma utpanna* ity [5]abhidhīyate. evam iti ced.[5] abhidhīyatāṃ. na hi nāmântara-karaṇād vastuno 'nyathātvam. ataḥ katham *utpannena*[6] *dharmeṇânutpannā prāptiḥ* prāpyate. athâ*nutpanna eva dharmo 'nutpanna* ity abhidhīyate tvayā. tathā 'pi doṣa eva. yo hy anutpanno dharmaḥ so 'nutpanno 'vidyamānaḥ. ataḥ katham *anutpannena dharmeṇânutpannā prāptiḥ* prāpya(P. 49ᵇ)te.

etad uktam: tattvena prāpya-prāpakayor asattvāt kuto 'yatnena[7] prāptiḥ. saṃvṛtyā 'pi nirantara[8]-dīrgha-kāla-bhāvanayā 'ṣṭamy-ādi-bhūmāv anābhoga-vāhi-jñāna-lābhāt katham ayatnena prāptiḥ. yena muktāḥ syuḥ sarva-dehina iti.

āha | kiṃ punar āyuṣman Subhūte utpāda eva dharmo

1. °dinā C. 2. nīr° P. 3. om. P. 4. °hā'rtham PC. 5 ... 5. om. P. 6. anutp° P. 7. yat° P. 8. °taram C.

'nutpāda ut' āho 'nutpādo dharma utpādaḥ

nanu saṃvṛti-paramârtha-saty'āśrayeṇôtpādânutpāda-vyavasthāyāṃ tavâpy eṣa paryanuyoga ity abhiprāyeṇ' āha: *utpāda eva dharmo 'nutpāda ut' āho 'nutpādo* [1]*dharma utpāda*[1] iti.

āha | utpādo dharmo 'nutpādo dharma ity āyuṣman Śāriputra na pratibhāti jalpitum

udbhāvanā-saṃvṛtyā 'pi vāg-udāhāra-varjitaṃ tattvam iti matv' āha. [Tib. 70a] *utpāda* ity-ādi dvayor alīkatvān[2] *na* tattvato[3] *jalpituṃ pratibhātî*ti bhāvaḥ.

āha | anutpādo 'pi te āyuṣman Subhūte na pratibhāti jalpituṃ ||

anutpādasya paramârthatvād ity abhiprāyeṇ' āha: *anutpādo 'pî*ty-ādi.

āha | anupāda ev' āyuṣman Śāriputra jalpaḥ

paramârthânukūlatvāt[4] paramârtho 'yam ucyate anutpāda ity āha: *anutpāda ev' āyuṣman Śāriputra jalpa* iti. anutpādo 'pi jalpyata[5] iti. *jalpaḥ* prapañco vikalpa iti yāvat.

anutpāda ev' āyuṣman Śāriputra pratibhāti anutpāda ev' āyuṣman śāriputra pratibhānaṃ |

abhisamaya-kāle tarhi kiṃ pratibhāsata ity āha: *anutpāda evê*ty-ādi. sarva-vikalpa-vinirmukto 'grāhya evânutpādo grāhyaḥ *pratibhāti.* agrāhakam eva ca grāhakaṃ *pratibhānaṃ.*

evam ev' āyuṣman śāriputrâtyantaṃ pratibhāti |

kathaṃ punar [6]a-tad-rūpo 'pi tad-rūpatvena[6] pratibhātîty āha: *evam evê*ty-ādi. *evam eva* yathādarśanam aśakyâpahnavatvāt saṃvṛtyā[7] 'stu yathā tathā. atha vā *evam evâ*vicāritena rūpeṇâlīkam eva *pratibhāti. atyantaṃ pra*=

1 ... 1. rmā 'nuth° P. 2. °tvā C, °kṛtvān P. 3. tato P. 4. °mānuk° P. 5. °pyatu P. 6 ... 6. atra d-rūp° C, ata jñāpo 'pi ta jñāpatv° P. 7. °rśana-śakyâpahnavatvāt || saṃv° C.

tibhātîti apagata-śāśvatôccheda-rūpaṃ pratibhāsate.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat dhārmakathikānām āyuṣmān Subhūtir agratāyāṃ sthāpitavyaḥ

samyag-dharma-tattva-kathanāt stuty-artham āha: *dhārmakathikānām* ity-ādi. *sthāpayitavyo* dhārayitavyaḥ.

tat kasya (31)hetoḥ tathā hy āyuṣmān Subhūtiḥ sthaviro yato-yata eva paripraśnīkriyate tatas-tata eva niḥsarati dharmatāyāś ca na calati tāṃ ca dharmatāṃ na virodhayati

nanu dharma-meghā-bhūmy-adhigamâbhāve śrāvako 'pi [Tib. 70b] katham evam iti *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. *yato-yata* iti ādy-āditvena saptamy-[1]antāt tasiḥ.[1] tathā *tatas-tata*[2] ity api. yatra-yatra *paripraśnīkriyate* tatra-tatra parihāra-dānena *niḥsarati. dharmatāyāḥ* svâdhigama-lakṣaṇāyā vyavasthānān[3] *na calati tāṃ ca dharmatām* āgama-rūpām adhigamena *na virodhayati.* nitya-samāhita-jñānâbhā(P. 50a)ve 'pîti śeṣaḥ.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat dharmatâiṣā āyuṣman Śāriputra Bhagavataḥ śrāvakāṇām aniśrita-dharmāṇām

tathāgatâdhiṣṭhānam ādarśāyann āhā: *dharmatâiṣê*ty-adi. *aniśrita-dharmāṇām* anabhiniviṣṭa-dharmāṇāṃ tathāgata-*śrāvakāṇāṃ dharmatâiṣā* pratītyasamutpāda-niyāmatā.

te yato-yata eva paripraśnīkriyante tatas-tata eva niḥsaranti dharmatāṃ ca na virodhayanti dharmatāyāś ca na vyativartante ||

kā 'sau dharmatêty āha: *ta* ity-ādi.

1 ... 1. antān tasiḥ C, anto tu (or tra) sis P. 2. ta P. 3. °sthāpannān C.

tat hasya hetoḥ | yathā 'pi nāmâniśritatvāt sarva-dharmā=ṇāṃ ||

rūp'ādi-lakṣaṇa-vastûpalambha-sadbhāve 'pi kathaṃ punar aniśrita-dharmā=ṇaḥ[1] śrāvakā iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pî*ty-ādi. ekâneka-svabhāva-vaidhuryeṇâ*niśritatvād*[2] aniśrayârhatvāt[3] *sarva-dharmāṇām* aniśrita-dharmāṇaḥ śrāvakāḥ prajñāpāramitā-bhāṣaṇaṃ praty adhīṣṭā evânyathā sa=myag-deśanā'nupapatteḥ. pudgala-nairātmya-mātra-prabhāvitatvenâivaṃvidha-dharmâdhimokṣa-vaikalyāt tathāgatâdhiṣṭhānenêti śeṣaḥ.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhv āyuṣman Subhūte | katamâiṣā sarva-dharmâniśrita-pāramitā bodhisattvānāṃ mahāsattvānāṃ ||

[Tib. 71ᵃ] tad api sarv'ākārajñatā-niryāṇaṃ viśeṣa-mārg'ādīnāṃ vinā na bhavatîty ato 'nantaraṃ mārga-niryāṇaṃ darśayann āha: *sādhv* ity-ādi. subhāṣitârthatve *sādhu sādhu Subhūte.* kiṃ tu *katamâiṣā sarva-dharmâniśrita-pāramitā* yayā bodhy-adhigamaḥ.

Subhūtir āha | prajñāpāramitâiv' āyuṣman Śāriputra sārvayānikī sarva-dharmâniśritayā sarva-dharmâniśrita-pāramitā ca |

svarūpam āvedayann āha: *prajñê*ty-ādi. yāna-traya-saṃgṛhītā *sārva=yānikī* sarva-bhūmi-pāramitā. bodhi-pakṣa-dharma-svabhāvena mārga-lakṣaṇā prajñāpāramitā *sarva-dharmeṣv aniśritatayā sarva-dharmâniśrita-pāramitê*ty ucyate.

iti hi yasya bodhisattvasya mahāsattvasyâivaṃ gambhī=rāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyām evaṃ deśyamānāyām evam upadiśya mānāyāṃ na bhavati cittasyâvalīnatvaṃ na bhavati kāṅkṣāyitatvaṃ na bhavati dhandhāyitatvaṃ na bhavati

1. °ṇāh P. 2. °tvāt P. 3. °tvā P.

cittasyânyathātvaṃ veditavyam ayaṃ bodhisattvo mahāsattvo viharaty anena prajñāpāramitā-vihāreṇâvirahitaś cânena mana-sikāreṇêti ||

evaṃvidha-prajñāpāramitāyāṃ mārg'ātmikāyāṃ ko niryātîty āha: *iti hî*ty-ādi. *ity* evam anantarôktena[1] krameṇa. *cittâvalīnatvaṃ* citta-saṃkocaḥ. tad ev' āha *kāṅkṣê*ty-ādinā. *kāṅkṣāyitatvaṃ* saṃśaya-jñānaṃ kim ayam anyo vêti mārgântara-kāṅkṣaṇāt. *dhandhāyitatvam* ajñānaṃ tat-svarūpâpratipattiḥ. *cittasyânyathātvaṃ* mithyā-jñānaṃ viparīta-pratipattiḥ. etac ca sarvam avi=dyâivêti bhāvanā-praheyaṃ darśayati. *viharaty anena* mārga-svabhāvena *pra=jñāpāramitā-vihāreṇa* caturbhir īryāpathaiś citta-karmaṇyat'āpādanāt. *avirahitaś cânena manasikāreṇa*[2] [Tib. 71ᵇ] mārg'ātmakenâpratisaṃlīnâvasthāyām.[3]

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | katham āyuṣman Subhūte avirahito bodhisattvo mahā=sattvo 'virahito manasikāreṇa bhavati yaḥ prajñāpāramitā-vihā=reṇa viharati |

nanu manaskāraś cetasa ābhoga (P. 50ᵇ) ālambane[4] citta-dhāraṇa-karmakaḥ. prajñāpāramitā-vihāraś ca tad-viparīta-svabhāva iti. kuto 'nayoḥ sahâvasthā=nam ity abhiprāyeṇ' āha: *katham* ity-ādi. *yo manasikāreṇâvirahitaḥ*[5] sa *kathaṃ prajñāpāramitā-vihāreṇa* viharet. paraspara-virodhān nâivêty arthaḥ.

(32)yadi hy āyuṣman Subhūte bodhisattvo mahāsattvo 'vira hito manasikāreṇa bhavaty evaṃ sa virahitaḥ prajñāpāramitā-vihāreṇa bhavati | yadi c' āyuṣman Subhūte avirahito bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa bhavaty evaṃ sa virahito manasikāreṇa bhavati |

tad eva kathayann āha: *yadi hî*ty-ādi. *yadi manaskāreṇâvirahitaḥ* tadā *prajñāpāramitā-vihāreṇa* virahitaḥ. atha *prajñāpāramitā-vihāreṇâvirahitaḥ* tadā *manasikāreṇa*[6] *virahitaḥ.*

1. antarôkt° P. 2. om. P. 3. °kena pr° C. 4. °na- P. 5. °nask° C. 6. °sk° P.

yadi c' āyuṣman Subhūte manasikāreṇâvirahito bodhisattvo mahāsattvo 'virahita eva prajñāpāramitā-vihāreṇa bhavati evaṃ sati sarvasattvā apy avirahitā bhaviṣyanti prajñāpāramitā-vihāreṇa |

atha viruddhayor apy ekatra sahâvasthānam iṣyate. tadā 'tiprasaṅga ity āha: *yadi cêty*-ādi. *yadi ca manasikāreṇâvirahitaḥ*[1] tadā manasikāreṇâvirahito 'pi *prajñāpāramitā-vihāreṇâvirahita* iṣyate mārga[2]-niryāṇâvasthāyāṃ. tadâ*vaṃ sati prajñāpāramitā-vihāreṇâvirahitāḥ sarva-sattvā* iti prāptaṃ teṣāṃ manaskāra-sadbhāvāt.

tat kasya hetoḥ | sarva-sattvā api hy avirahitā manasikāreṇa viharanti ||

nanu prajñāpāramitā-vihāro 'neka-yatna-sādhyaḥ. ataḥ kathaṃ tenâvirahitāḥ sarva-sattvā iti *tat kasya hetor* ity āśaṅky' āha: *sarva-sattvā api hîty*-ādi. *manasikāreṇêty* [Tib. 72a] atrâviruddhenêti śeṣaḥ.

evaṃ manyate: sann api prajñāpāramitā'virahas[3] tad-viruddha[4]-viparyāsa-pravṛtta-manaskāra-sadbhāvāt [5]sarva-sattvān[6] na vyavasthāpyate. yadā punas tvayā mārga[7]-niryāṇâvasthāyām ubhayoḥ sahâvasthānena virodho nâbhyupagataḥ tadā kādācitka-virodhânupapatteḥ yasmād aviruddhena [8]manaskāreṇa[9] sarva-sattvā [10]na virahanti[10] tasmāt prajñāpāramitā-vihāreṇâvirahitatva-prasaṅga iti.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | sādhu sādhv āyuṣmān Śāriputra |

manaskārasya yathā-rutatve syād ayaṃ doṣa ity āha: *sādhv* ity-ādi.

api tu upālapsye tvā artha eva tv ayuṣmatā Śāriputreṇa bhūta-padâbhidhānena parigṛhītaḥ ||

kiṃ tv amanaskāra eva manaskāro 'bhipretaḥ. tatra ca śabda-pravṛtti-mātreṇa yady upālambhaḥ kriyate. tad' āha: *api tûpālapsye tvêty*-ādi. yato

1. °nask° C. 2. °rgā P. 3. vihāras PC. ma-bral-ba. 4. °rūḍha C. 5 ... 9. om. C. 6. sanān P. 7. °rgaṃ P. 8. °skar° P. 10 ... 10. viharanti PC. ma bral-ba yin-pa.

manaskāra-lakṣaṇa *evârtho bhūta-padâbhidhānena* yathā-rutârthâbhidhānen' *āyuṣmatā Śāriputreṇa parigṛhītaḥ* tasmāt tvām apy evaṃjātīyakeṣûttaratra-vākyeṣu paripraśnayiṣyāmi. yathā-ruta-śabdârtha-(P. 51a)grahaṇe tulyo doṣa ity anen' ādarśayati.

tat kasya hetoḥ | sattvâsvabhāvatayā āyuṣman Śāriputra manasikārâsvabhāvatā veditavyā | sattvâsadbhāvatayā āyuṣman Śāriputra manasikārâsadbhāvatā veditavyā | sattva-viviktatayā āyuṣman Śāriputra manasikāra-viviktatā veditavyā | sattvâcintyatayā āyuṣman Śāriputra manasikārâcintyatā veditavyā | sattvânabhisaṃbodhanatayā āyuṣman Śāriputra manasikārânabhisaṃbodhanatā veditavyā | sattvâyathābhūtârthâbhisaṃbodhanatay' āyuṣman Śāriputra manasikārâyathābhūtârthâbhisaṃbodhanatā veditavyā |

kathaṃ punar amanaskāra eva[1] manaskāro[1] na tu yathā-ruta iti *tat kasya hetor* ity āśaṅky' āha: *sattvâsvabhāvatayêty*-ādi. *sattva*sya prāṇino māyôpamatā *sattvâsvabhāvatā*.[2] [3]tayā hetu-bhūtayā[3] tad-avyatirekāt [Tib. 72b] *manaskārâsvabhāvatā*. *sattvasyâsatī* eva *bhāvatā*[4] *sattvâsadbhāvatā*. *sattva*sya tattvôtpatty-ādibhir *viviktatā sattva-viviktatā*. *sattva*sya *cintā*'tikrāntatvam *acintyatā sattvâcintyatā*. *sattva*syâpratipattir *anabhisambodhanatā sattvânabhisambodhanatā*. *sattvo 'yathābhūtârtho* 'līka ity *abhisambodhanatā sattvâyathābhūtârthâbhisambodhanatā*. etac ca pada-ṣaṭkaṃ yathāsaṃkhyaṃ catur-nirvedhabhāgīya-darśana-bhāvanā'vasthā grāhyam.

anen' āyuṣman Śāriputrâivaṃrūpeṇa manasikāreṇa icchāmi bodhisattvaṃ mahāsattvaṃ viharantaṃ anena vihāreṇêti ||

evaṃ nyāyato 'manaskāra eva *manaskāra* ity abhidhāyôpasaṃharann āha: *anenêty*-ādi. *evaṃrūpeṇâ*nantarôkta-svabhāvena *anena* [5]*manasikāreṇâ*viparyāsa-pravṛttatvād *icchāmi viharantaṃ bodhisattvam*,[6] *anena* ca prajñāpāramit'ā-

1. om. P. 2. Simply asvabhāvatā Tib. 3 ... 3. tayā hetu-svabhāvayā P. rgyu des-na. 4. °syâsata eva bhāvatayā C. 5. manask° C. 6. °satvom P.

tmakena *vihāreṇa* mārga-niryāṇa-lakṣaṇenêti.

evaṃ niryātavya-vastuṣu prativiśiṣṭânya-dharmâbhāvena sarva-dharmânupalambhatayā niryāṇād evam ebhir aṣṭābhir niryāṇair niryāṇa-pratipattir veditavyā.

tathā côktaṃ:

uddeśe[I] samatāyāṃ ca[II] sattvârthe[III] yatna-varjane[IV]
atyantâye[1] ca niryāṇaṃ[V] niryāṇaṃ prāpti-lakṣaṇaṃ[VI] || (72)
sarv'ākārajñatāyāṃ ca niryāṇaṃ[VII] mārga-gocaraṃ[VIII]
niryāṇa-pratipaj jñeyā sêyam aṣṭavidh'ātmikā || iti. (73)

āryâṣṭa sahasrikāyāṃ prajñāpāramitāyāṃ sarv'ākārajñatā-caryā-parivarto nāma prathamaḥ ||

sarv'ākārajñatâivânuṣṭhīyamānatvena caryā-cittôtpād'ādi-rūpeṇa hetu-phal'ātmakena niḥśeṣ'ākāratayā [Tib. 73[a]] samasta-vastu-parijñānāt tathāgatānāṃ sambandhinī punaḥ-punaḥ parivartate atrêty asau grantha-paricchedaḥ sarv'ākārajñatā-caryā-parivartaḥ.

Abhisamayâlaṃkār'ālokāyāṃ prajñāpāramitā-vyākhyāyām sarv'ākārajñatā-caryā-parivarto nāma prathamaḥ.

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1. °tāya PC.

II.

ŚAKRA-PARIVARTO NĀMA DVITĪYAḤ

(33) tena khalu punaḥ samayena Śakro devānām indras tasyām eva parṣadi saṃnipatitaḥ saṃniṣaṇṇo 'bhūt catvāriṃśatā trāyastriṃśatkāyikair deva-putra-sahasraiḥ sārdhaṃ | catvāraś ca loka-pālā viṃśatyā cāturmahārājakāyikair deva-putra-sahasraiḥ sārdhaṃ Brahmâpi Sahāpatir daśabhir brahmakāyikair deva-putra-sahasraiḥ sārdhaṃ pañca ca Śuddhāvāsānāṃ sahasrāṇi tasyām eva parṣadi saṃnipatitāni saṃniṣaṇṇāny abhūvan |

sarv'ākārajñatā'dhigamo na vinā mārgajñatā[1]-parijñānenêti mārgajñatāṃ vaktum āha: *tenêty*-ā(P. 51[b])di. *tena samayena* mārgajñatā-kathana-kāle *punar* bhūyo 'pi *Śakraḥ saṃniṣaṇṇa* iti sambandhaḥ. kiṃ-bhūta ity āha: *devānām Indraḥ* prabhus *tasyām eva* yathôpavarṇitāyāṃ *parṣadi saṃnipatitaḥ*. kṛta-kāy'ādi-sāmagrīko vihita-samyak-praṇāmo vā sv'āsane [2]*saṃniṣaṇṇaḥ* samupaviṣṭaḥ.[2] Kuvera-Dhṛtarāṣṭra-Virūpâkṣa-Virūḍhakāś *catvāro loka-pālāḥ*. *Sahe* loka-dhātāv *ā* samantāt *patiḥ Sahāpatir* nāyako deva-putraḥ, *Brahmā 'pi* caturtha-dhyāna-prabhavaḥ.

saṃvartanyaḥ punas tisro bhavanty agny-ambu-vāyubhir |

iti nyāyād yathākramaṃ pratham'ādi-dhyāna-[3]trayasya vināśena tasyâiva[3] cirasthāyitayā patitvâbhimānād ity eke. apare tv anyathā 'nyatara-sattvasy' Ābhāsvara-deva-nikāyāc cyutvaikākinaḥ śūnye brāhme vimāne samutpannasya aho vatânye 'pi sattvā ihôpapadyerann iti praṇidhānânantaraṃ puṇy'ādi-kṣayād apareṣāṃ kākatālīya-[Tib. 73[b]]nyāyena tatra samutpāde 'ham eṣām īśvara ity-ādy-abhimānāt prathama-dhyāna-tṛtīya-bhūmiko Brahmā Sahāpatir iti varṇayanti.

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1. So PC & Tib. But cf. P 10a. 2 ... 2. niṣaṇṇah samupadiṣṭaḥ PC. ḥkhod-par gyur-pa...legs-par ḥdug-paḥo. 3 ... 3. °syevināsena tasy° C, °sya nisyetanasyaiva P.

yo 'pi ca devānāṃ svakarma-vipāka-jo 'vabhāsaḥ so 'pi sarvo buddhânubhāvena buddha-tejasā buddhâdhiṣṭhānenâbhibhūto 'bhūt ||

tatrâivaṃ parṣat-saṃnipāte mārgajñatôtpattiṃ prati yogyat'āpādanāya dev'ādīnāṃ sva-karma-ja-prabhāyās tathāgata-prakṛti-prabhābhir malinīkaraṇatā nihata-māna-saṃtāne 'dhigama utpadyata iti jñāpanāya kṛtā. ato vakrôkty' ādhāraḥ kathita ity āha: *yo 'pi cêty*-ādi. *sva-karma-vipāka-jaḥ* sva[1]-śubha-karma-vāsana-niryāto *'vabhāso* raśmy-ālokaḥ. *ca*-śabdāt kāy'ādir api. *anubhāvena* śakti-viśeṣeṇa. *tejasā* prabhā-rūpeṇa. *adhiṣṭhānena* sāṃnidhyenêty eke. kāya-vāṅ-mano-vyāpāra-raśmi-bhedād vā *'nubhāv'*ādi pada-trayam ity apare. *abhibhūto* dhyāmīkṛto *'bhūt.*

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | imāny ārya Subhūte sambahulāni devaputra-sahasrāṇy asyāṃ parṣadi saṃnipatitāni saṃniṣaṇṇāny āryasya Subhūter antikāt prajñāpāramitāṃ śrotu-kāmāni bodhisattvānāṃ mahāsattvānām upadeśam avavādânuśāsanīṃ ca |

athêty-ādi. evaṃ malinīkaraṇena lokapālatv'ādy-abhimāna-nirāsânantaram ity *atha*-śabda ānantarye.[2] *imānîti* pratyakṣa-rūpāṇi. *antikād* iti sakāśāt. *prajñāpāramitām* iti mārgajñat'ātmikāṃ. *śrotu-kāmānîti* śrautreṇa jñānenâvadhāra(P. 52a)yitu-kāmāni. keṣāṃ sambandhinīm ity āha: *bodhisattvānāṃ mahāsattvānām* iti. *upadeśam* ity-ādi. śravaṇâvasthāyāṃ grantha-dhāraṇāya śikṣaṇam *upadeśaḥ.* cintā'vasthāyāṃ gṛhītârthâvismaraṇāya *'vavādaḥ.* bhāvanā'vasthāyām [Tib. 74a] apūrvôpārjanāyâ*nuśāsanī.*

tat kathaṃ bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyaṃ kathaṃ śikṣitavyaṃ kathaṃ yogam āpattavyaṃ ||

etat sarvaṃ bodhisattvānāṃ kathaṃ *śrotu-kāmānîty* [3]āha: *tat katham* ity[3]-ādi. *sthātavyam* ity-ādi pada-trayaṃ yathākramaṃ śravaṇ'ādy-avasthāsu veditavyaṃ.

1. om. P. 2. °ryaḥ PC. 3 ... 3. om. P.

sthaviraḥ Subhūtir āha | tena hi Kauśika upadekṣyāmi te buddhânubhāvena buddha-tejasā buddhâdhiṣṭhānena | yair deva-putrair anuttarāyāṃ samyaksambodhau cittaṃ nôtpāditaṃ tair utpādayitavyaṃ |

evam abhyarthitaḥ *Subhūtir* vigatâbhimāna evôtpādita-bodhi-citto mārgajñatā'dhigame bhavya iti viṣaya-pratiniyama-dvāreṇ' āha: *tena hîty*-ādi. yasmād evaṃ[1] śrotu-kāmāni *tena* kāraṇenô*padekṣyāmi* kathayiṣyāmi. *cittam* iti śūnyatā-karuṇā-garbham iti bhāvaḥ.

ye tv avakrāntāḥ samyaktva-niyāmaṃ na te bhavyā anuttarāyāṃ samyaksambodhau cittam utpādayituṃ ||

tri-yāna-vyavasthānam ābhiprāyikaṃ na lākṣaṇikam iti nyāyād an-uttara-samyaksambodhi-paryavasāna eva sarvo jana ity ato vīta-rāgêtara-yoginā 'pi buddhatva-prāptaye mārgajñatā bhāvanīyêti vyāptim ādarśayituṃ śrāvaka-yān'ādi-pratipannānām anutara-samyaksambodhy-abhājanatvenâniyata-gotrāṇāṃ prathamato mahā-bodhāv ākarṣaṇârtham anyeṣāṃ ca pravṛttānāṃ saṃdhāraṇârtham ity ābhiprāyikaṃ vacanam āha: *ye tv avakrāntā* ity-ādi. *tu*-śabdo 'vadhāraṇe. *ya* evâ*vakrāntāḥ* sarvathā 'dhigatāḥ *samyaktva-niyāmaṃ*[2] sva-[3]śrāvaka-darśan'ādi[3]-mārgaṃ. *na te bhavyā* ayogyā

buddho bhaveyaṃ jagato hitāya |

ity *anuttara-samyaksambodhi*-nimittaṃ *cittam utpādayituṃ.*

tat kasya hetoḥ | baddhasīmāno hi te saṃsāra-srotasaḥ | abhavyā hi te (34) punaḥ-punaḥ saṃsaraṇāyânuttarāyāṃ samyaksambodhau cittam utpādayituṃ ||

yatra bālo 'pi janaḥ śaktaḥ tatra kathaṃ vidit'ārya-mārgāḥ [Tib. 74b] śrāvakā na śaktā iti *tat kasya hetor* ity āśaṅky' āha: *baddha-sīmāna* ity-ādi. sva-mārga-nirdagdha[4]-niḥśeṣa-traidhātukôtpatti-kleś'āvaraṇatayā yasmāt *te* mahā-

1. eva P. 2. °yāma- P. 3 ... 3. °k'ādi-draśana P. 4. dagdha C.

śrāvakāḥ *saṃsāra-srotaso* janma-pravāhād *baddha-sīmāno* 'nutpattidharmatayā kṛta-māryādāḥ tato *'bhavyā* eva *te punaḥ-punar* abhīkṣṇaṃ *saṃsaraṇāya* janma-grahaṇāya. tataś câ*nuttarāyāṃ samyaksambodhau cittam utpādayitum abhavyā* iti sambandhaḥ.

etad uktaṃ :

yāvat saṃsāra-vāsa-sthā bhavanti vara-sūrayaḥ
tāvat sattvârtham atulaṃ śaktāḥ kartum anirvṛtaḥ[1] |[2]

iti vacanāt punar-janma-grahaṇe sati dān'ādīnāṃ sattvârtha-kriyāyām abhyāsād bodhi-cittaṃ suviśuddhaṃ tathāgata-pada-prāpakam upajāyate. ato mahā-śrāvakāḥ samucchinna-kleśatayā punar-janm'ākhya[3]-mūla-kāraṇa-nivṛttyā tādṛgvidhaṃ citta-ratnaṃ kāry'ātmakaṃ nôtpādayituṃ śaktā nirhetukatva-prasaṅgāt. bālāḥ punar yathôktâvikala-kāraṇa-sadbhāvena śaknuvanty evêti.

api tu khalu punas teṣām apy anumode |

yukta-rūpam evaitad vacanaṃ. katham ābhiprāyikam ity[4]āha : [5]*api tv*[5] ity-ādi. [5]*api-tu*[5]-śabdo nipāta-prastāve[6] 'tha-śabdârthe vartate. *teṣām* iti mahā-śrāvakāṇāṃ. vakṣyamāṇânumodanā-manaskāreṇâ*numode* 'numodayā.[7]

sacet te 'py anuttarāyāṃ samyaksambodhau cittāny ut-pādayeran |

kim anumodasa ity[4] āha : *saced* ity-ādi. yadi te mahā-śrāvakā bodhi-*cittāny utpādaye*yus [Tib. 75[a]] tāny anumode 'ham iti sambandhaḥ.

nâhaṃ kuśala-mūlasyântarāyaṃ karomi |

kathaṃ pratikṣipyânumodasa ity āha : *nâham* ity-ādi. yadi nāma vineya-viśeṣâpekṣay' ābhiprāyikaṃ vacanaṃ prāg uktavān *ahaṃ*. tathā 'pi *na* punaḥ *kuśala-mūlasya* bodhi-citta-prabhava-buddhatvasyâ*ntarāyam* asambhavatvena vicchedaṃ mahā-śrāvakāṇāṃ *karomi.*

1. anivṛttaḥ P. 2. Cf. similar verse in Adhyardhaśatikā prajñāpāramitā (zur nordarischen Sprache und Literatur von E. Leumann) p. 98. 3. °māṣya P. 4 ... 4. om. C. 5 ... 5. api nv l C. & Ed. ḥon kyaṅ. 6. prasast° P. 7. Sic PC. rjes-su yi raṅ-bar byaḥo = anumodayāmi ?

viśiṣṭebhyo hi dharmebhyo viśiṣṭatamā dharmā adhyālam-bitavyāḥ ||

kathaṃ na karoṣîty āha : *viśiṣṭebhya* ity-ādi. yasmād *viśiṣṭebhyaḥ* kalyāṇa-mitr'ādibhyo[1] *viśiṣṭatamā* eva bodhi-citt'ādayo *dharmā adhyālambitavyāḥ* pratikāṅkṣitavyāḥ.

dagdha-punar-bhava-kleśānām api ca śrāvaka-pratyekajinānāṃ kathaṃ tāsu tāsu gatiṣu jamna na virudhyata iti na vaktavyaṃ. yasmād yo 'nya-sattva[2]-neyasya jantor Abhirati-pūrvako hīna-sthāna-parigrahaḥ sa samyag[2]-ātma-sneha-vato duḥkha-sukha-tyāg'āpti[3]-vāñchā-pūrvakaḥ. tad-yathā kāmināṃ strī-guṇa-parigrahaḥ.[4] tathā ca Īśvar'ādy-anadhiṣṭhitasya jantor [5]Abhirati-pūrvaka graho[5] 'yaṃ garbha-sthāna-parigrahaḥ. ity evaṃ svabhāva-hetunā kleśānāṃ traidhātukôt-pattiṃ prati sāmarthyaṃ na[6] prati(P. 53[a])pādyate. mahā-śrāvakās tu sôpadhi-nirupadhi-saṃjñakaṃ bodhi-dvayaṃ labdhvā bhavād uru-karuṇā-prajñā-vaika-lyenôttrasta-mānasāḥ pūrv'āvedh'ākṣipt'āyuḥ-saṃskāra[7]-parikṣayān [8]nirvāṇâsam-bhave 'pi pradīpa-nirvāṇa-prakhya-nirvāṇa-saṃjñino[9] vyativṛtta-traidhātuka-janmānaś cyuti-cittānantaraṃ [Tib. 75[b]] pariśuddheṣu buddha-kṣetreṣv anāsrave dhātau samāhitā eva padma-puṭeṣu jāyante. tatas te [10]'mitābh'ādi-sambuddha-bhāskara-karair akliṣṭa-tamo-hānaye[11] prabodhitā bodhi-cittam utpādya mukty-avasthāyām[12] narak'ādi-cārikām iva gatiṃ gacchantaḥ krameṇa bodhi-sambhāraṃ sambhṛtya loka-guravo bhavantîty Āgamān niścitam[13] iti. punar-bhava-kleśa-kāraṇa-nivṛttyā traidhātukôtpatti-kāryaṃ nivartate. na tv anāsrava-dhātû-tpattir iti kathaṃ virodhaḥ. tasmāt sarvasmin yāne sarvathâika-mahāyāna-samavasaraṇa-deśanâiva[14] nyāyyā[15] lakṣyate. evaṃ c' ārya-Saddharmapuṇḍarīka-[16]Satyakasatyakī[16]-parivart'ādiṣu pāṭhaḥ sunīto bhavati : bhaviṣyasi tvaṃ Śāri-putrânāgate 'dhvani samyak-sambuddhaḥ.[17] tathā :

ekaṃ hi yānaṃ dvitīyaṃ na vidyata[18]

1. °mitrebhyo C. 2. om. Tib. 3. °g'āyati C. 4. °nāmtrīkuśapa-par° (!) C. 5 ... 5. Sic PC. mṅon-par dgaḥ-ba sṅon-du ḥgro-bas dman-paḥi gnas yons-su ḥdsin-pa = abhirati-pūrvako hīna-sthāna-parigraho ? 6. om PC. 7. om. C. & Tib. 8. niryāṇ° C. 9. sagino (!) P. 10. Am° P. 11. °yeṣu C. 12. muktav° P. 13. nisthitam (!) P. 14. deśen° P. 15. Or nyāpyā PC. 16 ... 16. satvakī P, bden-pa-poḥi. 17. See Saddharmapuṇḍarīka (ed. by Kern & Nanjio) p. 65,3. 18. Saddh. p. 46,11.

ity-ādi. punar uttrāsa-parivarjanârtham keṣāṃcid Daśadharmaka[1]-Ratnamegh[2]'ādiṣv ekayāna-deśanā'rtho nītârtha iti Bhagavatâiva spaṣṭī-kṛtaḥ. Laṅkâvatāre[3] côktaṃ: nâsti Mahāmate śrāvaka-yānikānāṃ śrāvaka-yānena mokṣaḥ. api tu mahāyāna-paryavasānā[4] eva ta ity-ādi. tath' ārya-Nāgârjuna-pādās tan-matânusāriṇaś câikayāna-naya-vādina āhuḥ.

labdhvā bodhi-dvayaṃ hy etā bhavād uttrasta-mānasāḥ
bhavanty āyuḥ-kṣayāt tuṣṭāḥ prāpta-nirvāṇa-saṃjñinaḥ
na teṣām asti nirvāṇaṃ, kiṃ tu janma bhava-traye
dhātau na vidyate[5] teṣāṃ te[6] 'pi tiṣṭhanty anāsrave |
[7]akliṣṭâjñāna-hānāya [Tib. 76[a]] paścād buddhaiḥ prabodhitāḥ
sambhṛtya bodhi-sambhārāṃs te 'pi syul loka-nāyakāḥ | iti.

atha khalu Bhagavān āyuṣmantaṃ Subhūtim āmantrayate sma | sādhu sādhu Subhūte sādhu khalu punas tvaṃ Subhūte yas tvaṃ bodhisattvānāṃ mahāsattvānām utsāhaṃ dadāsi ||

tad evaṃ[8] sarv'ākāra-ramaṇīya-tattva-nirdeśād ārya-Subhūtau samupajāta-bahumānānāṃ prasādôpabṛṃhaṇāya Bhagavān āha: *sādhv* ity-ādi. ago(P. 53[b])caro 'py evam-artho vispaṣṭa-vāgbhiḥ pratyakṣeṇêva prakāśyata iti vismaye *sādhu sādhv* iti dvir-abhidhānaṃ. yadi vā sva-vivakṣitasya vyaktaṃ dyotanāt praharṣe. punaḥ *sādhv* iti vacanaṃ śobhanam[9] evâitad yad vadasîti. *khalu*-śabdo 'vadhāraṇe. *yaḥ*-śabdo nipāto yasmād-arthe vartate. kvacit pustake *yad* iti pāṭhaḥ. yasmāt *tvam* eka-yāna-deśanayā *bodhisattvānāṃ* sva-pakṣa-sthirīkaraṇenô*tsāhaṃ dadāsi*.

[10]nānā-naya-vādinas[10] tv āryÂsaṅga-pādās tan-matânusāriṇaś cânyathā vyācakṣate: *ye tv avakrāntā* ity-ādi-vākyaṃ nītârtham. *api tu khalv* ity-ādi-vacanaṃ neyârtham. ato vyāpty-artho buddha-gotrakān adhikṛtyêti.[11] tathā:

ākarṣaṇârtham ekeṣām anya-saṃdhāraṇāya ca
deśitā 'niyatānāṃ hi sambuddhair ekayānatā ||

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1. 佛說大乘十法經 (大正一切經 No. 314 [No. 310(9)]). 2. 寶雲經等 (ditto Nos. 658-660). 3. The text is edited by B. Nanjio, 1923. 4. °sānikā C. 5. °dyantu P. 6. tye P. 7. akṛṣṭ° P. 8. eva C. 9. °bhavanam P. °bhanem C. 10 ... 10. Sic P, nāyaṃ prajñapti (lacuna 4 or 5 syl.) ṅga-pādās C. theg-pa sna-tshogs-su smra-ba-rnams = nānā-yāna-vād°? 11. vikṛtvêti C.

ity-ādinā ca sūtrântara-virodhaṃ pariharanti.

pūrvasminn eka-yāna-deśanā-pakṣe ye śrāvak'ādi-bodhy-adhigama-pūrvikāṃ mahā-bodhim adhigacchanti te tāvat-kāla-vyapadeśena śrāvak'ādi-gotrakā vyapadiṣṭāḥ. prathamatas tu pramudit'ādi-[1] [Tib. 76[b]] bhūmy-adhigamânukramenânuttara-bodhi-bhāgā[2] mahāyāna-gotrakā iti gotra-bhedo na virudhyate. ity alaṃ prasaṅgena.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | kṛtajñair asmābhir Bhagavan Bhagavato bhavitavyaṃ nâkṛtajñaiḥ ||

idānīṃ mārgajñatāyāḥ svabhāvaṃ kāritraṃ ca kathayann āha: *kṛtajñair* ity-ādi. niṣpāditôpakāra-smaraṇa-dakṣāḥ *kṛtajñāḥ*.

tat kasya hetoḥ | paurvakāṇāṃ hi Bhagavaṃs tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ antike 'smad-arthe Bhagavān yathā brahma-caryaṃ bodhāya caran pūrvaṃ bodhisattva-bhūta eva san yaiḥ śrāvakair avavadito 'nuśiṣṭaś ca pāramitāsu | tatra Bhagavatā caratā anuttaraṃ jñānam utpāditaṃ ||

nanu viśeṣa-mārg'ādīnām aparisamāpta-kāryatvāt kriyamāṇôpakārāḥ katham evaṃ vadantîti *tat kasya hetor* ity āśaṅky' āha: *paurvakāṇāṃ hî*ty-ādi. pūrvakā eva *paurvakāḥ* prajñ'āder ākṛti-gaṇatvena svârthe[3] tad-dhita-vidhānāt. *asmad-arthe* 'smākaṃ prayojanena kṛtenêty arthaḥ. śrāvaka-yāna-puraḥsarasya dharma-cakrasya pravartanād iti matiḥ.[4] *yathêti asmad-artha* iti sambandhaḥ. yadi vā *yathā 'vavadita* iti. *brahma-caryam* abrahma-caryād viratiḥ.

vṛttasthaḥ śruta-cintāvān bhāvanāyāṃ prayujyate |

ity anena yathāsambhavaṃ pañca-śikṣā-pad'ādikatvaṃ kathayati. *bodhāyâ*nuttara-bodhi-nimittaṃ *carann* ity ā-saṃsāraṃ sattvârtha-karaṇa-pravṛttatvenôtpādita[5]-bodhi-cittasya sarvathā mārgajñatayā kleśa-prahāṇam ity asyāḥ svabhāvena kleśa-vaśitām āsādhya dīrghakālaṃ pratipadyamānaḥ *san* nitya-(P.54[a])

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1. °tā Mss. la-sogs-pa. 2. °go P. °jo C. 3. °rtha- P. 4. mitiḥ P. 5. °vṛtty-arthyenôtp° P.

pratipadyamāna-svabhāvaḥ kathitaḥ. anyathā 'paripūrṇâiva bodhi-caryā syād iti matiḥ.[1] [2]*avavadito* yathā'vavādena[3] dān'ādiṣu *pāramitāsv* avavādaḥ[4] kṛto 'vavadito[5] 'vavādaṃ dattvā 'vavādakaḥ kṛta iti[2] vyutpattiḥ. [Tib. 77ᵃ] kvacid *avabodhita* iti pāṭhaḥ subodhaḥ.[6] *anuśiṣṭo* 'nuśāsanyā. *tatrêti* teṣu śrāvakeṣu kvacid avasthāyāṃ. *caratêti* yathôkta-svabhāvasya bhūta-koṭer asākṣāt-karaṇena prajñôpāya-kauśalena ca dān'ādibhir aparigṛhītâsamādāpitâparimocita-sattva-parigrahaṇa-samādāpana[7]-parimocan'ādi karma kurvatā sambhṛta-sambhāreṇêti[8] kāritram āveditaṃ. anyathā'dhigamânupapattyā *anuttaraṃ* tathāgata-*jñānam utpāditam* adhigatam.

evaṃ Bhagavann asmābhir api bodhisattvā mahāsattvā anuparigrahītavyā anuparivārayitavyāś ca saṃparigrahītavyāḥ saṃparivārayitavyāś ca |

evaṃ dṛṣṭântaṃ āvedya dārṣṭântikârtham āha: *evaṃ* ity-ādi. *evam* iti tathêty arthaḥ. *api*-śabdān na kevalaṃ Bhagavatā *'smābhir api* mahā-śrāvakair avavādânuśāsanībhyām evânugraha-parīndanā[9]-nyāyenâ*nupari grahītavyā*[10] *anuparivārayitavyāś ca* tathôttarôttara-paripākârthaṃ *saṃparigrahītavyāḥ*[11] *saṃparivārayitvayāś cêti*. *ca*-śabdo 'vadhāraṇârthaḥ.

tat kasya hetoḥ | asmābhir api hi Bhagavan bodhisattvā mahāsattvā anuparigṛhītā anuparivāritāś ca saṃparigṛhītāḥ saṃparivāritāś ca |

ko 'tra pratibandho yathā Bhagavān pūrvam bodhisattvâvasthāyāṃ śrāvakair anuparigṛhītaḥ. bhavadbhir api śrāvakair anye bodhisattvās tathā 'nuparigṛhītavyā iti. *tat kasya hetor* ity āśaṅky' āha: *asmābhir apîty*-ādi. ayam āśayaḥ. [Tib. 77ᵇ] yathā pūrva-śrāvakaiḥ sva-buddhānāṃ bodhisattvâvasthāyām asmad-arthe brahma-carya-caraṇaṃ jātam iti pūrva-kṛtôpakārâvabodha-kāraṇena teṣāṃ pratyupakāra-cikīrṣayā tad-antike 'smad-arthe[12] brahma-

1. mitiḥ P. 2 ... 2. pha-rol-tu phyin-pa-rnams-la gdams-śiṅ ṣes-bya-ba ni sbyin-pa la-sogs-paḥi pha-rol-tu phyin-pa-rnams-la gdams-pa ji-lta-bas gdams-pa byas-nas-te gdams-śiṅ gdams-pa byas-nas gdams-pa byas-pas ṣes. 3. yathāvadavādena C. 4. avavada-kṛto P. 5. om. P. 6. su-gamaḥ C. 7. °dāna PC. yaṅ-dag-par hdsin-du bcug-pa. 8. °bhāraṇêti C. 9. °rīn° P. 10. °gṛh° P. 11. °gṛh° P. 12. arthaṃ P.

caryaṃ[1] caran Bhagavān bodhisattvâvasthāyāṃ priyatamaḥ Śākyamunir anuparigṛhītaḥ. tathā *'smābhir api* śrāvakaiḥ Śākyâdhirājasya bodhisattvâvasthāyām asmad-arthe brahma-carya-caraṇaṃ jātam iti pūrva-kṛtôpakārâvabodha-kāraṇena Bhagavataḥ pratyupakārâbhiprāyād yuṣmad-antike 'nāgata-sattvârtham brahma-caryaṃ *bodhisattvāḥ* priyatamāś caranto 'nuparigrahītavyāḥ.[2] evaṃ hi vayaṃ Bhagavataḥ kṛta-jñā iti.

kṣipram anuttarāṃ samyaksambodhim abhibudhyante |

evam anuparigrahe kiṃ bhavatîty āha: *kṣipram* ity-ādi. *abhisambhotsyante* 'dhigamiṣyanti. kvacid *abhisambudhyanta* iti pāṭhaḥ.

atra[3] na hi tadānī(P. 54ᵇ)m evâ*bhisambudhyante 'nuparigṛhītā* iti cintyam ity eke. avikala-kāraṇa-sampattyā [4]kāryôdaya-vivakṣāyāṃ[4] vartamāna-nirdeśa ity apare.

yathôktam eva dhyāmīkaraṇ'ādikaṃ pratipattavyaṃ.

tathā côktaṃ:

dhyāmīkaraṇatā[I] bhābhir devānām yogyatāṃ prati,
viṣayo niyato[II] vyāptiḥ[III] svabhāvas[IV] tasya karma[V] ca iti. (1)

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indram āmantrayate sma | tena hi Kauśika śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'haṃ te yathā bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyaṃ ||

[5]ādhār'ādikam evam abhidhāya[5] śrāvaka-mārgâdhigamârtham āha: *atha khalv āyuṣmān* ity-ādi. *tena hîti* yasmān mārgajñatā'dhikāre sva-mārga-[Tib. 78ᵃ]paryanta-gatim āsādya yānântara-vineya-sattvârthaṃ praty a-sākṣātkaraṇena[6] sahetuka-mārgôpadeśa-paricaya-kauśalyāt sarva-mārgāḥ paripūrayitavyā bodhisattvena. tasmāt kāraṇāc chrāvaka-mārgaṃ *bhāṣiṣye 'haṃ te*[7] *Kauśika śṛṇv* iti sambandhaḥ. yathā deve varṣaty apy[7] avāṅ-mukhe ghaṭe na kiṃcid apy udakaṃ praviśati. tadvat tvam avāṅ-mukho bhūtvā 'pratipattyā mā śṛṇv ity

1. °yāṃ P. 2. °gṛh° PC. 3. sa tu PC. de-la. 4 ... 4. °ṛyād° C. °ryādaya-vivakṣyāy° P. 5 ... 5. °rādhikam evâbh° PC. de ltar rten la-sogs-pa brjod-nas. 6. ma-byas-par yaṅ °nâpi? 7. om. P.

āha: *sādhu cêti.* yathôttāna-śuci[1]-ghaṭe yad udakaṃ praviśati tat sarvam aśucībhavaty a-kāryôpagataṃ. tadvat tvaṃ viparīta-pratipattyā śrutam aśucīkurvan mā śṛṇv ity āha: *suṣṭhu cêti.* yathôttāna-śuci[1]-chidra-ghaṭe praviśaty udakaṃ na tu tiṣṭhati. tadvat tvam asthira-pratipattyā mā śṛṇu. kiṃ tu tathā śṛṇu yathā paṭutarânubhava-dvāreṇa cetasi sthirībhavatîty āha: *manasikurv* iti. evaṃ hi śravaṇaṃ saphalam ity ācārya-Vasubandhuḥ.

madhya-stho 'rthī ca bhūtvā *śṛṇv* iti yathākramam āha: *sādhu ca suṣṭhu cêti.* tathâiva vicārako bhūtvā nirūpayêty āha: *manasikurv* iti. anena śrotṛ-lakṣaṇam āveditam ity ārya-Devaḥ. *bhāṣiṣye 'haṃ ta* iti tavânugrahāya prakāśayiṣyāmi. kathaṃ bhāṣiṣya ity āha: *yathêty-ādi.* *yathā* yena prakāreṇa *prajñāpāramitāyāṃ* śrāvaka-mārga-svabhāvāyāṃ *sthātavyaṃ* pratipattavyaṃ.

śūnyatāyāṃ Kauśika tiṣṭhatā bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyaṃ |

evam abhyupagamyêdānīm āha: [Tib. 78[b]] *śūnyatāyām* iti. duḥkh'ādi-catur-ārya-satya-saṃbandhinām ākārāṇām anupalaṃbhe. sāmānyôktāv api viśeṣa-pratipattiḥ pūrv'ācārya-sampradāy'ādy-anusāreṇa bhavatîti nâtra saṃdehaḥ.

tad ayaṃ saṃkṣepârthaḥ. tatrôdaya-vyaya-dharmitvenânityataḥ. s'āsravasya vastunaḥ (P. 55[a]) pratikūlatvena duḥkhataḥ.[2] evaṃ kṛtvā 'nityo 'py ārya-mārgo 'nāsravatven' āryāṇāṃ na pratikūla iti nâsya duḥkhatva-prasaṅgaḥ. pareṇ' ātmanā śūnyatvād anātmataḥ. svayam anātmatvena śāntata iti duḥkha-saty'ākārāḥ. phalasyêva bījaṃ mūla-hetutvena rogataḥ. duḥkha[3]-samudayatvena gaṇḍataḥ.[4] duḥkha[5]-pratyayatvena śalyataḥ.[6] duḥkha-paramparā-prabhavatvenâtyartha-ghātād aghata iti samudaya-saty'ākārāḥ. pratyarthika-bhūtatvena parataḥ. pratyarthika-bhāvasya pralopa-dharmatvāt pralopa-dharmataḥ. iti tayor eva duḥkha-samudayayoḥ pratyekaṃ nirvid[7]-ākārau. svarūpânavasthitatvena calataḥ. hetv-anapekṣasya prakṛtyâiva bhaṅguratvena[8] prabhaṅgurataḥ. iti tayor eva pratyekaṃ[9] virāg'ākārau. aihik'āmutrik'ātaṅka-sthānatvena bhayataḥ. rakṣa-prabhṛtīnām upakrama-gamyatvenôpasargataḥ.[10] mahā-bhūta[11]-

1. °nâśuci PC. gtsaṅ-ma. 2. °khitaḥ P. 3. phala PC. sdug-bsṅal. 4. khaṇḍ° P. 5. sva P, om. C. sdug-bsṅal. 6. śalatah P. 7. °ved C. 8. °gulatv° P. 9. °ka- PC. 10. So C & Pañc. °tvena calataḥ P. 11. °taḥ C.

saṃkṣobhâśani[1]-pāt'ādy-upakram'āspadatvenôpadrvataś ca. [Tib. 79[a]] iti tayor eva pratyekaṃ nirodh'ākārāḥ. evaṃ ca kṛtv' ārya-śrāvako nirvide virāgāya nirodhāya ca[2] pratipanno bhavati. ity Āgamârthaḥ kathitaḥ syāt. kleśa-visaṃyogatvena nirātmataḥ.[3] duḥkha-praśamârthena[4] śāntataḥ. sukha-śuci-vastutvena viviktataḥ. nitya-hita-vastutvena śūnyânimittâpraṇihitânabhisaṃskārata iti nirodha-saty'ākārāḥ. nirvāṇa-pura-pariprāpaṇârthena mārgataḥ. niḥśeṣa-doṣa[5]-pratipakṣa-rāśi-bhāvena nyāyataḥ. cittasyâviparyāsa[6]-pratipādanârthena pratipattitaḥ. nirabhiniveśa-nitya[7]-sthāna-gamanena nairyāṇikataḥ. iti mārga-saty'ākārāḥ.

tathā ca saty amunā krameṇa mahāyāne kecid ākārāḥ paryāyataḥ kecic ca sva-rūpato nirdiṣṭā iti nâ-śrāvaka-mārgatva-prasaṅgaḥ.

tataś ca eṣāṃ catur-ārya-satya-saṅgatānāṃ svabhāvânupalambha-bhāvanayā mārga-jñatā'dhikāre śrāvakāṇāṃ mārgo bodhisattvena parijñeya iti. asya cârtha-saṃkṣepasya Pañcaviṃśatisahasrikāyāṃ spaṣṭam[8] upalabhyamānatvān na vipratipattiḥ kāryā.

tathā côktaṃ:

caturṇām ārya-satyānām ākārânupalambhataḥ
śrāvakāṇām ayaṃ mārgo jñeyo mārgajñatā-naye i(P. 55[b])ti. (2)

tena hi Kauśika bodhisattvena mahāsattvena mahāsaṃnāha-(35)saṃnaddhena bhavitavyaṃ |

śrāvaka-mārgam abhidhāyâivam ūṣmârtham āha: *tena hîty-ādi.* yasmān nirvedhabhāgīyâdhigama-pūrvakaṃ catuḥ-satya-parijñānaṃ. tasmād [Tib. 79[b]] *bodhisattvenô*ṣmâdhigamârtha-rūpaṃ rūpa-svabhāvena śūnyaṃ. evaṃ vedan'ādayaḥ. yā ca rūpasya śūnyatā yā ca vedan'ādīnām. advayam etad[9] advaidhīkāram ity abhedato bhāvanīyaṃ. ayaṃ cârtho *mahā-saṃnāha-saṃnaddhena bhavitavyam* ity anena kathitaḥ.

tathā hi Madhyamāyāṃ Jinajananyām uktaṃ: kiyatā bodhisattvo mahā-saṃnāha-saṃnaddho bhavati. iha Subhūte bodhisattvaḥ śūnyatayā sarva-dharmān abhedataḥ pratyavekṣata ity-ādi.

1. °bhāgan° P. 2. naṃ P. 3. So P & Pañc. nirodhataḥ C. 4. °matvena C. 5. kleśa C. 6. °sâ- P. 7. ni P. 8. om. C. 9. °nām avedat (!) P.

tathā côktaṃ :

rūp'ādi-skandha-śūnyatvāc chūnyatānām abhedataḥ
ūṣmāṇaḥ.[1] iti.

na rūpe sthātavyaṃ | na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne sthātavyaṃ | na cakṣuṣi sthātavyaṃ | na rūpe sthātavyaṃ | na cakṣur-vijñāne sthātavyaṃ | na cakṣuḥ-saṃsparśe sthātavyaṃ | na cakṣuḥ-saṃsparśa-jāyāṃ vedanāyāṃ sthātavyaṃ | evaṃ na śrotra-ghrāṇa-jihvā-kāya-manaḥsu sthātavyaṃ | na śabda-gandha-rasa-spraṣṭavya-dharmeṣu na śrotra-vijñāne yāvan na mano-vijñāne na manaḥ-saṃsparśe na manaḥ-saṃsparśa-jāyāṃ vedanāyāṃ sthātavyaṃ | na pṛthivī-dhātau sthātavyaṃ | nâb-dhātau na tejo-dhātau na vāyu-dhātau n' ākāśa-dhātau na vijñāna-dhātau sthātavyaṃ | na smṛty-upasthāneṣu sthātavyaṃ | na samyakprahāṇarddhipādêndriya-bala-bodhyaṅgeṣu na(1) mārgâṅgeṣu sthātavyaṃ | na srotaāpatti-phale sthātavyaṃ | na sakṛdāgāmi-phale nârhattve sthātavyaṃ | na pratyekabuddhatve sthātavyaṃ | na buddhatve sthātavyaṃ | iti hi rūpam iti na sthātavyaṃ | iti hi vedanêti saṃjñêti saṃskārā iti iti hi vijñānam iti na sthātavyaṃ | iti hi cakṣur iti yāvan manaḥ-saṃsparśa-jā vedanêti na sthātavyaṃ | iti hi pṛthivī-dhātur iti yāvad vijñāna-dhātur iti na sthātavyaṃ | iti hi smṛty-upasthānânîti na sthātavyaṃ | iti hi samyakprahāṇarddhi-pādêndriya-bala-bodhy-aṅgānîti iti hi mārgâṅgānîti na sthātavyaṃ | iti hi srotaāpatti-phalam iti na sthātavyaṃ | iti hi sakṛdāgāmi-phalam ity anāgāmi-phalam ity arhattvam iti na sthātavyaṃ | iti hi pratyekabuddhatvam iti na sthātavyaṃ | iti hi buddhatvam iti na sthātavyaṃ |

mūrdhârtham āha : ***na rūpe sthātavyam*** ity-ādi. upalambha-yogenêti

1. ūṣm° P. (1) ka°- ga°- cihnitapustakayoḥ na-padaṃ na dṛśyate |

bhāvaḥ. eṣām eva pañca-skandhānāṃ *na cakṣuṣîty-ādinā na smṛty-upasthāneṣv ity-ādinā na srotaāpatti-phala* ity-ādinā ca yathākramaṃ s'āsravôbhayânāsravatvena prabhedaṃ darśayatîti hārakârthaḥ.[1] dhātv-ādīnāṃ ca svarūpa-lakṣaṇam atipratītam iti na likhitaṃ.

yāvan na mano-vijñāna ity atra *yāvad*-grahaṇena ghrāṇ'ādi-jñānâtideśaṃ karoti.

na buddhatve sthātavyam ity anuttarasamyaksam*buddhatve*.

yady ādhār'ātmake rūp'ādau na sthātavyam evaṃ tarhi vyāvṛtti-phalatvāt sarva-vākyānāṃ rūp'ādikam iti tādātmyenâvasthānaṃ prāptam iti kasyacid [Tib. 80[a]] āśaṅkā-niṣedhârtham āha : *iti hi rūpam* ity-ādi. *iti*-śabdas tasmād-arthe. *hi*-śabdaḥ pūrvavat.

tad ayaṃ vākyârthaḥ. yasmān nyāyato 'nupalambha-bhāvanayā rūp'āder asattvād ādhāra-bhāvânupapattiḥ. tasmād eva ca kāraṇāt sva-rūpa-virahe tādātmyenânyathā côpagamo na yukta-rūpaḥ. saṃnihita-vineya-jana-viparyāsa-nirācikīrṣayā tu kathaṃcid ādhāra-bhāvena nirdeśān na vyāvṛtti-[2]phalam āstheyam.[2] ato mūrdhâdhigamârthaṃ sarvathā 'nupalambha-bhāvanā[3] rūp'ādīnāṃ vidheyêti.

tathā côktaṃ :

anupalambhena teṣāṃ mūrdha-gat ṃ matam | iti. (3)

*yāvan manaḥ-saṃsparśaj*êti. atra *yāvad*-vacane(P. 56[a])na cakṣur[4]-vijñān'ādi-saṃgrahaḥ.

yāvad vijñāna-dhātur iti. atra *yāvad*-[5]upādānenâb-dhātv[5]-ādi-parigrahaḥ.

rūpaṃ nityam anityam iti na sthātavyaṃ | evaṃ vedanā saṃjñāsaṃskārā vijñānaṃ nityam anityam iti na sthātavyaṃ | rūpaṃ (36) sukhaṃ duḥkham iti na sthātavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sukhaṃ duḥkham iti na sthātavyaṃ | rūpaṃ śūnyam aśūnyam iti na sthātavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śūnyam aśūnyam iti na sthātavyaṃ | rūpam ātmânātmêti na sthātavyaṃ | evaṃ vedanā

1. ḥdres-kyi don yin-no. 2...2 °la-sth° P. 3. °vānā P. 4. °kṣu P. 5...5. °nenâvātv P, °nenârthatv C.

saṃjñā saṃskārā vijñānam ātmânātmêti na sthātavyaṃ | rūpaṃ śubham aśubham iti na sthātavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śubham aśubham iti na sthātavyaṃ |

kṣānty-artham āha: *rūpaṃ nityam anityam* ity-ādi. *anity*'ādi-padaṃ vyākhyātaṃ. tad-viparyayeṇa *nity*'ādi-padaṃ vācyaṃ. vipakṣa-pratipakṣa-bhedena duḥkha-saty'ākārôpādānaṃ pradhānatvāt sarvâbhiniveśa-nivṛttaye kṛtaṃ.

śubham aśubham iti *śubhaṃ* praśastam. *aśubham* apraśastaṃ. etac ca pariśiṣṭa-saty'ākāra-sūcana-paraṃ.

rūpaṃ śūnyam upalabhyate vêti na sthātavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śūnyam upalabhyate vêti na sthātavyaṃ |

yady evaṃ sarv'ākāra-vigame svabhāva-śūnyam eva tarhi prāptam ity āśaṅkā-varaṇārtham āha: *rūpaṃ śūnyam* ity-ādi. [Tib. 80ᵇ] aśūnya-vastu-pratiṣedhena *śūnyam* ity ucyate. ato yathôdita-vidhinā vastv-abhāvān na nirviṣaya[1]-pratiṣedho yukta iti matiḥ.

etad uktaṃ: kṣānty-adhigamāya[2] rūp'ādau nityam anityam ity-ādibhir ākārair upalambha-yogena sarvathā 'vasthānaṃ na vidheyam ity evaṃ bhāvanīyam iti.

tathā côktaṃ:

kṣāntayas teṣu nity'ādi-yoga-sthāna-niṣedhataḥ | iti.

srotaāpatti-phalam asaṃskṛta-prabhāvitam iti na sthātavyaṃ | evaṃ sakṛdāgāmi-phalam arhattvam asaṃskṛta-prabhāvitam iti na sthātavyaṃ | pratyekabuddhatvam asaṃskṛta-prabhāvitam iti na sthātavyaṃ | srotaāpanno dakṣiṇīya iti na sthātavyaṃ | srotaāpannaḥ saptakṛtvo bhava-parama iti na sthātavyaṃ | sakṛdāgāmī dakṣiṇīya iti na sthātavyaṃ | sakṛdāgāmy apariniṣṭhitatvāt sakṛd imaṃ lokam āgamya duḥkha-

1. °yaḥ PC. yul-med-pa-la. 2. °ntadh° P, °ntyādh° C.

syântaṃ kariṣyatîti na sthātavyaṃ | anāgāmī dakṣiṇīya iti na sthātavyaṃ | anāgāmy anāgamyêmaṃ lokaṃ tatrâiva parinirvāsyatîti na sthātavyaṃ | arhan dakṣiṇīya iti na sthātavyaṃ | arhann ihâivânupadhiśeṣe nirvāṇa-dhātau parinirvāsyatîti na sthātavyaṃ | pratyekabuddho dakṣiṇīya iti na sthātavyaṃ |

agrârtham āha: *srotaāpatti-phalam* ity-ādi. *asaṃskṛta-prabhāvitam* iti tattvato 'nutpāda-svabhāvatvān mārgasyâ-saṃskṛta-nirjātam[1] phalaṃ kāryam.

sāmānyenâbhiniveśa-niṣedhârtham evaṃ nirdiśya viśeṣeṇ' āha: *srotaāpanno dakṣiṇīya*[2] ity-ādi. viśiṣṭa-puṇya-kṣetratvena mukhyato dakṣaṇârhatvād *dakṣiṇīyaḥ*.[2] *saptakṛtvo-bhava-parama* iti kartavya-śeṣatayā pareṇa prakarṣeṇa yāvat sapta-vārān saṃsāra-vāsa-nimnaḥ. *apariniṣṭhitatvād* ity-ādi. aparisamāpta-kāryatvāt *sakṛd* eka-vāram *imaṃ* manuṣya-*lokam āgamya* saṃprāpya *duḥkhasya* rāg'ādi-kleśa-gaṇasy*ântaṃ* vināśaṃ *kariṣyati*. *tatrâivêti* antarābhavâvasthāyāṃ.[3] *ihâivêti* yasminn eva[4] janmany *arhañ* jātaḥ tasminn *evêty* arthaḥ. *anupadhiśeṣe nirvāṇa-dhātāv* iti na vidyanta *upadhayaḥ* skandhāḥ sarva-rāg'ādi-grahaṇâvaśeṣībhūtatvena *śeṣā* yasmin *nirvāṇa* iti tat tathôktaṃ. nirvānty asmin [Tib. 81ᵃ] sarva-vikalpā iti *nirvāṇaṃ* tathatā. tad eva (P. 56ᵇ) *dhātuḥ* tad-ālambana-bhāven' āryāṇāṃ niṣpatter hetuḥ. atas tasminn[5] iti yojanīyaṃ.

srotaāpanna ity-ādi-caturvidha-phalasthôpādānena nāntarīyakatayā pratipannakâvasthāś catasro 'pi grāhyāḥ. tena śrāvaka-bhūmir aṣṭa-prakārā bhavati. yasya ca pudgalasya yāvan-mātra-kleśa-prakāra-prahāṇena pratipannakatv'ādi-vyavasthānaṃ prāg evôktam iti na punar upanyasyate.

pratyekabuddho 'tikramya śrāvaka-bhūmim aprāpya buddha-bhūmiṃ parinirvāsyatîti na sthātavyaṃ | buddho dakṣiṇīya iti na sthātavyaṃ |

pratyeka ity-ādy uddeśa-padaṃ nirdiśann āha: *pratyekabuddho 'tikramyêty*-ādi. ātmānam ekaṃ prati nimittabhūtatvāt[6] sva-bodhiṃ buddhavān svayam iti pratyekabuddhaḥ. nâivaṃ śrāvake 'pi prasaṅgas tasya parôpadeśa-sāpekṣatvāt.

1. °ryāt° P. 2. °kṣaṇ° P. 3. °bhav'ādy-avas° C. 4. eha P. 5. dbyins der = tasmin dhātau. 6. bhūtatvaṃ C, bhūtam P. rgyur gyur-paḥi phyir.

na ca samyaksambuddhe 'pi prasaṅgas tasya sarv'ākārajñatāyāḥ sarva-sattvârthôddeśana-viśiṣṭatvāt. anena ca navamī pratyekabuddha-bhūmir uktā. grāhyârtha-vikalpa-prahāṇena *śrāvaka-bhūmim atikramyô*llaṅghya. grāhakârtha-vikalpâprahāṇenânuttara-*buddha-bhūmim aprāpyâ*nadhigamya.

buddho 'tikramya pṛthagjana-bhūmim atikramya śrāvaka-bhūmim atikramya pratyekabuddha-bhūmim aprameyāṇām asaṃkhyeyānāṃ sattvānām arthaṃ kṛtvā 'prameyāṇy asaṃkhyeyāni sattva-koṭī-niyuta-śata-sahasrāṇi parinirvāpyâprameyān asaṃkhyeyān sattvān śrāva(37)ka-pratyekabuddha samyaksambuddhatva-niyatān kṛtvā buddha-bhūmau sthitvā buddha-kṛtyaṃ kṛtvā 'nupadhiśeṣe nirvāṇa-dhātau buddha-parinirvāṇena parinirvāsyatîty evam apy anena na sthātavyaṃ ||

tathâiva *buddho dakṣiṇīya*[1] *iti na sthātavyam* iti padam vivṛṇvann āha: *buddha* ity-ādi. *pṛthagjana-bhūmim* iti adhimukti-caryā-bhūmiṃ. *aprameyāṇām* ity-ādi. pratyakṣ'ādi-pramāṇena pramātum aśakyatvād *aprameyāṇām*. ekatv'ādi-saṃkhyā-rahitatvenâ*saṃkhyeyānām*.

etena yatra kvacid Vinay'ādau [Tib. 81[b]] Subhadrânta-pratiniyata-sattvârtha-karaṇam uktaṃ tad ābhiprāyikam ity upapannaṃ.

yad vā 'tra loka-dhātāv artha-kriyām adhikṛtya tad uktam. anyatra tu nirmāṇa[2]-meghaiḥ sarva-loka-dhātuṣu sattvârtha-karaṇād *apramey*'ādi-vacanam aviruddhaṃ.

atha vā 'nyad evêdaṃ prativiśiṣṭaṃ mahāyāna-saṃjñitaṃ yānântaraṃ gāmbhīry'ādi-yuktam. ato 'tra vilakṣaṇâiva deśanêti na yānântareṇa saha virodho vācyaḥ.

tathā 'nyatrâpy evaṃ-jātīyakeṣv artheṣv ayam eva parihāro grāhyaḥ.

*sattvānām arthaṃ kṛtvê*ti keṣāṃcid dān'ādibhir abhyudaya-dharmaṃ[3] niṣpādya. *pariṇirvāpyê*ti śrāvak'ādi-nirvāṇe kāṃścin niḥśreyasa-dharme[4] pratiṣṭhāpya. *śrāvaka-pratyekabuddha-sa*(P. 57[a])*myak-sambuddhatva-niyatān* iti yasya kuśala-nirvedhabhāgīy'āder adhigamān niyamenābhyudaya-niḥśreyasa-dharmaḥ[5]

1. °kṣaṇ° P. 2. °rvāṇa P. 3. °rma PC. 4. °śreyaḥ saddharme P. 5. °rmo PC.

prāpyate. tatra hetau sthāpanād anyān *niyatān* niyata-gotra-sthān iti yāvat. *buddha-bhūmāv* iti anena samanta-prabhā daśamī[1] buddha-bhūmiḥ kathitā. *buddha-kṛtyam* iti. dharma-cakra-pravartanaṃ. *buddha-parinirvāṇenê*ti śrāvak'ādy-asādhāraṇa-parinirvāṇena.

etac ca nirvāṇam[2] iṣṭaṃ nirmāṇa[3]-kāyena.

kuta etat.

Āgamād yuktitaś ca. tathā hi ye samagra-sthiti-hetavaḥ. te nityam [Tib. 82[a]] uparata-sthiti-dharmāṇo na bhavanti. yathā sampūrṇa-dahanêndhan'ādi-samartha[4]-sthiti-kāraṇā dhūm'ādayaḥ. (samyag ā-saṃsāram)[5] avikala-sthiti-hetavaś ca buddhā bhagavanta iti [6]sthiti-viccheda-vyāpakenâsamagra-sthiti-hetutvena viruddhasyêha vidhānād vyāpaka-viruddhôpalabdhiḥ.[6] kathaṃ hetu-siddhir iti cet. ucyate: sthiti-hetu[7]-vaikalyaṃ sattvârtha-sampādana-śakti-parikṣayān mahā-karuṇā-vyapagamād āyuḥ-saṃskārâvasthāpana-vaśitā-bhraṃśāj jīvitêndriya-vipāka-karma-paryādānād buddha-vineya-sattvâbhāvato vā bhavet.

tatra śāstur avyāhata-śakti-jñāna-pratijñānān na prathamo vikalpaḥ. ko hi tasyânyathā khaḍg'āder viśeṣaḥ syāt.

dīrgha-kālâbhyāsena [8]śrotriya-jotiṅga-nairghṛṇyavat[8] sātmīkṛtatvān mahā-kṛpāyāḥ na[9] yatnena vinā hāniḥ. yatnas tu nâ-doṣa-darśanād vivṛddha-tad-ras'āsvāda-lasyatasya[10] tasyām eva (buddheḥ)[11] pakṣa-pātād iti nâpi dvitīyo vikalpaḥ sambhavati.

ṛddhi-pādâbhyāsa-kāṣṭhā'vasāna-gamanān na vikalpas tṛtīyo 'pi yukti-saṃgataḥ. tathā hy uktaṃ: yasya kasyacid Ānanda catvāra ṛddhi-pādā āsevitā bhāvitā bahulīkṛtā ākāṅkṣaṃ sa kalpaṃ vā tiṣṭhet[12] kalpâvaśeṣaṃ vā. Tathāgatasy' Ānanda catvāra ṛddhi-pādā āsevitā bhāvitā bahulīkṛtāḥ. ākāṅkṣaṃ sa Tathāgataḥ kalpaṃ vā tiṣṭhet kalpâvaśeṣam (P. 57[b]) vêti.

jīvita-phala-karma-saṃ[Tib. 82[b]]kṣayo 'pi nânalpa-kalpôpacita-prāṇâtipāta-prativirater abhyastânantôpāya-dāna-pāramitasya Guroḥ sambhāvyate. ayaṃ

1. ekadaśa C. bcu. 2. parin° P. mya-ṅan-las ḥdas-pa. 3. °rvāṇa P. 4. °manta P, °magra C. nus-pa. 5. om. Tib. 6 ... 6. gnas-pa rgyun chad-paḥi khyab-par byed-pa gnas-paḥi rgyu mtshaṅ-ba-med-pa daṅ ḥgal-ba gnas-paḥi rgyu mtshaṅ-ba-ñid ḥdir bsgrub-paḥi phyir-na khyab-par ḥgal-ba dmigs-paḥo. chos mi-mthun-pa ni du-ba la-sogs-paḥi rgynn chad-pa la-sogs-pa daṅ ḥdraḥo. rgyu mtshaṅ-ba med-par yod-pa-las ḥbras-bu mi-ḥbyuṅ-baḥi sbyor-ba ni ḥgal-ba yin-no. 7. °tuṃ P. 8 ... 8. °ṅga-ṇairg° P, śrotiyoḍḍiṅga-nairgh° C. gtsaṅ-spra-can thod-pa-can la ṣe mi-btsog-pa ltar. 9. lacuna P. 10. Sic P, lasyaḍhasya C. lhur mdsad-pa. laṣitasya ? 11 om. Tib. 12. °ṣṭheta C.

hi hetu-phalayor dharmaḥ. yat prakṛṣṭād dhetoḥ prakṛṣṭaṃ phalam aprakṛṣṭāc câprakṛṣṭam[1] iti. anyathā kāraṇa-prakarṣâprakarṣābhyāṃ kārye tad-asambhavān nôpakāryôpakāraka[2]-bhāvo bhavet tad-gata-bhedânapekṣaṇāt.

asti ca Śāstur amita-jīvita-kāraṇam anavadyâmitaṃ[3] para-vadha-viraty-ādi. iti katham abda-śatam apy anavasthānaṃ.

sarvasyâivâsya sarvajñatā phalam iti cet. na. ābhimukhyena dīrgha-kāla[4]-jīvita-phala-saṃvarṇanāt. prāṇâtipāta-virati-dāna-pāramitayor hy anvaya-vyatirekābhyām analpam āyuḥ-phalam upavarṇitaṃ. yaś ca yasy' ābhimukhyena hetur varṇyate sa paripuṣṭa[5]-pratyaya-samavadhānena[6] tad utpādayann[7] evânyasyâpi yadi nimittatāṃ pratipadyate tadā na doṣaḥ. na tv asakṛd viniścitaṃ phalam apahāyânyad utpādayati. sakṛd apy a-taj-janakatva-prasaṅgāt.

kiṃ ca dharma-tattvâbhyāsa-vaśād eva sarv'ākārajñatā jāyate.[8] puṇya-sambhāras tu tasyā viśiṣṭ'āśrayôtpādanād ānuguṇyam āpadyate. tasmāt sāhasa[9]-mātram puṇya-parikṣayād Bhagavato maraṇa-varṇanaṃ.

syān matis tathāgata-vineya-sattvâsambhavāt parinirvāṇaṃ iti. tad atra cintyaṃ. kiṃ buddha-[Tib. 83a]rūpa-vineyā eva sattvā na vidyante. kiṃ vā rūpântara-vineyā apîti.

yadi pūrvaḥ pakṣaḥ tadā Śakr'ādi-rūpa-saṃdarśana-vineya-jana-sambhavāt tādrūpyeṇa kiṃ nâvatiṣṭhate.[10] āśrayante hi dayā-vidheya-[11]cetaso veṣântaram[11] api jana-hita-sampādanāya. yathā Bhagavatâiva cakravarti-rūpam āsthitaṃ. na ca Śakr'ādi-rūpa-vineyâbhāvo 'pi. jñāpakâbhāvāt Śakr'ādīnāṃ parôpakārâbhāva-prasaṅgāc ca. api ca ekatra loka-dhātau buddha-rūpa-vineya-janâbhāve 'pi loka-dhātv-antareṣv aparimiteṣu tad-bhāvāt kim asya parinirvāṇaṃ.

dhātv-antare 'pi te na sambhavantîti cet. tad idam ajñāpakaṃ. na(P. 58a) hîdaṃ paśyate kvacit sarveṣv eva loka-dhātuṣu buddha-rūpa-darśana-vineyāḥ sattvā na santîti.

atha mataṃ: niyamato na santi. sattve hi parârtha-vṛtteḥ[12] kiṃ parinirvâṇam iti.

1. aprakṛṣṭârthâpr° P. 2. nôpakāryâp° PC. phan gdags-par bya-ba daṅ phan ḥdogs-par byed-pa. 3. °mita P. 4 om. C. 5. paripraṣṭa PC, yoṅs-su rgyas-par byed-pa. 6. sarvadhā 'nena P. 7. °ya P. 8. °tôpaj° C. 9. °hasra-mātra- C. 10. °ṣṭhet C. 11...11. cetasaś ceṣṭânt° PC. thugs daṅ ldan-pa de-dag ni...cha-lugs gṣan-dag. 12. °tte P, °ttaḥ C. Cf. P. 58b.

nanv idam eva na siddhaṃ parinirvṛtta iti. yasmād ekatra dhātau buddha-rūpa-saṃdarśana-vineyâsattve nirvāṇôpadarśana-vineya-janânugraha-vidhānāyôpadarśita-nirvṛtir apy anyatrâvikalaṃ jāti-bodhi[1]-dharma-cakra pravartan'ādy[2] upadarśayatîty ayaṃ samayaḥ. yathôktaṃ:

na buddhaḥ parinirvāti dharmo 'ntardhīyate na ca.
sattvānāṃ paripākāya nirvāṇaṃ tûpadarśayet || iti.

[Tib. 83b] anyathā 'nye[3]pi tāvat sādhavo [4]bhava-bhāvinaḥ[4] kṛpā-dāridrye hrī[5]-satya-dhana-pālanāya[6] pratijñātârtha-nirvāhaṇam avaśyaṃtayā sarva-śakti-parikṣayeṇâpi sampādayanto dṛśyante. tathāgatās tu sakala-sādhu-jana-cūḍāmaṇayaḥ samuttīrṇa-bhava-bhayāḥ sātmīkṛta-hrī-satya-kṛpā[7]-dharmāṇo 'pratihata-jñāna-śaktayo na sampādayantîti kaḥ punaḥ[8] sacetanaḥ śraddadhyāt. pratijñātaṃ ca taiḥ sarva-sattvānām atyanta-duḥkha-nirmokṣaṇaṃ. tathā hi Bhagavatā pūrvaṃ praṇihitaṃ:

anena puṇyena tu sarva-darśitām
avāpya nirjitya ca doṣa-vidviṣaḥ
jarā-rujā-mṛtyu-mahôrmi-saṃkulāt
samuddhareyaṃ bhava-sāgarāj jagat || iti.

na ca jagac-chabdena katipaya-sattva-grahaṇaṃ nyāyyaṃ. mā bhūt sarva-sattv'ālambanâbhāvo mahā-karuṇāyā iti. ato yāvad eko 'pi sattva āste. na tāvan nirvāṇaṃ kṛp'āśayasya yuktaṃ. na sambhavaty aparyantatvāt sarva-sattvānāṃ saṃsārād abhyuddharaṇam iti cet. ata eva dayāmayasya tad-āśayasyâparyantam evâvasthānam. anyathā na pratijñāta[9]-rūpam anuṣṭhitaṃ[10] bhavet. na ca mahā-karuṇā'nurūpaṃ. tathā hîyaṃ mahā-karuṇā sarva-sattva-duḥkha-paritrāṇêcch'ākārā. tad asyāḥ subhāvitāyāḥ kuto 'kāṇḍa eva vicchedaḥ.

syān matiḥ: na vicchedaḥ. kiṃ tu ye tat-kāla-bhāvino Buddha-vineyāḥ Subhadrântāḥ. te sarve vinītāḥ. ye cânye [Tib. 84a] kālântareṇa paripakva-saṃtatayo bhaviṣyanti. tad-artha-karaṇāyânya eva tathāgatāḥ krameṇôtpatsyante. tatas tad-dhita-sampādanā(P. 58b)yânyam eva kaṃcid bodhisattvam abhiṣicya parinirvāti. anyathā 'ntarāle [11]parârtha-vṛtter nirarthakam avasthā-

1. mṅon-par byaṅ-chub = abhibodhi (?). 2. vart° P. 3. anyac cânye P. 4...4 dhi-bh° C, bhavannāv° P. 5. pi PC. ṅo-tsha śes-pa. 6. yoṅs-su bskyaṅ-ba = paripāl° ? 7. kriyā P. 8. om. P. 9. °jñātu PC. 10. °ṣṭhānaṃ PC. 11. 'par° C.

naṃ bhaved iti.

tad ayuktaṃ. Buddha-vineya-sattvâbhāvasyâsiddhatvāt sarva-loka-dhātuṣu kriyā'ntara-vineya-jana-bhāvāc ca yathôktaṃ prāk. na câ̂narthakam avasthānaṃ tad-artha-karaṇāyâ̂vâvasthānāt. yathā Śākyâdhirājasyâ̂va Subhadra-pratīkṣāya katipaya-kṣaṇâvasthānam abhūt. sv-alpataraḥ sa kāla ity api na samyak. yenâbhipreta-phal'āhita-cetaso na kālasya dairghyam adairghyam vā gaṇayanti.

kālântareṇa paripakva-saṃtatiṣu para eva samartho bhaviṣyatîty anuttaram. yasmād evaṃ bodhi-cittôtpādane 'pi na yatnaḥ prāpnoti. bahūnāṃ lokâbhyuddharaṇ'āśayānāṃ vyāpāra-darśanād etair eva vyāpṛtāḥ[1] kim atra mayā kartavyam ity āśayāt.

kāruṇikatvād[2] imāṃ gaṇanām akṛtvā vṛttiś cet. atyantâvasthāne kasmād gaṇanāṃ [3]n' ārabhante.[3]

yuktā hi tasyām avasthāyām agaṇanā[4] sātmīkṛtatvād vṛtti-hetoḥ karuṇāyāḥ. tasmād

analpa-kalpa[5]-saṃkhyeya-bhāvanā-parivardhitaḥ
tiṣṭhanty eva parâdhīnāḥ yeṣāṃ tu mahatī kṛpā.

[6]guṇamaya-mūrter[6] Bhagavato [7]'tyantôccheda-lakṣaṇāyāṃ[7] parinirvṛtāv iṣyamāṇāyāṃ tac-charaṇârtho[8] 'pi nêdānīṃtanānām [Tib. 84[b]] upapadyate. tathā hi trāṇârthaḥ śaraṇârtho varṇyate. yaś ca Buddhaṃ bhagavantaṃ śaraṇaṃ gacchati. so 'śaikṣān buddha-karakān dharmān śaraṇaṃ gacchati. pradīpa-prabandhasyêva buddha-karakâśaikṣa-dharm'ātmaka-jinâtyanta-pratyastamaye kutas teṣāṃ trātuṃ sāmarthyaṃ. sāmarthya-sadbhāve[9] a-nirvṛti-prasaṅgas[10] sāmarthya-lakṣaṇatvād vastunaḥ.

atītâdhva[11]-sthitasya na śaktir vyāhanyata iti cet. na. atītasya [12]tādrūpyeṇâstitve vartamānatā-prāpteḥ. tathā [13]ca sâ̂vâpratiṣṭhita-nirvāṇa-siddhiḥ. [14]samasta-rūpa-pratyastamaye vā kim avaśiṣyate.[14]

atha matam[15]: tad-upadiṣṭasya pravacana-ratnasya trātum adyâpi sāmarthyam astîti tasyâpi sāmarthyam ucyata iti.

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1. vyāvṛt° C, lacuna P. 2. thugs-rje chen-po daṅ ldaṅ-pas = mahāk°. 3 ... 3. Simply ār° PC. mi rtsom. 4. °nāt C. 5. °lpâ-PC. contra metrum. 6 ... 6. °rtteṣu PC. yon-tan-gyi raṅ-bṣin-gyi sku-can yaṅ. 7 ... 7. 'tyantokṣedarśakṣaṇāryā (!) P. 8. °ṇāyā śaraṇ° P. 9. sambh° PC. yod-na. 10. °ga- P. 11. atītârtha C. 12. tasyatāpy° C. 13. câ̂v° P. 14 ... 14. nus-paḥi don ḥgags-na yaṅ nus-paḥi don gaṅ ṣig yod-par ḥgyur. 15. °tiḥ C.

yady evaṃ na mukhyaṃ tarhi tac-charaṇaṃ syāt. na hi tat-kāryasya sāmarthyaṃ tasya bhavati svabhāva-bhedāt. tasya câdhunā sāmarthyam ekântena[1] pracyutam iṣyata iti nânupracaritas tac-charaṇârtho 'sti.

ko vā 'yam Āgama-dharāṇām asthāna-nirbandho yad amī niṣkāraṇa-vairiṇo[2] yukty-Āgamântarôpetam apy ābhiprāyikam Āgamârtham ullaṅghya Bhagavan-nirvṛti-pratipādanāya sôtsāhaṃ[3] saṃtiṣṭhante.

Bhagavataḥ parinirvāṇâbhāve kathaṃ dhātavo dṛśyanta iti cet. nâpi dhātūnām ayogaḥ. Bhagavad-ādhipatyād eva tad-vineyānāṃ[4] prasād'āyatane[5] dhātu-pratibhāsanāt. paramârthatas[6] tu dhātavo nêṣyanta eva. māyôpama-jñānamaya-kāyatvān munīnām akaluṣa[7]-dhiyām ā-saṃsārâvasthānāc ca.

yathôktaṃ Suvarṇaprabhāsôttama-sūtre:[8]

yadā śaśa-viṣāṇena niśreṇī sukṛtā[9] bhavet
svargasy'ārohaṇârthāya [Tib. 85[a]] tadā dhātur bhaviṣyati |
an-asthi-rudhire kāye kuto dhātur bhaviṣyati.[10] iti.

evaṃ nâsiddho hetuḥ. sapakṣe bhāvān na viruddhaḥ. avikale kāraṇe sati kāryâsambhavâyogo bādhaka iti viparyaye bādhaka-pramāṇaṃ nânaikāntikaḥ.

atha matam: ā-saṃsārâvasthitau mahā-muner avyāhata-jñāna-śaktikasyâpara-tathāgatôtpādo vyartha iti.

adoṣaḥ yasmād evâvyāhata[11]-jñāna-śaktitve 'pi yaugapadyenâpi bahu-buddha-rūpa-vineya-sattvârtheṣu bhagavantas tathāgatās tulya-kāraṇa-vṛttitvāc [12]chilā'vaṣṭabdha-maṇḍūkôddharaṇe[12] pṛthagjana-bhūmi-sthitā iva[13] dayālavaḥ pravartante. nâpy apara-tathāgatôtpāde pūrva-tathāgata-jñāna-śaktir vyāhatêti vaktavyaṃ. ekatra saṃnipattyā 'pi tad-rūpa-saṃnipāta[14]-vineya-jana-sambhave sattvârtha-karaṇāt. tathā hy ekasyâvyāhata[15]-jñāna-śakti-sadbhāve nâpareṇa tat-tulya-hetunā tathā na bhavitavyam iti nyāyyaṃ. na hy ekaḥ sūrir[16] bhūta ity aparais tat-samāna-nimittair na bhavitavyaṃ.

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1. °na na C. 2. om. P 3. °haḥ C. Lacuna P. spro-ba daṅ bcas-par. 4. bhavyānāṃ C. skal-ba-can-rnams-kyi = bhāgyānaṃ ? 5. °na PC. skye-mched-la. 6. bhāvatas C. 7. °sā P. 8. 金光明最勝王經第一 (正藏第一六帙 406[b] & 362[a]). 9. śudṛḍhaṃ C, lacuna P. sudṛḍhā—edition of H. Idzumi 13,10. But our reading agrees with both Tibetan and Chinese renderings. 10. This line is wanting l.c. in the edition. 11. evyoh° (!) C. 12 ... 12. °vaṣṭhartha-maṇḍak° C, °vaṣṭhartha-mallak° P. pha-boṅ-gis mnan-paḥi sbal gdon-paḥi phyir. 13. iti va PC. bṣin. 14. Not rendered into Tib. 15. °te C. 16. śūri- P.

syān matiḥ: eka-tathāgatâvineyatve sarveṣām avineya[1] iti.

nâivaṃ. yasmād ekasya bhagavato 'vineyatvena tulya-sambhāratayā bahūnām[2] api tathāgatānāṃ pratyekam ekâika-rūpeṇâvineyo 'pi san[3]n anirmita[4]-bahu-buddha[5]-vineyaḥ syām ity evaṃvidha[6]-praṇidhān'ādi-kāraṇa-samākṣiptatvena [7]yugapat sarveṣām[7] eva vineyo bhavati. ata [Tib. 85[b]] eva sva-paripācita-sattva-vineyânasambhavān[8] nâpi śrāvakair vā samānatvam avaseyam. ata eva tad-rūpa-saṃnipāta-vineya-janâsambhavān nâikasmin samavadhānam. ata eva ca nâika-loka-dhātau yugapad bahu-tathāgatôtpattiḥ.

tat-sambhave 'pi[9] na virodho 'pagata-mātsaryêrṣy'ādi[10]-malānāṃ. tathā hi tair itthaṃ praṇihitaṃ:

yathā-yathā 'rtha-sampattir bhavyānām upapatsyate
tathā-tathā 'vabhāso 'pi bhūyād asmat-samāśrayāt. ||

ity alam ati-prasaṅgena.

atha khalv āyuṣmataḥ Śāriputrasyâitad abhavat | yadi buddho 'tikramya pṛthagjana-bhūmim atikramya śrāvaka-bhūmim atikramya pratyekabuddha-bhūmim aprameyāṇām asaṃkhyeyānāṃ sattvānām arthaṃ kṛtvā 'prameyāṇy asaṃkhyeyāni sattva-koṭī-niyuta-śata-sahasrāṇi parinirvāpyâprameyān asaṃkhyeyān sattvān śrāvaka-pratyekabuddha-samyaksambuddhatva-niyatān kṛtvā buddha-bhūmau sthitvā buddha-kṛtyaṃ kṛtvā 'nupadhiśeṣe nirvāṇa-dhātau buddha-parinirvāṇena parinirvāsyatîty evam apy anena na sthātavyaṃ | tat kathaṃ punar anena sthātavyaṃ(1) kathaṃ śikṣitavyam iti ||

nyāyôpapanna-tathāgata-nirmāṇa-kāya-parinirvāṇe 'py [11]asthāne sarvathā-sthānânupapattir[11] ity abhiprāyavān *yadîty*-ādy anuvāda-pūrvakam āha: *tat kathaṃ punar* ity-ādi. yady evaṃ na sthātavyaṃ. tadā[12] *'nena* bodhisattvena

(1) punar anena na sthanavyam iti ga° |
1. °gatâvineya C. 2. bahunā bah° C, lacuna P. 3. sa P. 4. nimitta P. 5. saṅs-rgyas maṅ-poḥi gzugs-kyi. 6. tathāvidha C. 7...7. cig-car bynṅ-bas maṅ-po-rnams-kyi = yagapad bahūnām. 8. vinayânas° P, vineyâs° C. gdul-byaḥi sems-can med-pa ma-yin paḥi phyir. 9. tu P. 10. °tsaryeṣy° PC. ser-sna daṅ phrag-dog. 11...11. asthānânup° C, Sic C, lacuna P. mi-gnas-na. rnam-pa thams-cad-du gnas-pa ḥthad-pa ma yin-no. 12. tasmād C.

kathaṃ kena punaḥ[1] prakāreṇa *sthātavyaṃ* pratipattavyaṃ. *śikṣitavyaṃ* pratipattyā sampādayitavyaṃ. kiṃ-śabdasya kṣepâbhidhāyitvān nâiva kenacit prakāreṇêty arthaḥ.

atha khalv āyuṣmān Subhūtir buddhânubhāven' āyuṣmataḥ Śāriputrasya cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantaṃ Śāriputram etad avocat | tat kiṃ manyase āyusman Śāriputra kva(1) tathāgato 'rhan samyaksaṃbuddhaḥ sthitaḥ ||

tad-vacanenâiva parihāraṃ dāpayitum āha: *tat kiṃ manyasa* ity-ādi. yat tathāgata-sthānaṃ. *tat kiṃ* tvaṃ *manyase* budhyase. yadi se[2] kathayêty āha: *kvêty*-ādi. *api tvāpālapsye tvêty*-ādi[4] prathama-parivarte yad uktaṃ. tad anena pratipāditam iti grāhyaṃ.

āyuṣmān Śāriputra āha | na kvacid āyuṣman Subhūte Tathāgato 'rhan samyaksaṃbuddhaḥ sthitaḥ ||

sthāna-śabdasya yathārutatvena doṣa ity abhiprāyāt prativacanam āha: *na kvacid*[5] ity-ādi.

tat kasya hetoḥ | apratiṣṭhita-mānaso hi Tathāgato 'rhan samyaksaṃbuddhaḥ |

nanu Gṛdhrakūṭ'ādau sthito 'pi Bhagavān [Tib. 86[a]] kathaṃ na kvacit sthita iti *tat kasya hetor* tity āśaṅky' āha: *apratiṣṭhita-mānasa* ity-ādi. yasmād bodhim abhisambudhya tattvato dharmāṇām anidarśanād [6]apratiṣṭhitaṃ mana eva mānasam[6] asyêty *apratiṣṭhita-mānasas Tathāgataḥ*.[7] tasmān na kvacid upalambha-yogena sthita iti pūrveṇa sambandhaḥ.

sa nâiva saṃskṛte dhātau sthito nâpy asaṃskṛte dhātau sthito na ca tato vyutthitaḥ ||

tad eva kathayann āha: *sa nâivêty*-ādi. *saṃskṛta* iti kām'ādike. *asaṃskṛta*

(1) kva vā iti ga° |
1. om. P. 2. Sic PC. śes-na = jānīṣe ? 4. api nûp° PC. v. 32,10. 5. kiṃcid P. 6...6. Ex. conj. °tammanavamānasam C, lacuna P. gnas-paḥi thugs séms ñid mi mṅaḥ-bas. 7. om. C.

iti tathat'ādike. tatra na sthitas tattvato vastv-anupalambhāt. *na ca tato vyutthita* iti nâiva tatrâsthito nirviṣayasya naño 'prayogāt. saṃvṛtyā tu[1] sthānam asthānaṃ vā prajñaptaṃ Bhagavatêti[2] matiḥ.

atha khalv āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | evam ev' āyuṣman Śāriputra bodhisattvena mahāsattvena sthātavyaṃ evaṃ śikṣitavyaṃ |

evam asmābhir api pāramārthikâbhiniveśa-niṣedhena saṃvṛtyā sarvatrâvasthānaṃ[3] vidhīyate yathā tvayôktam. ato na sarvathā 'vasthānânupapattir iti vacanenâiva pariharam āha: *evam evêty*-ādi. *evam evêty* anantarôkta-krameṇâivêty arthaḥ.

yathā tathāgato 'rhan samyaksambuddho na kvacit sthito nâsthito (38) na viṣṭhito nâviṣṭhitas tathā sthāsyāmîty evam anena śikṣitavyaṃ | yathā tathāgata-sthānaṃ tathā sthāsyāmîti tathā śikṣiṣye iti | yathā tathāgata-sthānaṃ tathā sthāsyāmîti su-sthito 'sthāna-yogenêti |

tad eva vibhajayann āha *yathêty*-ādinā. *na sthitaḥ* kṣaṇikânitya-vastvabhāvāt. *nâsthito* nirviṣaya-pratiṣedhâsambhavāt. *na viṣṭhitaḥ* prabandhânityavastuno 'sattvān na visadṛśī sthitim anuprāptaḥ. *nâviṣṭhitas* tathâiva pratiṣedhâsambhavāt. *evam anena śikṣitavyam* iti prayogâvasthāyāṃ. *tathā sthāsyāmîti tathā śikṣiṣya iti* [Tib. 86[b]] maulâvasthāyām. evam anena śikṣitavyam iti pūrveṇa sambandhaḥ. *su-sthito 'sthāna-yogenêti* viśeṣâdhigamalābhena suṣṭhu-sthito māyā-puruṣasyêvânabhiniveśa-yogena pṛṣṭhâvasthāyām evam anena śikṣitavyam ity atrâpi sambandhaḥ.

evam atra bodhisattvena mahāsattvena sthātavyam evaṃ śikṣitavyaṃ |

vistareṇa pratipattim evaṃ nirdiśyôpasaṃharann āha: *evam atrêty*-ādi.

1. °tyānta (!) C. 2. °ta iti C. 3. °n'ādikaṃ P. de-la gnas-pa thams-cad.

evaṃ hi śikṣamāṇo bodhisattvo mahāsattvo viharaty anena prajñāpāramitā-vihāreṇâvirahitaś cânena manasikāreṇêti |

tataḥ[1] kiṃ bhavatîty āha: *evaṃ hîty*-ādi. evaṃ bhāvanā'dhigatâgradharm'ātmakena *prajñāpāramitā-vihāreṇa viharati.* ata eva *câvirahito 'nena manasikāreṇa* bhavati. *iti*-śabdaḥ prakaraṇa-samāpty-arthaḥ.

tad ayaṃ vākyârthaḥ: yasmāt tathāgatena bodhim abhisambudhya tattvato na kecid dharmāḥ samupalabdhāḥ. tasmān māyā-svabhāvā[2] evâmī[2] bhāvāḥ[3] pratibhāntîti pramāṇa-puruṣâdarśana-kāraṇôpapannânupalambha-bhāvanayā 'gradharmâdhigamârthaṃ vistareṇa srotaāpatti-phala-pratipannakatv'ādi-daśabhūmiṣv abhiniveśa-yogān na sthātavyam ity evaṃ bhāvanīyam iti.

tathā côktaṃ:

daśa bhūmīḥ samārabhya vistarâsthāna-deśanāt || (4)
agradharma-gataṃ proktam ārya-śrāvaka-vartmani.
tat kasya hetoḥ. buddhena buddhvā[4] dharmâsamīkṣaṇāt || iti. (5)

atha khalu tatra parṣadi keṣāñcid deva-putrāṇām etad abhūt | yāni tāni yakṣāṇāṃ yakṣa-bhāṣitāni yakṣa-rutāni yakṣa-padāni yakṣa-mantritāni yakṣa-pravyāhṛtāni tāni vijñāyante jalpya-mānāni |

śrāvaka-mārgânantaraṃ pratyekabuddhānāṃ mārgâbhidhāne nyāya-prāpte 'pi śrāvakebhyaḥ kathaṃ prativiśiṣṭās te yena teṣāṃ mārga-bheda ity āśaṅkya vaiśiṣṭya-pratipādanârthaṃ tāvad āha: *atha khalu tatra parṣadîty*-ādi. *yāni-tānîti* nipāta-samudāyatvena yāni kānicit pūrvôpaśrutānîty [Tib. 87[a]] arthaḥ. *yakṣa-rutānîti* teṣāṃ yakṣāṇāṃ sva-saṃketa-pratītaye rutāni. *padāni* ruta-samudāyāḥ. *mantritāni* yāvad-ā-vivakṣitârtha-parisamāptir mahā-vākyānîty arthaḥ. *pravyāhṛtāni* tatra-tatra kathā-mārge praśna-prativacanāni. *tāni vijñāyante jalpyamānānîti* saṃketa-vaśād uccāryamāṇāni[5] tāni sārthakāny avagamyante.

na punar idaṃ vijñāyate yat Subhūtiḥ sthaviro bhāṣate

1. tatra C. des. 2. °vāḥ P. 3. om. P. 4. °ddhā P, budhyā C. 5. utthāy° P.

pravyāharati deśayaty upadiśati ||

na punar idam ity-ādi. śrāvakāḥ parôpadeśa-sâpekṣāḥ sva-bodhiṃ budhyanta ity āgamaḥ. pratyekabuddhāḥ punaḥ svayaṃ pūrva-śrut'ādy-abhisaṃskāreṇa parôpadeśaṃ praty anapekṣāḥ sva-bodhim adhigacchanti. atas teṣāṃ buddh'ādy-upadeśa-nairarthakyam ity ekaṃ vaiśiṣṭyaṃ. yatas tasmāt kāraṇāt pratyekabuddhān adhikṛtya yad bhāṣaṇ'ādi. *na* tat sârthakaṃ[1] *vijñāyata* iti vākyârthaḥ. *bhāṣata* ity-ādi vyākhyātaṃ.

atha vā 'dhīṣṭa-deśanā bhāṣaṇaṃ. pṛṣṭa-prativacanaṃ pravyāhāraḥ. etad evôbhayaṃ sammūḍhān adhikṛtya deśanā.[2] pramattān adhikṛtyâbhyupetya deśanā upadeśaḥ.

ayaṃ ca vitarko deva-putrāṇāṃ tathāgatânubhāvād utpanno 'vaseyaḥ. anyathā na[3] pratyekabuddhān ārabhy' ārya-Subhūtinā kiṃcid uktam iti teṣāṃ katham ayam vikalpaḥ syāt.

atha khalv āyuṣmān Subhūtir Buddhânubhāvena teṣāṃ deva-putrāṇām imam evaṃ-rupaṃ cetasâiva cetaḥ-parivitarkam ājñāya tān deva-putrān āmantrayate sma | na vijñāyate na vijñāyate idaṃ deva-putrāḥ |

yoniśo-vitarka ity anumaty-artham āha: *na vijñāyata* ity-ādi. na vijñāyata iti yad uktaṃ. tat sādhûktam iti śeṣaḥ. dvir-abhidānaṃ tu

vismaye[I] ca vivāde[II] ca kope[III] dainye[IV] 'vadhāraṇe[V]
[Tib. 87b] prasādane[VI] praharṣe[VII] ca vākyam ekaṃ dvir ucyate

iti vacanād yathāsambhavaṃ vismayâvadhāraṇ'ādau grāhyaṃ.

tathā hi nâtra kiṃcit sūcyate nâtra kiṃcit śrūyate[4] ||

katham sādhûktam ity āha: *tathā hîty-ādi*. yasmād a-śrotṛsaṃskārakaṃ vākyaṃ bruvāṇaḥ kathaṃ nônmattaḥ syād iti nyāyena svayaṃ-bodhāt svayambhuvāṃ bodhāya[4] na kiṃcid atra bhāṣaṇ'ādi śrūyate. tasmāt tad-arthāya yad bhāṣaṇ'ādi tan na vijñāyata iti sādhûktaṃ.

1. °rthaṃ P. 2. ḥchad-pa ni ston-paḥo = bhāṣaṇaṃ deśanā? 3. om. P. 4. °vām arthāya C. 4. nirdiśyate seems to be original. cf. commentary & "説" (玄奘譯大般若經. 正藏 VII 770 c).

s'ālāpa-dharma-deśanayā parān kuśale śrāvakāḥ pravartayantîti śabdôccāraṇa-dharma-deśanayā śrotṛbhiḥ kriyate vaktṛ-jñāna-sāmarthyâvabodhaḥ.[1] pratyekabuddhāḥ punar jñey'āvaraṇâika-deśa-grāhya-vikalpa-prahāṇād a-śabdôccāraṇa[2]-dharma-(P. 60b)deśanayā svâdhigata-jñān'ādi-sāmarthyena parān daśa-kuśal'ādau pravartayanti. atas teṣāṃ jñānasya parânavabodhatayā gāmbhīryaṃ[3] dvitīyaṃ vaiśiṣṭyam. iti kṛtvā vacan'ātmakam api kārya-liṅga-bhāṣaṇ'ādi *na kiṃcid atra* taj[4]-jñāna-svarūpa-pratipādanāya *sūcyate*.

atad-rūpa-parāvṛtta-vastu-mātra-prasādhanān
na[5] nirdiśyate. yatas tasmād api kāraṇān na vijñāyata iti sādhûktaṃ.

atha khalu teṣāṃ deva-putrāṇāṃ punar evâitad bhūt | uttānīkariṣyati vatâyam ārya-Subhūtir uttānīkariṣyati vatâyam ārya-Subhūtir iti | dūrād dūrataram ārya-Subhūtiḥ praviśati sūkṣmāt sūkṣmataraṃ gambhīrād gambhīrataram ārya-Subhūtiḥ praviśati deśayati bhāṣata iti ||

pratyekabuddhānāṃ svayaṃ-bodhāt parôpadeśa-nairarthakyam ity evaṃ-rūpaṃ vitarkaṃ parihāra-dānena parihariṣyaty evâyam ārya-Subhūtir ity asmākaṃ cetojātam. yāvatā tam aparihṛtyânyad eva jñāna-gāmbhīryaṃ kathayatîty āhur devaputrāḥ: *uttānī*'ty-ādi. *vata*-śabdo 'vadhāraṇe. [Tib. 88a] pudgala-nairātmya-nirjātatvena tīrthikānām agocaratvāc chrāvaka-jñānaṃ *dūraṃ*. tasmād *dūrataraṃ* mṛdv-indriyatvena śrāvakānām aviṣayatvāt pratyekabuddha-jñānaṃ. kleś'āvaraṇa-prahāṇatvena śrāvaka-jñānaṃ *sūkṣmaṃ*. tasmād api jñey'āvaraṇâika-deśa[6]-grāhya-vikalpa-prahāṇena *sūkṣmataraṃ* pratyekabuddha-jñānaṃ. parôpadeśa-ṣoḍaś'ākāra-prabhāvitatvena śrāvaka-jñānaṃ *gambhīraṃ*. tasmāc ca *gambhīrataraṃ* svayaṃ-bodhād idaṃpratyayatā-mātra-prabhavatvena pratyekabuddha-jñānaṃ. sūtrāntare 'py uktaṃ: eta eva daśa kuśalāḥ karma-pathāḥ svayam-abhisambodhatayā gambhīrêdaṃpratyayatānubodhena[7] ca pratyekabuddha-jñānaṃ nirvartayantîti.[8] *praviśati* tat-pakṣa-samāśrayaṇāt. tad ev' āha: *deśayati bhāṣata* iti.

1. °dhiḥ C. 2. °ra P. 3. °rya PC. 4. ta PC. 5. om. PC. 6. °śana C, lacuna P. phyogs. 7. °tyayân° PC. rkyen-ñid-ḥdi-pa zab-mo khoṅ-du chud-pas. 8. niv° PC. ḥgrub-par byed-pa.

tathā côktaṃ:

parôpadeśa-vaiyarthyaṃ svayaṃ-bodhāt svayambhuvāṃ
gambhīratā ca jñānasya khaḍgānām abhidhīyate | iti. (6)

kathaṃ dharma-deśanā ca nāmâpravyāhārā ca yena vacana-kārya-liṅgâbhāvena jñāna-gāmbhīrye[1] sidhyatîty api na vaktavyaṃ. yato nâvitarkya nâvicārya vācaṃ bhāṣata ity ālāpo vikṣepaḥ.[2] ato dharma-deśan' ālāpamayī mahate vikṣepāya saṃvartate. vikṣepaś ca saṃtāna-kṣobhaṃ gāḍham ādadhātîti matvā yathā Buddhena bhagavatā prāg bodhisattva-bhūtenâivaṃ praṇidhānaṃ pravartitaṃ. prāpta-buddhatvo 'haṃ cintā-maṇir iv' ālāpam antareṇâpi sattvârtha-kriyā-samartho bhūyāsam iti. tathā [Tib. 88[b]] buddha-sāmyāt pratyekabuddhair atas teṣām api sva-bodhy-adhigamâvasthāyāṃ pūrva-praṇidhān'ādi-sāmarthyena yasminn arthe yena prakāreṇa yasya śravaṇêcchā tasya vijñāne tenâiva prakāreṇâśabdo 'pi so 'rthaḥ pratibhātîty aśabda-dharma-deśanôcyate. sūtrântare 'py uktam: pratyekabuddhānāṃ kāyikī dharma-deśanā. tathā manasā Śakrāya gāthā visarjitêty-ādi.

tathā côktaṃ:

śuśrūṣā yasya yasyārthe yatra yatra yathā yathā
sa so 'rthaḥ khyāty aśabdo 'pi tasya tasya tathā tathā || iti. (7)

atha khalv āyuṣmān Subhūtir Buddhânubhāvena punar api teṣām eva deva-putrāṇāṃ cetasâiva cetaḥ-parivitarkam ājñāya tān deva-putrān āmantrayate sma | tena hi deva-putrā yaḥ srotaāpatti-phalaṃ prāptu-kāmaḥ srotaāpatti-phale sthātu-kāmaḥ sa nêmāṃ kṣāntim anāgamya peyālaṃ | yaḥ sakṛdāgā(39)mi-phalaṃ prāptu-kāmaḥ sakṛdāgāmi-phale sthātu-kāmaḥ yo 'nāgāmi-phalaṃ prāptu-kāmo 'nāgāmi-phale sthātu-kāmaḥ yo 'rhattvaṃ prāptu-kāmo 'rhattve sthātu-kāmaḥ | yaḥ pratyeka-bodhiṃ prāptu-kāmaḥ pratyeka-bodhau sthātu-kāmaḥ sa nêmāṃ kṣāntim anāgamya | yo 'nuttarāṃ samyakbodhiṃ[3] prāptu-kāmo 'nuttarāyāṃ samyaksambodhau sthātu-kāmaḥ sa nêmāṃ kṣāntim

1. °rya PC. 2. °lāpau vikṣepau C, lacuna P. 3. °ksaṃb°?

anāgamya ||

vaiśiṣṭyam evam abhidhāya viśiṣṭānāṃ[1] viśiṣṭa eva mārgaḥ. anyathā kāraṇa-viśeṣâbhāve kārya-viśeṣânupapatter iti pratyekabuddha-mārgaṃ prakṛtam āha *tena hîty*-ādinā. yasmād bhavadbhir (P. 61[a]) eva deva-putrair uktaṃ dūrād dūrataraṃ praviśatîty-ādi. tasmād eva kāraṇād idam aparam avagamyatām iti śeṣaḥ. evam ahaṃ nitarāṃ dūrād dūratar'ādikaṃ praviśāmîti matiḥ.

sākṣātkartu-kāmaḥ *prāptu*[2]*-kāmaḥ*.[2] *sthātu-kāmo* niścalībhavitu[3]-kāmaḥ. *sa nêmāṃ kṣāntim anāgamyêti* imāṃ mārgajñatāṃ dharma-nidhyāna[4]-kṣamaṇa-viṣayām aprāpya sa pudgalo na sambhavaty anyathā 'dhigamâbhāvād iti.

anena ca mārgajñatāṃ sarva-mārga-viṣayiṇīm āha. vyāpty-artha-pratipādanena pratyekabuddha-mārgâdhikārād idam uktaṃ. na kevalaṃ grāhya-vikalpasyâiva prahāṇataḥ pratyekabuddhānāṃ yo 'sau viśiṣṭa-mārgaḥ. [Tib. 89[a]] tat-svabhāvā mārgajñatā. kiṃ tarhi śrāvak'ādi-mārga-sva-bhāvā 'pîti.

peyālam iti sa nêmāṃ kṣāntim anāgamyêti padaṃ sakṛdāgāmi-phalam ity-ādi-pada-traye 'tideśanīyam ity arthaḥ.

grāhya-vikalpasyâiva prahāṇam iti vacanād grāhaka-vikalpâprahāṇaṃ pratipāditaṃ.

atha khalu punar api teṣāṃ deva-putrāṇām etad avocat | kiṃ-rūpā asy' ārya-Subhūter dhārmaśravaṇikā eṣṭavyāḥ ||

tac ca

grāhyâbhāve tad-agraha |

iti nyāyād ayuktam iti vitarkayann āhuḥ. *kim* ity-ādi. kiṃ-śabdo vitarke. *kiṃ-rūpāḥ* kiṃ-svabhāvāḥ. kīdṛgvidha-grāhaka-vikalpôpetāḥ. pratyekabuddha-yāna-dharma-bhājo *dhārmaśravaṇikāḥ* pratyekabuddhā grahītavyā[5] iti yāvat.

atha khalv āyuṣmān Subhūtir Buddhânubhāvena teṣāṃ deva-putrāṇāṃ cetasâiva cetaḥ-parivitarkam ājñāya tān deva-putrān āmantrayate sma | māyā-nirmita-sadṛśā hi deva-putrā

1. °nā C, om. P. 2. om. P. 3. °vatu C. 4. °dhāna C. ṅes-par rtogs-pa. 5. gṛh° P.

mama dharmaśravaṇikā eṣṭavyāḥ ||

parihārârtham āha: *māyêty-ādi*. ayam abhiprāyaḥ. vastu-dharmo hy eṣaḥ. yat sva-lakṣaṇe vastuni sati tad-grāhakaṃ nirvikalpakaṃ jñāna-sva-lakṣaṇam utpadyate. tad-abhāvāt tan nêti. grāhaka-vikalpasya punar anādikālina nirudhyamāna-rūp'ādi-grāhaka-vikalpa-jñāna-samākṣipta-sva-saṃtāna-vāsanā-prabodha-janmatvān nâyaṃ niyamaḥ. [1]grāhya-vikalpe saty eva samudaya[1] iti. tasmān māyā-svabhāva-nirmita-padârtha-samānā eva te vitatha-prakhyāti-rūpa-grāhaka-vikalpena saṃgatatvāt pratyekabuddhā grāhakatvenâ*ṣṭavyā* iti.

tat kasya hetoḥ | tathā hi te nâiva śroṣyanti na ca sākṣātkariṣyanti ||

nanu câivaṃvidha-vikalpena grāhya-viṣayaṃ gṛhṇanto 'pi katham [Tib. 89[b]] alīkā iti *tat kasya hetor* ity āśaṅky' āha: *tathā hîty-ādi*. samāhitâsamāhitâvasthāyāṃ te pratyekabuddhā yathākramaṃ *nâiva śroṣyanti na sākṣātkariṣyanti*. grāhaka-vikalp'ākāreṇêti śeṣaḥ.

vikalpo 'vastu-nirbhāsād visaṃvādād upaplava

iti matiḥ. amunā ca nyāyena grāhaka-vikalpâprahāṇato 'pi pratyekabuddhānāṃ mārga-svarūpaṃ kathitaṃ.

atha khalu te deva-putrā āyuṣmantaṃ Subhūtim etad avocat | kiṃ punar ārya-Subhūte māyôpamās te sattvā na te māyā ||

māyā-nirmita-sadṛśā iti kenacid ākāreṇa sādṛśya-vacanāt sattvānāṃ māyā-svabhāvatā nirākṛtêti prasaṅg'āgata-vikalpârtham[2] āha: *kiṃ punar ity-ādi*. *māyôpamās te sattvāḥ*. kiṃ *na te māyā* vitatha-rūpāḥ. tataś ca tāttvika-sattvâstika-paridīpanaṃ.[3] na samyag-nirdeśa iti matiḥ.

evam ukte āyuṣmān Subhūtis tān deva-putrān etad avocat |

1 ... 1. Sic PC. ḥdsin-paḥi rnam-par rtog-pa-la ni gzuṅ-baḥi rnam-par rtog-pa yod-pa kho-na-la skye-ba yin-no = grāhaka-vikalpasya grāhya-v° ? 2. vitarkâr° C, lacuna P. 3. °pan PC. bśad-pas.

māyôpamās te deva-putrāḥ sattvāḥ svapnôpamās te deva-putrāḥ sattvāḥ | iti hi māyā ca sattvāś câdvayam etad advaidhīkāram | iti hi svapnaś ca sattvāś câdvayam etad advaidhīkāraṃ |

māyôpamās ta ity-ādinā parihāram āha. evaṃ manyate: yathā gaj'ādi-rūpeṇa māyā mṛc-chakal'ādibhyo viveke(P. 61[b])nânupalabhyamānatvān nânyā nâpy ananyā. tathâiva [1]mantr'ādy-anupahata[1]-locanair mṛc-chakal'ādīnām darśanāt. atas tattvânyatva[2]-nirvacanīyatvena vastu-dharma-samatikramāt pudgal'ādivat tattvato 'stîti na śakyate vaktuṃ. ā-bāla-jana-pratyakṣa-siddhatvenânubhava-pathânuprāptatvād[3] vikalp'ādivat[4] saṃvṛtyā ca nâstîti na śakyate 'dhyavasātuṃ. tataś ca ye ye pratītyasamutpannāḥ. te[5] paramârthato 'stināstitva-[Tib. 90[a]]vyavahāra-pathâtikrānta-mūrtayaḥ. yathā māyā. tathā câmī sattv'ādayo bhāvā iti svabhāva-hetunā [6]kasyacit prasiddho 'rthaḥ sādhyata iti[6] māyātvenôpamitāḥ.

nyāyatas tu punas te 'pi sattvā māy'ātmakā eva. ato na[7] kiṃcit tāttvika[8]-sattvâstitvaṃ paridīpitam iti. *māyôpamāḥ svapnôpamā* iti pada-dvayaṃ prabuddhâprabuddhâvasthā-viṣaya-bhedenôktaṃ. *advayam* ity eka[9]-svabhāvaṃ. tad eva kuta ity āha: *advaidhīkāram* iti. na vidyate dvaidhīkāro nānātvaṃ yasya. tat tathôktaṃ. sarvôpasaṃhāreṇa vyāpteḥ pravartanād[10] iti matiḥ.

tad ayaṃ vākyârthaḥ: yasmād alīka-rūpatayā mayôpamās te sattvāḥ. tasmān māyā ca sattvāś câdvayaṃ. etad advaidhīkāraṃ. tathā yasmāt svapnôpamāḥ. tasmāt svapnaś ca sattvāś câdvayam. etad advaidhīkāram iti.

sarva-dharmā api deva-putrā māyôpamāḥ svapnôpamāḥ | srotaāpanno 'pi māyôpamaḥ svapnôpamaḥ | srotaāpatti-phalam api māyôpamaṃ svapnôpamaṃ | evaṃ sakṛdāgāmy api sakṛdāgāmi-phalam api anāgāmy api māyôpamaḥ svapnôpamaḥ |

1 ... 1. sattr'ādy-anuprāpta (!) PC. sṅags la-sogs-pas ma bslad-paḥi. 2. tattvânyatvâbhyāsa PC. de-ñid daṅ gṣan-dag-tu. 3. patham anupr° C, lacuna P. 4. om. C, lacuna P. rnam-par rtog-pa la-sogs-pa daṅ ḥdra-bar. 5. Qu. te te? But not doubled in Tib. too. 6 ... 6. Sic C, °cit prasiddhenârtheḥ sādh° P. rab-tu grags-paḥi don ḥgaḥ-ṣig-la brten-nas. ma-grags-paḥi don-la bsgrub-par bya-ba yin-pas = kasyacit prasiddhârthasya pratyayād asiddhârthaḥ sādhyata iti ? 7. ne C, lacuna P. 8. tarthika C, lacuna P. yaṅ-dag-par-na. 9. ekaṃ C. 10. vart° P.

pratyekabuddhatvam api māyôpamaṃ svapnôpamaṃ | samyaksambuddho 'pi māyôpamaḥ svapnôpamaḥ | samyaksambuddhatvam api māyôpamaṃ svapnôpamaṃ ||

tām eva vyāptim ādarśayann āha: *sarva-dharmā apîty*-ādi. etad grahana-vākyaṃ vivṛṇvann āha: *srotaāpanno 'pîty*-ādi.

(40) atha khalu deva-putrā āyuṣmantaṃ Subhūtim etad avocat | samyaksambuddho 'py ārya-Subhūte māyôpamaḥ svapnôpama iti vadasi | samyaksambuddhatvam api māyôpamaṃ svapnôpamam iti vadasi ||

vyāptāv evaṃ pratipāditāyāṃ kathaṃ māyôpamo Bhagavān sarv'ākāra-guṇa-sampado hetur ity āha: *samyaksambuddho 'py ārya-Subhūta* ity-ādi. samyaksambuddho rūpa-kāyas Tathāgataḥ.

Subhūtir āha | nirvāṇam api deva-putrā māyôpamaṃ svapnôpamam iti vadāmi kiṃ punar anyaṃ dharmaṃ ||

pariharann āha: *nirvāṇam apîty*-ādi. yatra hi nāma nirvāṇam api prativiśiṣṭaṃ dharma-kāyam advaya-[Tib. 90[b]]jñāna-svabhāvaṃ[1] māyā-svapna-samānaṃ vadāmi. tatra *kiṃ punar anyaṃ dharmaṃ* rūpa-kāyaṃ[2] na vadāmi. api tu vadāmy evêty arthaḥ. pratiṣedha-dvayasya prakṛtârtha-pratipādakatvāt. yasmād yathôkta-svabhāva eva Bhagavān abhimukhīkriyamāṇaḥ sarva-guṇa-sampado hetuḥ. pramāṇ'ābādhita-svarūpatvenânyathā viparyāsa iti bhāvaḥ.

te deva-putrā āhuḥ | nirvāṇam apy ārya-Subhūte māyôpamaṃ svapnôpamam iti vadasi ||

punar api bahulatara-bhāvâbhiniveśāt satya-dharmâpratipattir ity āha: *nirvāṇam apîty*-ādi.

āyuṣmān Subhūtir āha | tad yadi deva-putrā nirvāṇād apy anyaḥ kaścid dharmo viśiṣṭataraḥ syāt tam apy ahaṃ māyôpamaṃ svapnôpamam iti vadeyaṃ | iti hi deva-putrā māyā ca nirvāṇaṃ câdvayam etad advaidhīkāram | iti hi svapnaś ca nirvāṇaṃ câdvayam etad advaidhīkāraṃ ||

1. °vaṃ māyā-svabhāvaṃ P. 2. gzugs-kyi sku la-sogs-pa = rūpa-kāy'ādikam ?

anyathā tīrthikānām iva prādeśika-śūnyatā-sadbhāvena bhāvâbhyupagamato mukty-anupapattir ity abhiprāyavān pariharann āha: *tad yadîty*-ādi. *tac*chabdo vākyôpanyāse. *yadîty* abhyupagame tad uktaṃ: nirvāṇād anyaḥ kaścit prativiśiṣṭo dharmo na sambhavati. tathā 'py abhyupagamyôcyate. *yadi nirvāṇād api kaścid anyo viśiṣṭataro dharmaḥ* sambhavet. tadā *tam api* dharmaṃ māy'ādi-sadṛśaṃ *vadeyam* iti.

tathā c' ārya-Nāgârjuna-pādair uktaṃ:

rāga-dveṣôdbhavas [1]tīvraḥ kaṣṭa[1]-dṛṣṭi-parigrahaḥ
vivādās tat-samutthāś ca bhāvâbhyupagame sati. |
sa hetus sarva-dṛṣṭīnāṃ. kleśôtpattir na taṃ vinā.
tasmāt tasmin parijñāte dṛṣṭi-kleśa-parikṣayaḥ |
(P. 62) parijñātasya kenêti. pratītyôtpāda-darśanāt.
pratītya jātaṃ câjātaṃ mahā-tattva-vidāṃ varaḥ | iti.

iti hîty-ādy upasaṃhāro gatârthatvān na likhitaḥ.

atha khalv āyuṣmān Śāriputra āyuṣmāṃś ca Pūrṇo Maitrāyaṇī-putra āyuṣmāṃś ca Mahākoṣṭhila āyuṣmāṃś ca Mahākātyāyana āyuṣmāṃś ca Mahākāśyapo 'nye ca mahā-śrāvakā anekair bodhisattva-sahasraiḥ sārdham āyuṣmantaṃ Subhūtiṃ sthaviram āmantrayate sma | ke 'syā āyuṣman Subhūte prajñāpāramitāyā evaṃ nirdiśyamānāyāḥ pratyeṣakā bhaviṣyanti ||

prasaṅg'āgataṃ nirdiśyêdānīm ādhārato 'pi pratyekabuddhānāṃ [Tib. 91[a]] viśiṣṭo mārga iti kathanāya praśnayann āha: *ke 'syā* ity-ādi. grāhya-grāhaka-vikalpayor yathākramaṃ prahāṇâprahāṇam ity evaṃ-rūpeṇâ*syāḥ* pratyeka-buddha-mārg'ātmikāyāḥ *prajñāpāramitāyāḥ* kathyamānāyāḥ kīdṛgvidha-gotrakāḥ pudgalāḥ *pratyeṣakā* grāhakā *bhaviṣyanti.*

1...1. °vra kasto C, lacuna P. mi mzad (ḥbyuṅ. lta-ba) ma ruṅs.

atha khalv āyuṣmān Anandas tān sthavirān etad avocat | te khalv āyuṣmanto veditavyā avinivartanīyā bodhisattvā mahā-sattvā dṛṣṭisampannā vā pudgalā arhanto vā kṣīṇ'āsravā ye 'syāḥ prajñāpāramitāyā evaṃ nirdiśyamānāyāḥ pratyeṣakā bhaviṣyanti ||

tathāgatânubhāvena viditârthatvād āry'Ānandaḥ kathayann āha: *te khalv* ity-ādi. *avinivartanīyā* iti nirvedhabhāgīyâdhigamenâvaivartikāḥ pratyeka-bodhau. ta[1] eva sva-bodhy-abhilāṣād *bodhi-sattvāḥ*. kāyikyā dharma-deśanayā 'buddhaka-buddha-kṣetre sattvârtha-karaṇâbhiprāyān *mahā-sattvāḥ*. *dṛṣṭi-sampannā vê*ti madhya[2]-prajñā-dṛṣṭi-samupetāḥ. *arhanto vā kṣīṇ'āsravā* iti prahīṇa-sva-darśana-mārg'āvaraṇatvena pūjā'rhāḥ. anena ca pada-trayeṇa pratyeka-bodhau yathākramaṃ samudānīta-gotrakā dharmatā-pratilabdha-gotrakās ta eva niyata-gotrakāḥ pudgalā ity ākhyātam. sarvatra ca *vā*-śabdaḥ paraspara-vikal-pāpekṣayā draṣṭavyaḥ.

atha khalv āyuṣmān Subhūtiḥ sthaviras tān sthavirān etad avocat | nâsyā āyuṣmantaḥ prajñāpāramitāyā evaṃ nirdiśya-mānāyāḥ kecit (41) pratyeṣakā bhaviṣyanti ||

punar apy ārya-Subhūtir anyathā pratipādayann āha: *nâsyā* ity-ādi.

tat kasya hetoḥ | tathā hy atra na kaścid dharmaḥ sū-cyate na kaścid dharmaḥ paridīpyate na kaścid dharmaḥ pra-jñapyate ||

nanu sva-mārgôpadeśa-pūrvaka[3]-pratyeka-bodhim adhigacchanto 'pi pratye-kabuddhāḥ kathaṃ na kecit pratyeṣakā iti *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. *atrê*ti pratyekabuddha-mārgâdhigama-kāle parôpadeśa-[Tib. 91[b]] nairarthakyāt svayaṃ-bodhena pratyekabuddhānām iti bhāvaḥ. saṃkṣepa-kathanena vistarârtha-sūcanān *na kaścid arthaḥ sūcyate*. vistara-kathanena saṃkṣiptârtha-paridīpanān *na paridīpyate*. yathā'vasthita-svarūpa-nirdeśān *na prajñapyate*.

1. tad P. 2. °dhye C. 3. °kaṃ P.

tad yathâivâtra na kaścid dharmaḥ sūcyate na kaścid dharmaḥ paridīpyate na kaścid dharmaḥ prajñapyate tathâi-vâsyāḥ prajñāpāramitāyāḥ evaṃ nirdiśyamānāyā na kaścit pratyeṣako bhaviṣyati ||

upasaṃhārârtham āha: *tad-yathâivê*ty-ādi. tasmād yenâiva kāraṇena nai-rarthakyena sūcan'ādi na kriyate tenâiva kāraṇena kaścit pratyeṣako na bha-viṣyati. nirdiśyamānāyā [1]evâbhāvād iti bhāvaḥ.[1]

atha khalu Śakrasya devānām indrasyâitad abhūt | asya dharma-paryāyasya āryeṇa Subhūtinā bhāṣyamāṇasya pūjā-'rthaṃ yan nv ahaṃ puṣpāṇy abhinirmāy' āryaṃ Subhūtim abhyavakireyam iti ||

yathā 'vidyamāna-svabhāvam api nirmita-puṣpaṃ pratiniyata-deś'ādi-rūpe-ṇâvicārâikaramaṇīyatayā pratibhāsate tadvad vastu-bhūt'ādhāram antareṇâpi pratiniyatâdhigama-dharma-prāptir iti sūcanāy' ādhārâdhikāre nirmita-puṣpa-prakārôpanyāsârtham āha: *atha khalu Śakrasyê*ty-ādi. *asya dharma-paryāya-syê*ti pratyekabuddha-mārgasyâsya daśa-kuśal'ādi-dharma-svabhāvasya [2]dharma-paryāyasya.[2] *yan-nu*-śabdo 'vadhāraṇe. pūjā'rtham evêty arthaḥ. *abhinirmāyê*-ti bhāvanā-balād utpādya.

atha khalu Śakro devānām indras tasyāṃ velāyāṃ puṣ-pāṇy abhinirmāy' āyuṣmantaṃ Subhūtim abhyavākirat ||

cittôtpādânantaraṃ tathâiva kṛtavān ity āha: *atha khalu Śakra* ity-ādi. *abhyavākirad* iti ābhimukhyena samantāt kṣiptavān.

atha khalv āyuṣmataḥ Subhūteḥ sthavirasya Śakraṃ devā-nām indram anu vyāharaṇāyâitad abhūt |

*Indram anu vyāharaṇāyê*ti anu-śabdo lakṣaṇārthe. tad-yogena cêndra-śabdāt[3] karma-vibhaktiḥ. etad[4] uktaṃ: Indra-vacanād uttara-kālaṃ nirmita-

1 ... 1. evâbhāvaḥ P. 2 ... 2. Before dharma- Tib. has pratyekabudha-, om. P. 3. Sic PC. śabdasya? 4. tad C.

puṣpa-tattva-kathana-vyājen' ādhāra-svarūpasya [1]pratipādanāy*âitad* vakṣyamāṇârthânukāri[1] cittam *abhūd* iti.

na khalu punar imāni puṣpāṇi mayā trayastriṃśeṣu deveṣu pracaranti dṛṣṭa-pūrvāṇi |

imānîti sampraty[Tib. 92ᵃ]anubhūyamānāni. *trayastriṃśa*-grahaṇaṃ nija-vāstvāt.[2] tac ca svôpalambha-yogya-deśôpalakṣaṇaṃ. *dṛṣṭapūrvāṇîti* anubhūta-pūrvāṇi.

yānîmāni Śakreṇa devānām indreṇâbhyavakīrṇāni nirmitāny etāni puṣpāṇi |

kim imāni sarvāṇy[3] eva puṣpāṇy adṛṣṭapūrvāṇi. nêty āha: *yānîty*-ādi. yady evaṃ kiṃ-svabhāvāni tarhi tānîty āha: *nirmitāny etāni puṣpānîti*. etad uktaṃ: [4]na mad-upalambha-yogyeṣu deśeṣu[4] pracaranti santi dṛṣṭapūrvāṇi. nâpy asmad-darśana-pathâtikrānta-deśād ānītāni tathāvidha-śakti-vaikalyāt. tasmān manomayāni nirmitāny etāny puṣpāṇîti.

nâitāni puṣpāṇi vṛkṣa-gulma-latā-nirjātāni | yāni Śakreṇa devānām indreṇâbhyavakīrṇāni manomayāny etāni puṣpāṇîti ||

tad eva kathayann āha: *nâitānîty*-ādi. tatra *vṛkṣāḥ* puṣpa-phalôpagāḥ. mallik'ādyā *gulmāḥ*. atimuktak'ādayo *latāḥ*.

atha khalu Śakro devānām indra āyuṣmataḥ Subhūteś cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantaṃ Subhūtim etad avocat | anirjātāny etāny ārya-Subhūte puṣpāṇi ||

buddhânubhāvena vidita-vitarkatvāt pariharann āha: *anirjātānîty*-ādi.

tat kasya hetoḥ | na hi mano-nirjātāni kāni-cit puṣpāṇi nâpi vṛkṣa-gulma-latā-nirjātāni ||

1 ... 1. °yâitakṛkṣy°(!) C. 2. sic C, °j'āvās° P. raṅ-gi gnas yin-paḥi phyir-te=nija-vāsatvāt or nij'āvāsatvāt. 3. atha sarv° P. 4 ... 4. na sa upalambha-yogye deśeṣu P. mṛdup° C. ṅas dmigs-par ruṅ-bahi yul-rnams-na (yod-par sṅon chad mthon-bar gyur-pa) ma yin-no. my reading is conjectural.

manasaḥ sakāśāt pratibhāsamānāny api katham anirjātānîti *tat kasya hetor* ity āśanky' āha: *na hîty*-ādi. yasmān *na mano-nirjātāni* tattvataḥ *kānicit puṣpāṇi* grāhya-grāhaka-bhāvasyâlīkatvād iti śeṣaḥ. *nâpi vṛkṣ'*ādi-*nirjātāni* bhavatâiva niṣiddhatvāt.

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat | yat tvaṃ Kauśikâivaṃ vadasi | anirjātāny etāni puṣpāṇi nâitāni (42) mano-nirjātāni nâpi vṛkṣa-gulma-latā-nirjātānîti |

anirjātāny etāni puṣpāṇîti vacanena puṣpāṇāṃ svarūpaṃ na[1] pratiṣiddhaṃ. janma-niṣedhāt tarhi nityatvam abhyupagataṃ.[2] tac câyuktam ity āha: *yat tvam* ity-ādi. *latā-nirjātānîti* api[3] na vaktavyam iti śeṣaḥ.

yat Kauśikânirjātaṃ na tat puṣpaṃ ||

kuta ity āha: *yat Kauśikêty*-ādi. [Tib. 92ᵇ] yasmād *yad anirjātaṃ na tat puṣpaṃ*. nityasya krama-yaugapadyābhyām arthakriyā-viraheṇa svarūpâsambhavatvād iti matiḥ.[4]

tatra grāhya-vikalpa-prahāṇena pratyekabuddhâdhigamaṃ śrāvakebhyo viśinaṣṭi. grāhaka-vikalpa-prahāṇâbhāvena ca pratyekabuddhebhyo 'nuttara-buddhâdhigamam. ādhāreṇa câdhigamasyâsādhāraṇyam iti viśiṣṭaḥ pratyekabuddhānāṃ mārgo yathôkta-śrāvaka-catuḥ-saty'ākārâ(P. 63ᵃ)nupalambha-bhāvanayā yathā-vastu-pratītyasamutpādânugatayā bodhisattvena parijñeyaḥ.

tathā côktaṃ:

grāhyârtha-kalpanā-hānād[I] grāhakasyâprahāṇataḥ[II]
ādhārataś[III] ca vijñeyaḥ khaḍga-mārgasya saṃgrahaḥ || iti. (8)

atha khalu Śakrasya devānām indrasyâitad abhūt | gambhīra-prajño vatâyam āryaḥ Subhūtis tāṃ ca nāma-pada-prajñaptiṃ nirdiśati tāṃ ca na virodhayati tāṃ côttānīkaroti tām eva côpadiśati ||

1. om. PC. Supplied from Tib. 2. atyup° P. 3. atra PC. kyaṅ. 4. miti P.

nirvedhabhāgīyâdhigame sati yathôkta-pratyekabuddha-[1]mārga iti[1] nirvedhabhāgīyârtham āha: *gambhīra-prajño vatâyam* ity-ādi. ādhāra-tattva-kathanenâivôṣmârtha-pratipādanād *gambhīra-prajñaḥ*. *nāma-pada-prajñaptiṃ* vijñān'ādi-skandha-prajñaptiṃ. śrutamaya-jñānârthaṃ granthârtha-kathanān *nirdiśati*. saṃvṛtyā 'bhyupagamasyâvirodhād dharmatayā *na virodhayati*. cintāmaya-jñānârthaṃ yuktyā sthirīkaraṇād *uttānīkaroti*. bhāvanāmaya-jñānârthaṃ dhyāna-kramôpadeśād[2] *upadiśati*.

etad uktaṃ: rūp'ādi-sāṃketika-dharma-prajñapter avirodhena dharmatāyāḥ pratipādanam[3] ity evaṃ sarva-dharm'ālambane saty ūṣmagatam utpadyata iti nirmita-puṣpa-svarūp'ākhyānenâiva pratipādanād [Tib. 93a] gambhīra-prajña[4] iti.

tathā côktaṃ:

prajñapter avirodhena dharmatā-sūcan'ākṛtiḥ ūṣmagam. iti.

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtim etad avocat| evam etad ārya-Subhūte evam etat| evaṃ câtra bodhisattvena mahāsattvena śikṣitavyaṃ yath' ārya-Subhūtir upadiśati‖

[5]yukta-rūpam iti[5] niścitya svayam ev' ātma-vikalpasya svahastam[6] āha: *evam etad* ity-ādi.[7] *evaṃ câtrêti* nirmitâjāta-puṣpavat pratyekabuddha-mārge *śikṣitavyaṃ*.

evam ukte āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat| evam etat Kauśikâivam etat| evam atra bodhisattvena mahāsattvena śikṣitavyaṃ|

sādhûktatvenânumaty-artham āha: *evam etat Kauśik*êty-ādi.

evaṃ śikṣamāṇaḥ Kauśika bodhisattvo mahāsattvo na srotaāpatti-phale śikṣate na sakṛdāgāmi-phale nânāgāmi-phale nârhattve śikṣate na pratyekabuddhatve śikṣate na buddhatve śikṣate|

tataḥ kiṃ bhavatîty āha: *evaṃ śikṣamāṇa* ity-ādi. na kvacid upalambha-

1 ... 1. lam skye-bas. 2. °maup° P, °māp° C. ñe-bar ston-paḥi phyir. 3. rtogs-pa. 4. °jñapta (!) P. 5 ... 5. yuta-r° C. om. P. & Tib. 6. khas blaṅs-pa. 7. °dinā C.

yogena śikṣata iti samudāyârthaḥ.

ya āsu bhūmiṣu śikṣate sa buddhatve sarvajñatve vā śikṣate(1)|

āsu bhūmiṣv iti. aṣṭamak'ādi-bhūmiṣu.[1] kleśa-jñey'āvaraṇa-prahāṇa-bhedena *buddhatve*[2] *sarvajñatve*[3] vêti dvayam uktaṃ. tatra *śikṣate* 'viparyāsa-śikṣayā niyamena tathāgatatva-prāpaṇāt.

yo buddhatve sarvajñatve vā śikṣate(2) so 'prameyeṣv asaṃkhyeyeṣu buddha-dharmeṣu śikṣate|

buddhatv'ādi-śikṣā ca sarva-dharma-parijñāna-pūrvikêty āha: *yo buddhatva* ity-ādi.

yo 'prameyeṣv asaṃkhyeyeṣu buddha-dharmeṣu śikṣate sa na rūpasya vivṛddhaye śikṣate na parihāṇāya| evaṃ sa na vedanāyā na saṃjñāyā na saṃskārāṇāṃ sa na vijñānasya vivṛddhaye śikṣate na parihāṇāya|

prasaṅg'āgataṃ nirdiśya ūṣmânantaraṃ mūrdhârthaṃ śikṣata ity āha: *yo 'prameyeṣv* ity-ādi. *vivṛddhir* upacayaḥ. *parihāṇam* apacayaḥ.

etad uktaṃ: rūp'ādeḥ paramârthato na hāni-vṛddhy-ādy-arthaṃ śikṣaṇam ity evaṃ sarva-dharm'ālambane mūrdhagatam[4] utpadyata iti.

tathā côktaṃ:

(P. 63b) mūrdhagaṃ rūp'ādy-ahān'ādi-prabhāvitam‖ iti. (9)

yo na rūpasya vivṛddhaye śikṣate na parihāṇāya evaṃ yo na vedanāyā na saṃjñāyā na saṃskārāṇāṃ yo na vijñānasya (43) vivṛddhaye śikṣate na parihāṇāya sa na rūpasya parigrahāya śikṣate nôtsargāya| evaṃ sa na vedanāyā na saṃjñāyā na saṃskārāṇāṃ sa na vijñānasya parigrahāya śikṣate nôtsargāya|

(1) buddhatve sarvatve śikṣate iti ga°|
(2) buddhatve arvajñatve śikṣate iti ga°|
1. bhūmi- C. 2. °tvaṃ CP. 3. °tvaṃ CP. 4. °gam P.

mūrdhânantaraṃ kṣānty-arthaṃ śikṣata ity āha: *yo na rūpasyêty*-ādi. [Tib. 93[b]] *parigrahaḥ* svīkaraḥ. tyajanam *utsargaḥ*. tad-artham adhyātm'ādi-śūnyatā-balena na śikṣita ity arthaḥ.

Pañcaviṃśatisahasrikāyāṃ côktaṃ: rūpasya yāvat sarv'ākārajñatāyā adhyātma-śūnyatāṃ yāvad abhāvasvabhāva-śūnyatām upādāyâparigrahatvenêti.

etad uktaṃ: rūp'āder adhyātma-bahirdh'ādi-śūnyatām upādāyâparigrahaṇ'ādikam ity evaṃ sarva-dharm'ālambane kṣāntir utpadyata iti.

tathā côktaṃ:

adhyātma-śūnyat'ādyābhī rūp'āder aparigrahāt kṣāntiḥ. iti.

nâpi kasyacid dharmasya parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate |

kṣānty-anantaram agradharmârthaṃ śikṣata ity āha: *nâpi kasyacid* ity-ādi. *parigrahāyêti* parigṛhyate 'nenêti *parigrahaḥ* vidhānaṃ[1] pratiṣedhaś ca. tad eva darśayann āha: *nôtpādāya nântardhānāyêti*.

yo na kasyacid dharmasya parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate sa na sarvajñatāyā api parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate |

kasyacid dharmasyêti sāmānyâbhidhāne saty api heya-rūpasyâiva grahaṇam iti jaḍa-jan'āśaṅk'āvaraṇârtham āha: *yo na kasyacid dharmasyêty*-ādi. *sarvajñatāyā apîti* buddha-bhūmer api. sarvatrâivâbhiniveśo bandhanam iti bhāvaḥ.

evaṃ śikṣamāṇo bodhisattvo mahāsattvaḥ sarvajñatāyāṃ śikṣate sarvajñatāyāṃ niryāsyati ||

yathôkta-śikṣāyāṃ ko guṇa ity āha: *evam* ity-ādi. etad uktaṃ: rūp'āder anutpādânirodh'ādy[2]-ākāraiḥ śikṣaṇam ity evaṃ sarva-dharm'ālambane 'gradharmatā bhavatîti.

tathā côktaṃ:

1. vivādaṃ C. 2. °daṃ nir° C.

rūp'ādy-anutpād'ādy-ākārair agra-dharmatā || iti. (10)

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | ya āyuṣman Subhūte bodhisattvo mahāsattvaḥ na kasyacid dharmasya parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate sa na sarvajñatāyā 'pi parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate | evaṃ śikṣamāṇa āyuṣman Subhūte bodhisattvo mahāsattvaḥ sarvajñatāyāṃ niryāsyati |

sarva-dharmânupalambha-tattvaika-rasatvād bodhisattvasya kā sarvajñatêti [Tib. 94[a]] kākvā praśnayann āha: *ya āyuṣman Subhūta* ity-ādi. vākyâvasāne kathaṃ dān'ādi-pāramitāṃ vinêti śeṣaḥ.

āyuṣmān Subhūtir āha | evam etad āyuṣman Śāriputrâivam etat | ya āyuṣman Śāriputra bodhisattvo mahāsattvaḥ na kasyacid dharmasya parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate sa na sarvajñatāyā 'pi parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate | sarva-buddha-dharmāṇām api na parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate | evaṃ c' āyuṣman Śāriputra śikṣamāṇo bodhisattvo mahāsattvaḥ sarvajñatāyāṃ śikṣate sarvajñatāyāṃ niryāsyati |

tathya-saṃvṛti-sopānam antareṇa vipaścitaḥ
tattva-prāsāda-śikhar'ārohaṇaṃ na hi yujyate || iti.

nyāyād dān'ādi-sa-parivārā Ratnacūḍôktā sarva-dharma-śūnyatā 'bhyasanīyêty abhiprāyavān parihārârtham āha: *evam etad āyuṣmañ Chāriputrêty*-ādi.

atha khalu Śakro devānām indra āyuṣmantaṃ Śāriputram etad avocat | (44) prajñāpāramit' ārya Śāriputra bodhisattvena mahāsattvena kuto gaveṣitavyā ||

pratyekabuddha-darśana-mārgânantaram aihik'āmutrikair guṇair yukto bodhisattvānāṃ darśana-mārgo vaktavya ity āha: *prajñāpāramit' ārya Śā*(P. 64[a])*riputrêty*-ādi. prajñāpāramitā bodhisattvānāṃ darśana-mārga ity arthaḥ.

sa ca samāsato laukikasyâgradharmasya samanantaram anupalambha-samādhiḥ. prajñâ câtra sa-saṃprayogā veditavyā.

prabhedataḥ punas tathâiva duḥkhe dharmajñāna-kṣāntir dharmajñānam anvayajñāna-kṣāntir anvayajñānaṃ. evaṃ samudaye[1] nirodhe mārge ca pratipattavyam ity ete ṣoḍaśa-citta-kṣaṇā darśana-mārgaḥ.

citta-kṣaṇaḥ punar jñeya-jñānôtpatti-parisamāptito grāhyaḥ.

kecid

adṛṣṭa-dṛṣṭer dṛṅ-mārgaḥ. tatra pañcadaśa-kṣaṇā

iti varṇayanti tad ayuktaṃ. tathā hi prayoga-mārge duḥkha-saty'ādhipateyasya dharmasya[2] pūrva-vicāraṇām adhipatiṃ kṛtvā pratyātmaṃ duḥkha-satyânubhāvi jñānam anāsravaṃ. [Tib. 94b] yena duḥkha-darśana-prahātavyaṃ kleśaṃ prajahāti tad ucyate duḥkhe dharmajñāna-kṣāntiḥ. yena jñānena kṣānty-anantaraṃ vimuktiṃ sākṣātkaroti tad ucyate duḥkhe dharmajñānam. duḥkhe dharmajñānasyânantaraṃ duḥkhe dharmajñāna-kṣāntau duḥkhe dharmajñāne ca anvaya ev' ārya-dharmāṇām iti pratyātmaṃ yat pratyakṣânubhāvi jñānam anāsravaṃ tad ucyate duḥkhe 'nvayajñāna-kṣāntiḥ. yena jñānena tām anvayajñāna-kṣāntim avadhārayati tad ucyate dnḥkhe 'nvayajñānaṃ. evam avaśiṣṭeṣv api satyeṣu yathāyogaṃ kṣāntayo jñānāni ca veditavyānîti ṣoḍaśa-kṣaṇika eva darśana-mārgo yuktaḥ. pañcadaśa-kṣaṇikatve tu mārge 'nvayajñāna-kṣānter avadhāraṇaṃ na syāt.

adṛṣṭa-darśanâbhāvenântyo mārge 'nvayajñāna-kṣaṇo na darśana-mārga iti cet. yady evaṃ duḥkh'ādi-satya-traye 'py apūrva-darśana-vaikalyād anvayajñāna-kṣaṇo na darśana-mārga iti dvādaśa-kṣaṇika eva syāt. na câitad abhyupagatam[3] iti. yatkiṃcid etat.

tathā côktaṃ;

kṣānti-jñāna-kṣaṇaiḥ satya[4]-satyaṃ prati caturvidhaiḥ
mārga-jñatāyāṃ dṛñ-mārgaḥ sânuśaṃso 'yam ucyate || iti. (11)

tatra dharmajñāna-kṣāntyā (P. 64b) dharmajñānena ca grāhyâvabodhaḥ. anvayajñāna-kṣāntyā 'nvayajñānena ca grāhakâvabodhah. sarveṣv eva kṣānti-jñāneṣv animitta-vihārī yogī veditavyaḥ.

1. °dāye P. 2. om. P. 3. °gata C, °gamanam P. khas ma blaṅs-pa. 4. °tyaṃ AC.

avikala-kāraṇasya prahātum aśakyatvād duḥkha-darśana-prahātavya-kāle samudayaḥ prahīṇaḥ. ata eva nirodhaḥ sākṣātkṛtaḥ. [Tib. 95a] tasya cânyathā'nupapattyā mārgo bhāvitaḥ. samuday'ādiṣv apy evam. iti eka-kāryâbhisamayād eka-kṣaṇâbhisamayo mahāyāna-darśana-mārgo draṣṭavyaḥ. pratisatyaṃ punar viparyāsa-nirākaraṇena[1] prativedhâbhisamayataḥ ṣoḍaśabhir eva ksaṇair abhisamīyate. ataḥ pratipannakatv'ādi-vyavasthā su-vyavasthêty eke.

tāttvika-bhāvâbhyupagama-viparyāsa-samutthaḥ satkāy'ādi-dṛṣṭi-gaṇo rāg'ādi-kleśa-samūhaś ca. muktis tv anupalambha-dṛṣṭes tat-parikarma-bhūtatvena tad-arthâiva pariśiṣṭ'ākārā[2] bhāvanêti yathôdita-vidhinā niḥsvabhāvā nirātmānaḥ śūnyā iti vā sarva-dharmān bhāvayato bhāvanā-bala-niṣpattāv

ekasyânaṃśa-rūpasya pratyakṣasya sataḥ svayam
ko 'nyo na dṛṣṭo bhāgaḥ syād yaḥ pramāṇaiḥ parīkṣyate[3] || iti

nyāyāt sarv'ākāra-svarūpa-prativedhakāri jñānam anāsravaṃ[4] sarva-dharma-viṣayam utpadyate. ataḥ prativedhâbhisamayād eka-kṣaṇâbhisamayo darśana-mārga ity apare.

nanv ekasminn eva kṣaṇe sarv'ākārasya pratividdhatvād ākārântareṇa darśana-mārge bhāvanā'ntarânupapatteḥ[5] pratipannakatv'ādi-vyavasthā katham iti śreyo-niryāṇa-mārgânusāriṇāṃ matiḥ. syād etan

no ced bhrānti-nimittena saṃyojyeta guṇântaraṃ
śuktau[6] vā rajat'ākāro[7] rūpa-sādharmya-darśaṇāt

yāvatā kenacid bhrānti-nimittena samāropitam ākārântaraṃ vidyata iti tad-viparyāsa-prabhava[8]-[Tib. 95b]kleśa-sahāyam unmūlayitum ākārântareṇa bhāvanā'ntara-sambhavād aṣṭamak'ādi-vyavasthā su-sthitā. anenâivâbhiprāyeṇa[9] nyāya-balād eka-kṣaṇâbhisamayo 'pi darśana-mārgaḥ ṣoḍaśa-kṣaṇâbhisamaya(P. 65a)tvenôktaḥ.[10] tataś ca sarv'ākāra-svarūpa-grāhitve 'pi vijñānasya yasminn aṃśe[11] abhyāsa-pāṭav'ādinā samāropit'ākāra-nirākaraṇe sāmarthyaṃ. tatrâiva tasya tat-pratibaddh'āvaraṇa-prahāṇāt prāmāṇyaṃ. nânyatra kṣaṇikatv'ādivat. evam āryāṇāṃ pṛthag-janebhyaḥ ko viśeṣa ity api na vaktavyaṃ. yāvan-mātr'ākāra-nirākaraṇena[12] teṣāṃ jñānaṃ gata-bhrānti[13]-nimittaṃ tāvan-mātreṇa

1. nirādhār° P. 2. °kāra-C. 3. °kṣate PC. 4. āsrav° P. 5. °tte PC. 6. °krau P, klau C. 7. °jaṭ'āk° P. 8. °saṃ sapr° P. phyin-ci-log-las byuṅ-ba. 9. amunaiv° C. 10. °rga-ṣoḍaśa-lakṣaṇābhiḥ sam° P. 11. °sminna(!) P. 12. °ṇe PC. 13. °nam agatatrānti(!) P, °nam atagata-bhr° C ḥkhrul-paḥi rgyu-mtshan daṅ bral-ba.

teṣāṃ viśeṣāt. ity alam atiprasaṅgena.

*kuto gaveṣitavy*êti kasya nirdeśāt pratipattavyā bhāvayitavyêty arthaḥ.

Śāriputra āha | prajñāpāramitā Kauśika bodhisattvena mahāsattven' āyuṣmataḥ Subhūteḥ parivartād gaveṣitavyā ||

prasaṅg'āgata-[1]vacanârthaṃ nirūpaṇ'ādi-dvāreṇa[1] tathāgatânubhāvād evânyaḥ kaścit kvacin nirdiśati. mukhyataḥ punar Bhagavatā prajñāpāramitôpadeśe Subhūtir evâdhiṣṭhita ity abhiprāyavān āha: *prajñāpāramitā Kauśik*êty-ādi. *parivartād*[2] iti nirdeśāt.

evam ukte Śakro devānām indr' āyuṣmantaṃ Śāriputram etad avocat | kasyâiṣa ārya Śāriputrânubhāvo veditavyaḥ kasyâitad adhiṣṭhānaṃ veditavyaṃ yad ārya-Subhūtiḥ prajñāpāramitāṃ bhāṣate ||

vismṛta-tathāgatâdhiṣṭhānatven' āha: *kasyâiṣa* ity-ādi.

āyuṣmān Śāriputra āha | Tathāgatasyâiṣa Kauśikânubhāvo veditavyas Tathāgatasyâitad adhiṣṭhānaṃ veditavyaṃ yad āyuṣmān Subhūtiḥ prajñāpāramitāṃ bhāṣate ||

ārya-Subhūter anyathā pūrvavat sāmarthyam apaśyann āha: *tathāgatasy*êty-ādi.

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat | yat Kauśikâivaṃ vadasi kasyâiṣo 'nubhāvo veditavyaḥ kasyâitad adhiṣṭhānaṃ(1) veditavyaṃ yad ārya-Subhūtiḥ prajñāpāramitāṃ bhāṣate iti || Tathāgatasyâiṣa Kauśikânubhāvo veditavyaḥ Tathāgatasyâitad adhiṣṭhānaṃ(1) veditavyaṃ yad ahaṃ prajñāpāramitāṃ bhāṣe ||

tathāgata-gauraveṇ' ātmano nirabhimānatāṃ prakaṭayann āha; *yat Kauśik=*

(1) anuṣṭh° Printed text.

1...1. °rthāc cânir° C, °rthe nirūpaṇā-dv° P. tshig-gi don ṅes-par brtags-pa la-sogs-paḥi sgo-nas. 2. °vartanād P.

êty-ādi.

yad api Kauśikâivaṃ vadasi prajñāpāramitā bodhisattvena mahāsattvena kuto gaveṣitavyêti | prajñāpāramitā Kauśika bodhisattvena mahāsattvena na rūpād gaveṣitavyā nâpy anyatra rūpād gaveṣitavyā | evaṃ na vedanāyā na saṃjñāyā na saṃskārebhyo na vijñānād gaveṣitavyā nâpy anyatra vijñānād gaveṣitavyā |

idānīm ākāra-kathanena darśana-[Tib. 96[a]]mārga-pratipādayitum āha: *yad apî*ty-ādi.

prajñāpāramitā jñānam advayaṃ sā tathāgataḥ |[1]

iti vacanāt prajñāpāramitā 'tra tathāgataḥ.

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā |[2]

ity nyāyena rūp'ādi-tathatā *rūp*'ādi-śabdenôktā. ādhāra-bhāvo 'pi vivakṣā-paratantratayā [3]'vadhi-bhāvenêti.[3] ato 'yam artho bhavati: rūp'ādi-tathatāyām [4]ādhāra-bhūtāyām[4] ādheya-bhāvān na[5] tathāgataḥ paryeṣitavyaḥ. *nâpy anyatrêti*. asyôpalakṣaṇârthatvād[6] idam api jñeyaṃ: na tathāgate rūp'ādi-tathatā nâpy[7] anyatrêti.

idaṃ ca Pañcaviṃśatisahasrikāyāṃ spaṣṭam evôktaṃ: na Kauśika rūpa-tathatāyāṃ tathāgata upalabhyate. na tathāgate rūpa-tathatā. na cânyatra rūpa-tathatāyās tathāgato vidyate. na ca tathāgatād anyatra rūpa-tathatêty-ādi.

tat kasya hetoḥ | tathā hi na rūpaṃ prajñāpāramitā nâpy anyatra rūpāt prajñāpāramitā | evaṃ na vedanā na saṃjñā na saṃskārā na vijñānaṃ prajñāpāramitā nâpy anyatra vijñānāt prajñāpāramitā ||

tad-ubhaya-vyatiriktâpara[8]-dharmâbhā(P. 65[b])vāt kathaṃ rūp'ādāv anyatra ca prajñāpāramitā na[9] gaveṣitavyêti *tat kasya hetor* ity āśaṅky' āha: *tathā*

1. This line also P 13[b], 80[a]. 2. This line again P 116[a] and whole stanza P 100[b]. 3...3. Sic PC. lṅa-par gyur-pa yin-no. = pañcamī bhavati. 4...4. om. P. 5. om. P. 6. tsam-yin-paḥi phyir = °ṇa-mātratvād. 7. nyâpy C. 8. °ktap° C. 9. om. P.

hîty-adi. ayam atra vākyârtho: *rūp*'ādi tāttvik'ādhāra[1]-bhūtaṃ *na prajñāpāramitā*-viśuddhatvaṃ[2] viparyastatvāt. ato rūp'ādy aviśuddham ādhār'ātmakaṃ viśiṣṭaṃ[3] kāraṇaṃ pariviśuddhasya[4] tathāgatasya na bhavatîti na rūp'ādau prajñāpāramitā gaveṣitavyā. tad-vyatiriktânya-dharmasya tāttvikatve tathâiva viparyāsa iti [Tib. 96[b]] *nâpy anyatra.* kiṃ-tu rūp'ādīnām a-yathā'rthatā pratipattita evêti. [5]tataś cêdam uktaṃ bhavati[5]: paramârthatayâikatvena rūpādi-tathatā-buddhayor ādhār'ādheya-bhāvo na vidyata iti. atas tayoḥ paryāyeṇâvasthiter ananujñānam[6] ity evaṃ sarva-dharm'ālambane duḥkhe dharmajñāna-ksāntir utpadyata iti.

(45) evam ukte Śakro devānām indra āyuṣmantaṃ Subhūtim etad avocat| mahā-pāramitêyam ārya Subhūte yad uta prajñāpāramitā| apramāṇa-pāramitêyam ārya Subhūte yad uta prajñāpāramitā| aparimāṇa-pāramitêyam ārya Subhūte yad uta prajñāpāramitā| ananta-pāramitêyam ārya Subhūte yad uta prajñāpāramitā||

ek'ākāra-śravaṇe saty udghaṭitajñatayā duḥkhe dharmajñān'ādi-kṣaṇa-catuṣṭayasy' ākārān kathayann āha: *mahā-pāramitêyam* ity ādi.

sthaviraḥ Subhūtir āha| evam etat Kauśikâivam etat| mahā-pāramitêyaṃ Kauśika yad uta prajñāpāramitā| apramāṇa-pāramitêyaṃ Kauśika yad uta prajñāpāramitā| aparimāṇa-pāramitêyaṃ Kauśika yad uta prajñāpāramitā| ananta-pāramitêyaṃ Kauśika yad uta prajñāpāramitā||

samyag-nirdeśenânumaty-artham āha: *evam etad Kauśik*êty-ādi.

tat kasya hetoḥ| rūpa-mahattayā hi Kauśika mahā-pāramitêyaṃ yad uta prajñāpāramitā| evaṃ vedanā-saṃjñā-saṃskārā vijñāna-mahattayā hi Kauśika mahā-pāramitêyaṃ

1. °ka-sādh° PC. rten-du gyur-pa. 2. °tva P, °tā C. 3. °ṣṭa C. 4. pariśuddhatvāt P, viśuddhasya C. śin-tu rnam-par-dag-pa. 5 ... 5. om. P. 6. anūnajñ° PC. rjes-su ma rtogs-so.

yad uta prajñāpāramitā| rūpâpramāṇatayā Kauśikâpramāṇa-pāramitêyaṃ yad uta prajñāpāramitā| evaṃ vedanā-saṃjñā-saṃskārā vijñānâpramāṇatayā Kauśikâpramāṇa-pāramitêyaṃ yad uta prajñāpāramitā rūpâparimāṇatayā Kauśikâparimāṇa-pāramitêyaṃ yad uta prajñāpāramitā| evaṃ vedanā-saṃjñā-saṃskārā vijñānâparimāṇatayā Kauśikâparimāṇa-pāramitêyaṃ yad uta prajñāpāramitā| rūpânantatayā Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā| evaṃ vedanā-saṃjñā-saṃskārā vijñānânantatayā Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā|

tad-atad[1]-rūpiṇo bhāvās tad-atad[1]-rūpa-hetu-jāḥ[2]|

iti nyāyād rūp'ādi-kāraṇa-mahattv'ādy[3]-anupapattau tad-ālambana-nirjātāyāḥ[4] kathaṃ prajñāpāramitāyā mahattv'ādikam iti *tat kasya hetor* ity āśaṅky' āha: *rūpa-mahattayā hîty-ādi.* utpāda-sthiti-vināśānāṃ [pūrvântâparântâbhāvād anantatā kāraṇe[5]][6] tattvenâsattvād rūp'ādīnāṃ mahattā. vikṛti-lakṣaṇa-*rūp*'ādīnām avidyamānatvena paricchedaka-pramāṇânupalambhād *apramāṇatā.* rūpiṇām ā-paramâṇugataṃ saṃsthānaṃ parimāṇaṃ. arūpiṇāṃ tu lakṣaṇaṃ parimāṇaṃ. tasy' ākāśavad *rūp*'ādīnāṃ naiḥsvābhāvyenânupalambhād *aparimāṇatā.* māyôpamatvena *rūp*'ādīnāṃ pūrvântâparântâbhāvād *anantatā.*

evaṃ mahā-pāramitêti Kauśika nâbhiniviśate| evam apramāṇa-pāramitêti evam aparimāṇa-pāramitêti evam ananta-pāramitêti nâbhiniviśate||

kāraṇa-mahattv'ādinā[7] kārya[7]-mahattv'ādikam āvedya tatrâpy abhiniveśo bandhanam ity āha: *evaṃ mahê*ty-ādi. *nâbhiniviśata* iti [Tib. 97[a]] sarvatra sambandhaḥ.

tasmāt Kauśika mahā-pāramitêyam apramāṇa-pāramitêyam aparimāṇa-pāramitêyam ananta-pāramitêyaṃ yad uta (46)

1. etad PC. de min. 2. dāḥ P. 3. °hatyādy P. 4. °jit° P. 5. °ṇo P. 6. om. C. & Tib. v.lines 19 below. 7. om. C.

prajñāpāramitā ||

tataḥ kiṃ bhavatîty āha: *tasmād* ity-ādi.

etad uktaṃ: rūp'ādīnāṃ dharmadhātu-svabhāvatayā mahattā. (P. 66ᵃ) tathâiva teṣāṃ apramāṇatā. pūrvavad ākāśâparimāṇatayā teṣāṃ aparimānatā. rūp'āder niḥsvabhāvatvena[1] śāśvatôcched'ādyantâbhāvād anantatêty evaṃ sarva-dharm'ālambane yathākramaṃ duḥkhe dharmajñānaṃ duḥkhe 'nvayajñāna-kṣāntir duḥkhe 'nvayajñānaṃ samudaye dharmajñāna-kṣāntir utpadyata iti.

ārambaṇânantatayā[(1)] Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā | sattvânantatayā Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā |

anantatā'rtham[2] eva samudaye catur-ākāra-pratiṣedha-mukhena nirdiśann āh' *ālambanânantatay*êty-ādi.

kathaṃ punaḥ Kauśik' ārambaṇânantatayā[(1)] 'nanta-pāramitêyaṃ yad uta prajñāpāramitā | sarva-dharmāṇāṃ hi Kauśika yato nânto na madhyaṃ na paryavasānam upalabhyate tataḥ Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā | anena Kauśika paryāyeṇ' ārambaṇânantatayā[(1)] ananta-pāramitêyaṃ yad uta prajñāpāramitā ||

etad grahaṇaka-vākyaṃ vivṛṇvann āha: *kathaṃ punar* ity-ādi. *antaḥ* pūrvânto hetuḥ. sattā-kālo *madhyaṃ*.[3] *paryavasānam* aparânto[4] vināśaḥ. *tata* iti pūrvânt'ādy-abhāvāt.

upasaṃharann āha: *anena Kauśik*êty-ādi. *paryāyo* nirdeśaḥ.

punar aparaṃ Kauśika yasmāt sarva-dharmā anantā aparyantā na teṣām anto vā madhyaṃ vā paryavasānaṃ vā upalabhyate tasmāt Kauśika ananta-pāramitêyaṃ yad uta prajñāpāramitā ||

(1) ārambhaṇêti pāṭhaḥ sambhavati|
1. °p'ādi-nīs° P. 2. anaṃtārtham P. 3. so Ed. °dhye C, °dhyaḥ P. 4. °sānap° P.

evaṃ pratham'ālambanânantatayā hetv-ākāraṃ pratiṣidhya samuday'ākāra-pratiṣedhârthaṃ dvitīy'ālambanânantatāṃ kathayann āha: *punar aparam* ity-ādi. pūrvântâparânta-rahitatven*ânantāḥ*. sattā-kālaḥ parisamantād anta-dvaya-bhāvena kṣiptatvāt paryantas tad-abhāvād *aparyantāḥ*. tad ev' āha *na teṣām* ity-ādinā.

tat kasya hetoḥ | rūpasya hi Kauśika nânto na madhyaṃ na paryavasānam upalabhyate | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya hi Kauśika nânto na madhyaṃ na paryavasānam upalabhyate | anenâpi Kauśika paryāyeṇ' ārambaṇânantatayā[(1)] 'nanta-pāramitêyaṃ yad uta prajñāpāramitā

nanu yad-anvaya-vyatirekânuvidhāyi yat kāryaṃ tat tasya hetur iti pūrvânto dṛśyate. anta-kṣaṇa-darśināṃ[1] niścayād aparânto 'pi. [Tib. 97ᵇ] pratīyamāna-sattākaṃ[2] tu madhyaṃ nitarām evêti tat katham ādi-madhya-paryavasānāni nôpalabhyanta iti *tat kasya hetor* ity āśaṅky' āha: *rūpasya hît*y-ādi. *nôpalabhyate* s'ākāra-nirākāra-jñānābhyāṃ nyāyata iti śeṣaḥ. *anenâpîti* na kevalaṃ pūrvôkta-paryāyeṇêty arthaḥ.

punar aparaṃ Kauśika sattvo 'nanto 'paryantaḥ ||

ālambanânantatām evaṃ dvidhā nirdiśya sattvânantatāṃ vaktum āha: *sattvo 'nanto 'paryanta* iti.

tat kasya hetoḥ | na hi sattvasyânto vā madhyaṃ vā paryavasānaṃ vôpalabhyate | tasmāt Kauśika sattvânantatayā ananta-pāramitêyaṃ yad uta prajñāpāramitā ||

tathâiva *tat kasya hetor* ity āśaṅky' āha: *na hît*y-ādi. pūrvavad atrâpy adhyāhāraḥ.

prathama-sattvânantatayā prabhav'ākāra[3]-pratiṣedhaḥ kṛtaḥ.

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtim

(1) ārambhaṇêti pāṭhaḥ sambhavati |
1. antyakṣaṇadarśinā C. 2. °kan P, sanbhākan (!) C. 3. om. P.

etad avocat | katham āyuṣman Subhūte sattvânantatayā 'nanta-pāramitêyaṃ yad uta prajñāpāramitā ||

anādi-kālâbhisaṃvardhita[1]-bhāvâbhiniveśena yathôkta-sattvânantatām anavagacchan dvitīya-sattvânantatāṃ pratipādayitum āha: *katham* ity-ādi. (P.66[b]) *katham* iti kṣepe. nâiva pūrvânt'ādyâsvabhāvena[2] *sattvânantatayā 'nanta-pāramitā.* kiṃ tarhi. saṃkhy'ādi-sambandhād iti matiḥ.[3]

sthaviraḥ Subhūtir āha | na hi Kauśika gaṇanā'yogena vā gaṇanā-bahutvena vā sattvânantatayā 'nanta-pāramitêyaṃ yad uta prajñāpāramitā ||

viditâbhiprāyatven' āha: *na hi Kauśikêty-ādi. gaṇanā'yogena vêti* ekatv'ādi-saṃkhyā gaṇanā. tayā sahâyogo 'sambandha ity a-kāra-praśleṣo draṣṭavyaḥ. saṃkhyā'tītatvenêty arthaḥ. *gaṇanā-bahutvena vêti* yathā ṣaṣṭi[4]-sthāna-gatā[5] saṃkhyā 'saṃkhyôcyate tadvad ananta-saṃkhyā-yogena gaṇanā-prācuryeṇêti yāvat.

Śakr' āha | kathaṃ tarhîdānīm ārya Subhūte sattvânantatayā 'nanta-pāramitêyaṃ yad uta prajñāpāramitā ||

yady ucita-rūpeṇâpi prakāra-dvayena sattvânantatā na bhavati kena punas tarhi prakāreṇêty āha: [Tib. 98[a]] *kathaṃ tarhîty-ādi.*

(47) sthaviraḥ Subhūtir āha | tat kiṃ manyase Kauśika katamasyâitad dharmasyâdhivacanaṃ yad uta sattvaḥ sattva iti ||

tad-vacanena pratipādayitum āha: *tat kiṃ manyasa* ity-ādi.

Śakr' āha | nâitad ārya Subhūte dharmasyâdhivacanaṃ nâdharmâdhivacanaṃ yad uta sattvaḥ sattva iti |

tathāgatânubhāvena vidita-dharma-tattva-svarūpatvād āha: *nâitad* ity-ādi. svarūpa-dhāraṇād *dharmasya na* sattva ity *adhivacanaṃ,* tattvato hetumad-

1. °la-saṃvardh° P. 2. °dyâbhāv° P. 3. mit° P. 4. °ṣṭī P. 5. Cf. 俱舍論第十二(大正藏經二九 62[b]) & Mahāvyutpatti 249.

dharmasyâsattvāt. nirviṣayasya[1] pratiṣedhâsambhavān *nâdharmasyâ*pi.

āgantukam etan nāmadheyaṃ prakṣiptam avastukam etan nāmadheyaṃ prakṣiptam anātmīyam etan nāmadheyaṃ prakṣiptam anārambaṇam(1) etan nāmadheyaṃ prakṣiptaṃ yad uta sattvaḥ sattva iti |

kathaṃ tarhi sattva iti vyavahāro 'tipratīta ity āh' *āgantukam etad* ity-ādi. hetu-samudaya-prabhava-pratyay'ākāra-niṣedhād *āgantukam* ity-ādi pada-catuṣṭayaṃ. *prakṣiptam* adhyāropitaṃ saṃvṛti-mātram iti yāvat.

sthaviraḥ Subhūtir āha | tat kiṃ manyase Kauśika kācid atra sattva-paridīpanā kṛtā ||

evaṃ hetv-ādi-niṣedhe 'hetuka-sattvâstitvaṃ kadācit pratipadyata iti pṛcchann āha: *tat kiṃ manyasa* ity-ādi.

Śakr' āha | no hîdam ārya Subhūte ||

nityaṃ sattvam asattvaṃ vā 'hetor anyânapekṣaṇāt
apekṣāto hi bhāvānāṃ kādācitkatva[2]-sambhavaḥ ||

iti nyāyenânitya-vastu-sattva-pratibhāsād āha: *no hîdam ārya Subhūta* iti.

Subhūtir āha | yatra Kauśika na kācit sattva-paridīpanā kṛtā tatra kā sattvânantatā |

tad-vacanam idānīm anantatā'rthe yojayann āha: *yatrêty-ādi. yatra* saṃvṛti-mātre na[3] *kācit* tāttvikī *sattva-paridīpanā kṛtā. tatra kā sattvânantatā* gaṇan'ādi-sambandhāt. nâiva kācid guṇyamānasyâivâsattvād iti matiḥ.[4]

sacet Kauśika Tathāgato 'rhan samyaksambuddho 'nanta-vijñapti-ghoṣeṇa gambhīra-nirghoṣeṇa svareṇa gaṅgā-nadī-vālukôpamān kalpān api(2) vitiṣṭhamānaḥ sattvaḥ sattva iti vācaṃ

(1) anārambhaṇam iti bodhyaṃ |
(2) kalpān iti ga° |
1. °ṣaya- P. 2. kād° P. 3. °treṇa PC. 4. mitiḥ P.

bhāṣeta api nu tatra kaś cit sattva utpanno vā utpatsyate vā utpadyate vā niruddho vā nirotsyate vā niruddhyate vā ||

tad eva kathayann āha: *sacet Kauśikêty-ādi. ananta-vijñapti-ghoṣeṇêti* ananta-sattva-dhātu-[Tib. 98b]vijñāpana-śabdena. *gambhīra-nirghoṣeṇêti* dīrgha-kālânubandhinā.[1] etac ca pada-dvayaṃ *svareṇêty* asya viśeṣaṇaṃ. svaraś ca tālv-ādi-vyāpāro grāhyaḥ. *kalpān apîty api*-śabdān na kevalaṃ svalpa-kālaṃ. *tatr*êti saṃvṛti-mātre. atha vā vāci satyām ity arthaḥ.

Śakr' āha | no hîdam ārya Subhūte ||

viva(P. 67a)kṣā[2]-paratantratvān na śabdāḥ santi kutra vā
tad-bhāvād artha-siddhau tu sarvaṃ sarvasya sidhyati ||

ity abhiprāyavān āha: *no hîdam ārya Subhūta* iti.

tat kasya hetoḥ | ādi-śuddhatvād ādi-pariśuddhatvāt sattvasya ||

nanu yathā-vastu-śabda-prayogād vivakṣā-paratantratvâsiddheḥ[3] kathaṃ nâivêdam iti *tat kasya hetor* ity āśaṅky' āh' *ādi-śuddhatvād* ity-ādi. prathamata eva kāraṇânuvidhān'ādi-doṣair aduṣṭatvād *ādi-śuddhatvaṃ*. nirhetuka-svarūpa-dhāraṇa-doṣa-vaikalyād *ādi-pariśuddhatvaṃ*.

etad uktaṃ: sahetuka-nirhetuka-sattvasyâsattve[4] kathaṃ yathā-vastu-śabda-prayogo yena vivakṣā-paratantratvâsiddhir iti.

[5]anye tv anyathā[5] vyācakṣate: vyavahārârthaṃ samayaḥ kriyate, na vyasanitayā. vyavahāraś ca sāmānya-lakṣaṇasyâvastutvāt sva-lakṣaṇenâdhyavasāyād bhavati. ato yatra sva-lakṣaṇe sāṃketaḥ kṛto na tena vyavahāraḥ. tasya tat-kālânanuyāyitvād iti [6]śabda-vācya-kalpanā-kalaṅkânaṅkita-rūpatvād *ādi-viśuddhatvaṃ*. yena ca vyavahāro na tatra saṃketaḥ kṛtas, tasya prāg-dṛṣṭatvād iti tathâiva doṣânuliptatvād *ādi-pariśuddhatvaṃ*. tasmād vyavahārârthaṃ yathā-vastu[6]-śabda-prayogâsambhavān na vivakṣā-paratantratvâsiddhir iti.

evaṃ hi tattvato vācyatvaṃ[7] [Tib. 99a] nirākṛtaṃ na tu vastu-svarūpaṃ. tataś

1. °dhīnā C, °dhanā P. 2. vipakṣa P. 3. °tv'ādi-siddhaḥ P. 4. °ttvāt P. 5 ... 5. anetvaṃny° P, anyetvathā C. 6 ... 6. om. P. 7. dhvani-v° P.

ca udbhāvanā-saṃvṛtyā gaṇanā'yog'ādinā sattvânantatā paridīpitêti Śakrâbhiprāya evaṃ[1] vyākhyāta ity apareṇânumanyate[2].

Subhūtir āha | anenâpi Kauśika paryāyeṇa evaṃ sattvânantatayā 'nanta-pāramitêyaṃ yad uta prajñāpāramitā |

*anenâpî*ti na kevalaṃ pūrvôkta-sattvânantatā-prakāreṇêty arthaḥ.

evaṃ ca punaḥ Kauśika sattvânantatayā prajñāpāramitā 'nantatā veditavyā ||

[3]prakārântara-sambhavenâvadhārayann[3] upasaṃhārârtham āha: *evaṃ ca punar* ity-âdi. *ca*-śabdo 'vadhāraṇe. dvitīya-sattvânantatayā pratyay'ākāra-niṣedhaḥ kṛtaḥ.

(48) atha khalu sêndrakā devāḥ sa-Brahmakāḥ sa-Prajāpatikāḥ sa-ṛṣi-nara-nārī-gaṇās trir udānam udānayanti sma | aho dharmaḥ aho dharmaḥ aho dharmasya dharmatā |

na bhagavatām[4] dharma-deśanā[5] viphalêty āha: *atha khalu sêndrakā* ity-ādi. *Brahmā* Sahā-lokadhātu-nāyakaḥ. *prajāpatayo* lokapālāḥ. *ṛṣayo* Viśvāmitra-prabhṛtayaḥ. kiyan-mātreṇa yathôkta-deśanayā grāhya[6]-grāhaka-nairātmyaṃ pratividhyôpeta[7]-dānam *udānam* adhigama-harṣa-vacanam *udānayanti* smôdīritavantaḥ. tad ev' āha:

aho dharma

ity-ādinā.

yas tathāgatasya prādurbhāvaḥ sa āryeṇa Subhūtinā sthavireṇa subhāṣitenêha sūcyate deśyate prakāśyate prabhāvyate |

kalyāṇamitratay' ārya-Subhūtiṃ Śakr'ādayaḥ stutavanta ity āha: *yas tathāgatasy*êty-ādi. prādurbhavaty anenâsmād iti vā *prādurbhāvo* darśana-mārgaḥ. *subhāṣiteneh*êti nirdoṣa[8]-kathana-pareṇa sambandhataḥ *sūcyate*. sva-

1. eva PC. de-ltar. 2. °nyante PC. 3 ... 3. °kārâsambh°.C, °tarâsaṃbhave vār° P. rnam-pa gṣan yod-par ṅes-par gzuṅ-ba. 4. sic PC. °to ? 5. śanā P. om. C. 6. om. P. 7. °dhyôpetya C, °vīdh° P. 8. doṣ° P. ñes-pa med-pa.

lakṣaṇato *deśyate.*[1] sāmānya-lakṣaṇataḥ[2] *prakāśyate.* (P. 67ᵇ) tad-ubhayataḥ *prabhāvyate.*

tathāgataṃ taṃ vayaṃ Bhagavan bodhisattvaṃ mahāsattvam adyâgreṇa dhārayiṣyāmo yo 'nayā prajñāpāramitayā 'virahito bhaviṣyati yo 'pi cânena bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa vihariṣyati ‖

tathāgatânubhāvād eva samudaye[3] dvitīya-kṣaṇ'ākāraṃ ca[4] bhāvitavanta ity āha: *tathāgataṃ tam* ity-ādi. niyamena tathāgata-pada-prāpter iti matiḥ.[5] *adyâgreṇêti* ady'ārabhyêty arthaḥ. *anayêti* darśana-mārg'ātmikayā. *avirahitaḥ* [Tib. 99ᵇ] prāptâparihāṇitaḥ. *vihariṣyati* anadhigatârthâdhigama-yogataḥ. etad uktaṃ: prajñāpāramitāyāṃ sthitasya vastuno dharmadhātu-svabhāvatayā rūp'ādīnāṃ tathāgatatvâvadhāraṇam[6] ity[7] evaṃ[7] sarva-dharm'ālambane samudaye dharmajñānam utpadyata iti.

atha khalu Bhagavāṃs tān sêndrakān sa-Brahmakān sa-Prajāpatikān sa-ṛṣi-nara-nārī-gaṇān āmantrayate sma | evam etad deva-putrā evam etat | yadā 'haṃ deva-putrā Dīpaṃkarasya tathāgatasyârhataḥ samyaksambuddhasyântike Dīpavatyāṃ rājadhānyām antarāyaṇa-madhyagato 'nayā prajñāpāramitayā 'virahito 'bhūvaṃ tadā 'haṃ Dīpaṃkareṇa tathāgatenârhatā samyaksambuddhena vyākṛto 'nuttarāyāṃ samyaksambodhau | bhaviṣyasi tvaṃ māṇavânāgate 'dhvany asaṃkhyeyaiḥ kalpaiḥ Śākyamunir nāma tathāgato 'rhan samyaksambuddho vidyā-caraṇa-sampannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyānāṃ ca buddho bhagavān iti ‖

bodhisattvâvasthāyām asyârthasyânubhūta-pūrvatvena svahastayann[8] āha: *evam etad* ity-ādi. tad evânubhūta-pūrvatvam āha *yadêty*-ādinā. rājño nagarī

1. diśy° C. 2. °nyâl° P. 3. °yo P. 4. om. Tib. 5. mitiḥ P. 6. °raṇa C, °ram P. 7. om. C. 8. rjes-su bṣes-pa (gnas-brtan), rjes-su bṣed-pa (sde-dge). Cf. P. 97ᵇ.

rājadhānī. antarāyaṇam āpaṇaka-vīthī. *māṇavêti* kulaputravat sāmāny'āmantraṇâbhidhānaṃ. tadānīm evaṃ vā Bhagavataḥ saṃjñā. anāgataḥ kālo *'nāgato 'dhvā. asaṃkhyeyair kalpair* iti ṣaṣṭi-sthāna-gatā saṃkhyā 'saṃkhyôcyate. tat-saṃkhyā'vacchinnaiḥ *kalpair* ity arthaḥ. śāstṛtva[1]-sampadā viśeṣayann āha: *Śākyamunir* ity-ādi. Śākya-kule janma-grahaṇāt. sarv'ākārâkuśalebhyaḥ[2] saṃyamit'ātma[3]-bhāvatvena kāya-vāñ-mano-mauneya-yogāc ca *Śākyamuniḥ.* mauneya-yogena śāstṛtva-sampado vibandhaka-devaputra-Māra-bhaṅgaṃ darśayati. tad-bhaṅgena prathamataḥ śāstṛtva-sampado lābhāt. *tathāgato 'rhan samyaksambuddha* ity ebhis tribhiḥ[4] padaiḥ śāstṛtva-sampadam darśayati. sā ca śāstṛtva-sampad dvidhā, vaktṛtva-lakṣaṇā pratipattṛtva-lakṣaṇā ca. tatra yathâiva te dharmā vyavasthitās [Tib. 100ᵃ] tathâiva gadanāt [5]tathāgata ity anenâviparīta[5]-dharma-daiśikatvād vaktṛtva-sampad uktā. pratipattṛtva-lakṣaṇā ca jñāna-prahāṇa-sampad-bhedena dvividhā. tatra arīn hatavān *arhann* ity anena prahāṇa-sampad uktā. arayaś ca rāg'ādayaḥ kleśāḥ sarva-kuśala-dharmôpaghātârthena. iyaṃ ca prahāṇa-sampat pūrvam uktā. tat-pūrvakatvāj jñāna-[6]sampadaḥ *samyag* aviparītaṃ. *sam*antād dharmâvabodhāt[6] *samyaksambuddha* ity anena jñāna-sampad uktā. aviparīta-sarvajña-jñānâdhigama-yogāt.

tad evam aviparīta-dharma-daiśikatvena sarva-kleśa-prahāṇena sarv'ākāra-dharmâvabodhena ca śāstṛtva-sampad asādhāraṇā paripūrṇā ca Bhagavataḥ kathitā. tathā hi na bāhyānām aviparīta-dharma-daiśikatvam asti sarva-kleśâprahāṇāt.[7] tasmād ete na bhūta-śāstāraḥ. śrāvaka-pratyekabuddhās tu yady api bhūta-śāstāraḥ sarva-kleśa-(P. 68ᵃ)prahāṇāt. na tu sarv'ākāra-sarva-dharma-śāstāraḥ[8] sarv'ākāra-sarva-dharmânavabodhāt. Bhagavān punar yathôkta-nyāyena bhūta-śāstā sarv'ākāra-śāstā cêti pratipāditaṃ. yena sā śāstṛtva-sampal labhyate tad darśayati. *vidyācaraṇasampanna* iti anena śāstṛtva-sampadaḥ prāpti-hetuṃ darśayati. tatra vidyā samyag-dṛṣṭiḥ. samyak-saṃkalp'ādīni [Tib. 100ᵇ] śeṣāṇy aṅgāni caraṇam. yataḥ samyag-dṛṣṭyā tattvaṃ dṛṣṭvā samyak-saṃkalp'ādibhiś caraṇa-bhūtair gacchati. anyathā 'paśyann acaraṇo gantum asamartha iti bhāvaḥ. tābhyāṃ sampanno yuktaḥ. adhiprajñaṃ vā śikṣā vidyā. adhicittam adhiśīlaṃ ca śikṣā caraṇaṃ. prajñāyāḥ pūrva-parikarma-bhū-

1. °stṛ C. 2. °rvākālakuś° C, °rv'ārākuś P. 3. sampāramit°(!) P. 4. om. P. 5 … 5. Simply tathā P. 6 … 6. °daḥ saṃmyagviparītaṃsaṃpannādharmāvivodhāt(!) P. 7 °hāraṇ° P. 8. °rmāś° P.

tatvena puraś-caraṇaṃ caraṇam iti kṛtvā. vidyāyās tu pūrva[1]-grahaṇaṃ tatpariśuddhyā śīla-samādhyoḥ pariśuddhitaḥ. tayā hi prajñayā[2] cakṣuṣêva paśyaṃs tābhyāṃ ca śīla-samādhibhyāṃ caraṇābhyām iva gacchan gantavyam anuprāpnotîti vidyā-caraṇa-śabdena tisraḥ śikṣā nirdiśyante. sā ca tādṛṣā[3] dvividhā 'pi śāstṛtva-sampat. tāṃ *sugata* ity anen' ācaṣṭe. tathā hi lokôttareṇa mārgeṇa śobhanāṃ jñāna-prahāṇa-sampadaṃ gataḥ su-gataḥ surūpavat. a-punar-āvṛttyā vā suṣṭhu gataḥ su-gataḥ sunaṣṭa-jvaravat. niḥśeṣaṃ vā gataḥ[4] su-gataḥ suparipūrṇa-ghaṭavat. artha-trayaṃ caîtad bāhya-vīta-rāga-śaikṣâśaikṣebhyo viśeṣaṇârthaṃ. tathā hy ātma-viparyāsena bāhya-vīta-rāgā na śobhanaṃ gatāḥ. śaikṣās tu saṃsāre punar-janma-grahaṇān (P. 68[b]) na suṣṭhu gatāḥ. aśaikṣāḥ punaḥ sarva-jñeyeṣu jñāna-vibandhān na niḥśeṣa-gatāḥ. asyāś ca śāstṛtva-sampado dvividhaṃ karmêti prathamaṃ[5] bhavyâbhavya-lokâ[Tib. 101[a]]valokanaṃ karma darśayati. *lokavid* iti bhavyâbhavya-loka-parijñānād asau loka-vid ity ucyate. tathā hi Bhagavāṃs trikṛtvo[6] rātres trikṛtvo[6] divaḥ samyag buddha-cakṣuṣā lokaṃ vyavalokayati ko hīyate[7] [8]ko vardhata[8] ity-ādibhir ākāraiḥ. dvitīyam bhavya-vinayanaṃ karma darśayati. *anuttaraḥ puruṣadamyasārathir* iti bhavyâbhavyāl lokān vyavalokya Bhagavān ye puruṣā eva damyā damanârhā damayituṃ vā śakyā bhavyās tān vinayati. teṣāṃ sārathi-bhāvagamanāt. vinayaṃ hi sārathi-bhāvaḥ asan-mārgād apanīya san-mārge pratiṣṭhāpakatvāt. guṇa-viśeṣ'ādhāyakatvāc caśv'ādi-sārathivat. anuttara-grahaṇaṃ sārathi-bhāva-viśeṣaṇârthaṃ. durdamānām api keṣāṃcit puruṣa-damyānāṃ tīvra-rāga-dveṣa-moha-mānānām ārya-Sundaranandā'ṅgurīmālôrubilvāKāśyapa[9]-mahārājaKaphiṇa-prabhṛtīnāṃ damaka iti pradarśanârthaṃ. tac ca bhavya-vinayana-karma yatra sthitaṃ tad darśayati. *śāstā devānāṃ ca manuṣyāṇāṃ* cêti yady api Bhagavān na viśeṣeṇa sarva-sattvānāṃ svargâpavarga-mārgôpadeśena śāstā tathā 'pi yatra tv ārya-satya-darśanaṃ śrāmaṇya-phala-prāptiś ca prajñāyate. tatra mukhyato yathā'rthânuśāsanaṃ Bhagavataḥ śāstṛ-karma sthitam.[10] tasya ca deva-manuṣyā (P. 69[a]) bhājanaṃ. ataḥ *śāstā devānāṃ ca manuṣyāṇāṃ* cêty ucyate. yatra etad guṇa-māhātmyaṃ sa[11] *buddho bhagavān* iti [Tib. 101[b]] svarūpa-kathanaṃ. tatra sakala-padârthâvabodhena prakṛṣṭā buddhir asyêti

1. °rvaṃ C. 2. °jñā P. 3. yādṛśī C. 4. C inserts here: sugaṃ vā gataḥ, which in Tib. is wanting. 5. °thama P. 6. triḥkṛtvo P. 7. °taḥ PC. 8...8. om. P. 9. °Sundarān° P. 10. °tiḥ P. 11. sam- PC. de ni.

buddhaḥ. a-kāra-pratyayo 'trârśaâder ākṛtigaṇatvena[1] kāryaḥ. prakṛṣṭā ca buddhir navabhir ākāraiḥ. sarvajña-jñānena ayatna-jñānena anupadiṣṭa-jñānena savāsana-saṃkleś'āvaraṇa-prahāṇa-jñānena nikhila-jñey'āvaraṇa-prahāṇa-jñānena sarv'ākāra-sarva-sattvârtha-karaṇa-śaktyā karuṇā-sampattyā 'kṣayatā-sampattyā 'tulatā-sampattyā ca samagraiḥ. cary'ādi-yogena bhagavān.

atha khalu te deva-putrā Bhagavantam etad avocat | āścaryaṃ Bhagavan param'āścaryaṃ Sugata | yāvad iyaṃ prajñāpāramitā bodhisattvānāṃ mahāsattvānāṃ sarvajñatāyā āhārikā[(1)] 'nuparigrāhikā cêti |

āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ Śakra-parivarto nāma dvitīyaḥ || 343 ||

punar api te deva-putrās tathāgatânubhāvena samudaye tṛtīya-kṣaṇ'ākāraṃ pratipāditavanta ity āh' *āścaryam* ity-ādi. tattvenânutpāda-rūpā 'pi saṃvṛtyā prajñāpāramitā sarva-jñatāyāḥ samutpādikêti sarva-bāla-janâtikrāntatvād *āścaryaṃ*. śrāvak'ādibhyo viśeṣataḥ *param'āścaryaṃ*. *yāvad*-vacanena duḥkhe dharmajñāna-kṣānty-āder upādānaṃ. *sarvajñatāyā* iti samudaye 'nvayajñāna-kṣānteḥ. *āhārik*êti anudgrahânutsarga-yogenôtpādikā. *anuparigrāhik*êti sarvântarāyakā dharmā 'navakāśa-yogenôpastambhakārikā. tathā ca Madhyamāyāṃ Jinajananyām uktaṃ: āścaryam Bhagavan yāvat prajñāpāramitā sarv'ākārajñatāyā āhārikā 'nuparigrāhikā[2] 'nugrahânutsarga-yogenêty-ādi.

etad uktaṃ: dharmadhātu-[Tib. 102[a]]svabhāvatayā prajñāpāra(P. 69[b])mitāyāṃ sthitasya bodhisattvasya sarva-dharmāṇāṃ nôdgraha-tyāga-bhāvan'ādikam iti sarva-dharm'ālambane samudaye 'nvayajñāna-kṣāntir utpadyata iti.

Abhisamayâlamkār'ālokāyāṃ prajñāpāramitā-vyākhyāyāṃ Śakra-parivarto nāma dvitīyaḥ.

(1) sarvajñatā āhārikêti ga° |
1. See Gaṇapāṭha 13. 2. °parihārikā P.

III.

APRAMEYA-GUṆA-DHĀRAṆA-PĀRAMITĀ-STŪPA-SATKĀRA-PARIVARTO NĀMA TṚTĪYAḤ.

atha khalu Bhagavān ye tatra deva-putrāḥ parṣadi sannipatitāḥ sanniṣaṇṇāś câbhūvan yāś ca bhikṣu-bhikṣuṇy-upāsakôpāsikāḥ sannipatitāḥ sanniṣaṇṇāś câbhūvan tān deva-putrān sannipatitān sanniṣaṇṇāṃś ca viditvā tāś ca sarvāś catasraḥ parṣadaḥ sannipatitāḥ sanniṣaṇṇāś ca viditvā kāmâvacarān rūpâvacarāṃś ca deva-putrān brahmakāyikāṃś ca deva-putrān ābhāsvarāṃś ca parīttaśubhāṃś câkaniṣṭhāṃś ca deva-putrān sākṣiṇaḥ sthāpayitvā Śakra-devêndra-pramukhān kāmâvacarān deva-putrān mahā-brahma-pramukhāṃś ca brahmakāyikān deva-putrān ābhāsvarāṃś ca deva-putrān āmantrayate sma | yo hi kaś-cid deva-putrāḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati na tasya Māro vā Māra-kāyikā vā devatā avatāra-prekṣiṇyo 'vatāra-gaveṣiṇyo 'vatāraṃ lapsyante | nâpi tasya kula-putrasya vā kula-duhitur vā manuṣyā vā amanuṣyā vā avatāra-prekṣiṇo 'vatāra-gaveṣiṇo 'vatāraṃ lapsyante | nâpi sa kula-putro vā kula-duhitā vā viṣamâparihāreṇa kālaṃ kariṣyati ||

samudaye caturtha-kṣaṇ'ākāraṃ pratipādayituṃ pratyātma-vedyatvena kāṃścit kāmâvacār'ādīn devaputrān sākṣiṇaḥ kṛtvā kāṃścid āmantritavān ity āha : *yo hîty-ādi*. *kula-putraḥ kula-duhit*êti-śabdaḥ pūjā-vacanaḥ. strī-puruṣayor upādānaṃ ṣaṇḍhôddhṛta-muṣk'ādīnām adhigama-nirāsa-jñāpanârthaṃ. [1]varṇa-viśeṣânaṅgīkaraṇaṃ cāturvarṇya-viśuddhi-jñāpanârthaṃ. kula-grahaṇam anvaya-

sampannasya saddharme 'dhikāra-jñāpanârtham.[1] [2]putra-duhitr-abhidhānam[3] pravrajita-jana-pratirūp'ākāra[4]-jñāpanârtham.[2] punar *vā*-grahaṇam upapadyâ-paraparyāya-vedanīya-bhāgadheyâparādhād[5] akulīnasyâpi bhavyasy[6]âtrâdhikāra-jñāpanârtham ity ārya-Vimuktiṣeṇaḥ.

imām iti samudaye 'nvayajñān'ātmikām. tatra *Māro* devaputra-Māraḥ kāma-devaḥ. tat-pākṣikā devaputrā *Mārakāyikā devatāḥ.*[7] samutpannâvatāra-darśanād *avatāra-prekṣiṇyaḥ.* anāgatâvatāra-paryeṣaṇād *avatāra-gaveṣiṇyaḥ. avatāro* doṣaś chidram iti yāvat. *nâpîti* [Tib. 102[b]] api-śabdaḥ pūrvâpekṣayā samuccaye. manuṣya-gati-saṃgṛhītāḥ sattvā *manuṣyāḥ.* yakṣ'ādayo *'manuṣyāḥ.* vidyamāne 'py āyuṣi kathaṃci(P. 70[a])t pratyaya-sāṃnidhyān maraṇaṃ *viṣamâparihāreṇa kāla*-kriyā. sarvaṃ caîtan na bhavati. maitry-ādibhiḥ su-paribhāvita-citta-saṃtatitvād iti matiḥ.

tathā hi madhyamāyāṃ Jinajananyām uktam: maitrī-karuṇā-muditôpekṣāṇām anupalambha-yogena bhāvitvān[8] manuṣyâmanuṣy'ādy[9]-anavatāra-lābhenêty-ādi.

etad uktaṃ: niḥsvabhāvâdhimokṣa-pūrvakaṃ catur-apramāṇaṃ vibhāvito 'yam ity evaṃ sarva-dharm'ālambane samudaye 'nvayajñānam utpadyata iti.

ata evôktam ārya-Vimuktiṣeṇena: aṣṭame hi darśana-mārga-kṣaṇe prayojanaṃ bodhisattvasyâpramāṇaiḥ.[10] itarathā[11] hi navame kṣaṇe sattva-dhātu-nirapekṣo nirodhe prapated[12] iti.

punar aparaṃ deva-putrā ye[(1)] deva-putrā anuttarāyāṃ samyaksambodhau saṃprasthitā yaiś ca deva-putrair iyaṃ prajñāpāramitā nôdgṛhītā na dhāritā na vācitā na paryavāptā na pravartitā te deva-putrās taṃ kula-putraṃ vā kula-duhitaraṃ (50) vôpasaṃkramitavyaṃ maṃsyante tasya ca kula-putrasya vā kula-duhitur vā imāṃ prajñāpāramitām udgṛhṇato dhārayato

(1) ye ca iti ga° |

1 ... 1. om. C. 2 ... 2. P puts this passage before kula-grahaṇam. 3. °trābh° P. 4. °pālāpa P. rjes-su mthun-paḥi tshul. 5. sic PC. skal-ba-can-dag ñes-pas = bhāgavats par° ? 6. skal-ba daṅ ldan-pa. 7. °va-bhāvaḥ P. 8. bhavitatvā P. 9. manuṣy'ādy C. 10. sattvâpr° C. 11. °ranyathā P. 12. petād P.

vācayataḥ paryavāpnuvataḥ pravartayamānasyântikāt śroṣyanti śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti ||

nirodhe prathama-kṣaṇ'ākārârtham āha: *punar aparam* ity-ādi. *saṃprasthitāḥ* praṇidhān'ādy-āśayena[1] pravṛttāḥ. *iyam* iti darśana-mārga-pratipādikā. *taṃ kulaputram* iti adhigata-navama-kṣaṇa-darśana-mārgaṃ.[2] śravaṇ'ādy-arthaṃ[3] samīpībhavanam *upasaṃkramitavyaṃ maṃsyante* jñāsyanti. sa eva suparibhāvitatvāt sarva-śūnyatānām adhigatârthatvena parīttôpadeśena[4] śakta iti matiḥ.[5] *udgṛhṇata* ity-ādi uttarôttara-viśeṣâdhigama-hetu-bhūtaṃ viśiṣṭam udgrahaṇ'ādi kurvata ity arthaḥ. *śroṣyant*îmām prajñāpāramitām iti pūrveṇa sambandhaḥ. śravaṇaṃ ca nirodha-satyâbhisamay'ādhipatyāt saṃvṛti[6]-deśanā-[Tib. 103[a]]śravaṇ'ākāra-pratibhāsanam. tad-abhisamay'āhita-śaktikasya vā vyutthita(P. 70[b])syântikād iti veditavyaṃ.

na ca khalu[(1)] punar deva-putrās tasya kula-putrasya vā kula-duhitur vā imāṃ prajñāpāramitām udgṛhṇato dhārayato vācayataḥ paryavāpnuvataḥ pravartayamānasyâraṇyagatasya vā vṛkṣa-mūla-gatasya vā śūny'āgāra-gatasya vā abhyavakāśa-gatasya vā pathi-gatasya vā utpatha-gatasya vā aṭavī-gatasya vā mahāsamudra-gatasya vā tatra-tatrôpasaṃkrāmato vā caṃkramyamāṇasya vā sthitasya vā niṣaṇṇasya vā nipannasya vā bhayaṃ vā bhaviṣyati stambhitatvaṃ vā bhaviṣyati utpatsyate vā[(2)] ||

ekânuśaṃsā-kathanena nirodh'ākāraṃ[7] nirdiśyâparânuśaṃsā-kathanena tam ev' ākāraṃ dṛḍhayann āha: *na ca khalv* ity-ādi. *ca*-śabdaḥ samuccaye. na kevalaṃ pūrvôkto 'nuśaṃso 'yam apara ity arthaḥ. grāmād dhanuḥ-pañcaśatâtikrāntaṃ sthānam *araṇyaṃ. gataḥ* samprāptaḥ.[8] eka-vṛkṣa eva yakṣ'ādy-

(1) na khalu iti ga° | (2) ga° pustake utpatsyate vā iti pāṭho na vidyate |

1. āśena P. 2. °rga PC. 3. °ṇârthaṃ P. 4. °târthena viparīttôpadeśe, P, °na parītôp° C. 5. mitiḥ P. 6. °ya-saṃvṛtty-ādhipatyād PC. bdag-po-las kun rdsob-tu. 7. virodh° P, °nen'ākār° C. 8. prāptaḥ C.

adhiṣṭhitatvena bhaya-hetuḥ. atas tan-mūlaṃ *vṛkṣa-mūlaṃ*. manuṣy'ādi-rahitaṃ gṛhaṃ *śūny'āgāraṃ*. acchannam *abhyavakāśam*. mahā-jano yena gataḥ sa *panthāḥ*. *utpatho* yathôkta-viparīto mārgaḥ. araṇyād ūrdhvam *aṭavī*. *tatra-tatrâ*raṇy'ādāv *upasaṃkrāmato* gacchataḥ. tad eva caturbhir īryāpathaiḥ kathayann āha: *caṃkramyamāṇasyê*ty-ādi. *nipannaḥ* śayitaḥ. aniṣṭôpanipāt'āśaṅkā *bhayaṃ*. tat-pratīkārâpratipattiḥ *stambhitatvaṃ*. abhūtvā bhāvād *bhaviṣyati*. prabandha-pravṛttyô*tpatsyate* nêti pūrveṇa sambandhaḥ. sarva-śūnyatānāṃ suparibhāvitatvād iti matiḥ. anyatrâpy uktaṃ: śūnyatā-parigato bodhisattvaḥ sarva-bhaya-vigato bhavatîty-ādi.

etad uktaṃ: rūp'āder nija-rūpā prakṛtyâiva śūnyatêty evaṃ sarva-dharm'ālambane nirodhe dharmajñāna-kṣāntir utpadyata iti.

atha khalu catvāro mahārājāno Bhagavantam etad avocat | āścaryaṃ Bhagavan yad imāṃ prajñāpāramitām udgṛhṇan dhārayan vācayan paryavāpnuvan pravartayan sa kula-putro vā kula-duhitā vā yāna-traye sattvān vinayati na ca sattva-saṃjñām utpādayati ||

nirodhe dvitīya-kṣaṇârtham āha: *atha khalu* [Tib. 103] *catvāra* ity-ādi. *mahārājāno* Virūḍhak'ādyāḥ. tāttvika-yāna-traya-sattvôpalambham antareṇâpi saṃvṛtyā śrāvak'ādi-*yāna-traye sattvān vinayatîty āścaryaṃ*. anena ca satya-dvaya-samāśrayeṇa sarv'ākāra-sattvârtha-pratipādanena samartha-kāraṇa-nirdeśena (P. 71[a]) prajñāpāramitôdgrahaṇ'ādīnāṃ buddhatvam eva phalam āveditam iti grāhyaṃ.

tataś câitad uktaṃ: dharmadhātu-pariṇāmita-kuśala-mūlānāṃ phalaṃ tathāgatatvasya prāpaṇam ity evaṃ sarva-dharm'ālambane nirodhe dharmajñānam utpadyata iti.

vayaṃ Bhagavaṃs tasya kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ saṃvidhāsyāmo ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati ||

atha khalu Śakro devānām indro Bhagavantam etad avocat |

aham api Bhagavaṃs tasya kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ saṃvidhāsyāmi ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati ||

(51)Brahmā 'pi Sahā-patiḥ[1] sārdhaṃ brahmakāyikair deva-putrair Bhagavantam etad avocat | aham api Bhagavaṃs tasya kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ saṃvidhāsyāmi ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati ||

vayam ity-ādi etac ca prajñāpāramitāyā māhātmya-jñāpanāya [1]ātmanaḥ śāsanôpakārakatva-jñāpanāya[1] Bhagavati kṛtajñatva-jñāpanāya côktaṃ. dṛṣṭadharma-vedanīyam upadadya-vedanīyam aparaparyāya-vedanīyaṃ ca trividham aśubhaṃ karmêti tat-kṛtôpadrava-pratīkāreṇa *rakṣ'āvaraṇa-guptayo* yathākramam uktāḥ.

atha vā[2] daivī vipad yatrâśubhasyâiva vyāpāro 'vagamyate nâparasya. yathā maraka-durbhikṣa-vajrâśany-ādi-pātaḥ. mānuṣī vipad yatra prāṇināṃ vyāpāraḥ pratīyate. vidyamāno 'pi daivasya nâvagamyate. yato na karmaṇā vinā kiṃcid apy asti phalaṃ. yathā niṣpanne 'pi sasy'ādau paracakrôpadrava-kṛto durbhikṣ'ādiḥ.[3] daiva-mānuṣī vipad yatrôbhayasya vyāpāraḥ pratīyate. etāvac[4] ca karma daivaṃ [Tib. 104[a]] mānuṣaṃ ca. yathôktaṃ[5] daiva-mānuṣaṃ hi karma lokaṃ yāpayatîti. tat-pratīkāreṇa rakṣ'āvaraṇa-guptayo yathākramam uktāḥ.

saṃvidhāsyāma iti kariṣyāmaḥ.

atha khalu Śakro devānām indro Bhagavantam etad avocat | āścaryaṃ Bhagavan yad imāṃ prajñāpāramitām udgṛhṇan dhārayan vācayan paryavāpnuvan pravartayan sa kula-putro vā kula-duhitā vā imān iyato dṛṣṭadhārmikān guṇān pratilabhate parigṛhṇāti |

(1) Sahāpatir iti padaṃ svāhāpatir ity arthe prayuktam ity anumīyate |
1 ... 1. om. P. 2. om. P. 3. °kṣôpadrav'ādiḥ P. 4. etac C. 5. °ta P.

nirodhe tṛtīya-kṣaṇârtha[1]-sambandham āracayann āh' *āścaryam Bhagavann* ity-ādi. *imān* anantarôktān *iyato rakṣ'āvaraṇa-gupti*-saṃkhyā'vacchinnān *dṛṣṭadhārmikān* pratyutpanna-janma-saṃgṛhītān *guṇān* anuśaṃsān *pratilabhate* prayogâvasthāyām. (P. 71[b]) *parigṛhṇāti* pṛṣṭhâvasthāyāṃ.

kiṃ punar Bhagavan prajñāpāramitāyām udgṛhītāyāṃ sarvāḥ ṣaṭpāramitā udgṛhītā bhavanti ||

evaṃ sambandham[2] āvedy' ākārârthaṃ praśnayann[3] āha *kiṃ punar* ity-ādinā. *kiṃ punaḥ prajñāpāramitāyām udgṛhītāyāṃ* dān'ādyāḥ pañca pāramitāḥ saṃgṛhītā *bhavantîti* vaktavye *ṣaṭ pāramitā*-vacanaṃ mukhyayā prajñāpāramitayā gauṇa-svabhāvāyā api prajñāpāramitāyāḥ saṃgrahād ity abhiprāyeṇôktam.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat || prajñāpāramitāyāṃ Kauśikôdgṛhītāyāṃ sarvāḥ ṣaṭ pāramitā udgṛhītā bhavanti ||

sarva-dharmâviparītâvabodhe hi mukhyā prajñāpāramitā jāyate. atas tayâiva sarva-vyavadāna-dharmāṇāṃ saṃgrahād ity abhiprāyavān āha: *evam etad* ity-ādi.

etad uktaṃ: prajñāpāramitayā[4] sarv'ākāra-pratipakṣāṇāṃ saṃgraha ity evaṃ sarva-dharm'ālambane nirodhe 'nvayajñāna-kṣāntir utpadyata iti.

punar aparaṃ Kauśika prajñāpāramitāyām udgṛhītāyāṃ dhāritāyāṃ vācitāyāṃ paryavāptāyāṃ pravartitāyaṃ sa kula-putro vā kula-duhitā vā dṛṣṭadhārmikān guṇān parigṛhṇāti | tān Kauśika sarvān śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'haṃ te ||

nirodhe[5] caturtha-kṣaṇ'ākāraṃ nirdiśann āha: *punar aparam* ity-ādi. *śṛṇv* ity-ādi vyākhyātaṃ. atha vā yasmād ādita eva bhakti-hetutayā tāvat kalyāṇaṃ tasmāt[6] *sādhu śṛṇu.* yataś ca madhye [Tib. 104[b]] supṛṣṭhi[7]-hetutvāt kalyāṇaṃ tataḥ *suṣṭhu śṛṇu.* yena ca paryavasāne mukti[8]-hetutayā kalyāṇaṃ tena yoniśo

1. °rthaṃ P. 2. samartham C. 3. °śnam C. 4. °tāyāṃ C. 5. °dha- PC. 6. tat P. 7. sic C, pṛṣṭhi P. dge-ba. 8. rnam-par grol-ba=vimukti.

manasikuru. atha vā mṛdu-madhyâdhimātrāṇāṃ doṣāṇāṃ pratipakṣatvād yathākramaṃ sādhv-ādi-vacanaṃ. yadi vā vyañjanârthôbhayâvadhāraṇād yathāsaṃkhyaṃ sādhv-ādi-vacanaṃ.

sādhu Bhagavann iti Śakro devānām indro Bhagavataḥ pratyaśrauṣīt ||

Bhagavān etad avocat | tatra Kauśika ye mama dharmaṃ vigrahītavyaṃ maṃsyante vivaditavyaṃ maṃsyante virodhayitavyaṃ maṃsyante teṣāṃ vigrahītu-kāmānāṃ vivaditu-kāmānāṃ virodhayitu-kāmānām utpannôtpannā vigrahā vivādā virodhāḥ punar evântardhāsyanti na sthāsyanti | teṣāṃ vigrahī(52)tu-kāmānāṃ vivaditu-kāmānāṃ virodhayitu-kāmānāṃ na te 'bhiprāyāḥ paripūriṃ gamiṣyanti ||

dharmam ity-ādi. sūtr'ādi-dharmaṃ viruddhaṃ grahītavyaṃ *vigrahītavyaṃ*[1] manasā. tato vacasā viruddhaṃ vaditavyaṃ *vivaditavyaṃ.* evaṃ prakāra-dvayena *virodhayi*(P. 72[a])*tavyaṃ* vighaṭayitavyaṃ.[2] yadi[1] vā[1] vyañjanârthôbhaya-vighaṭanād[3] *vigrahītavyam* ity-ādi pada-trayaṃ. *mansyanta* ity asyânantaraṃ[4] jinajananī-bhāvanā'bhirataṃ bodhisattvam ārabhyêty adhyāhāryaṃ. yatas tasyâivânuśaṃsā[5]-kathanam adhikṛtam. uttaraṃ[6] ca vakṣyati tasya tāny utpannôtpannāny adhikaraṇāny antardhāsyantîty[7] ādi. *antardhāsyantîti* adṛśyāni bhaviṣyanti. yato *na sthāsyanti* yuktyā sthitiṃ na lapsyante. ata eva *teṣām abhiprāyā* manorathā *na paripūriṃ* niṣpattiṃ *gamiṣyanti.*

tat kasya hetoḥ | evaṃ hy etat Kauśika bhavati ya imāṃ prajñāpāramitāṃ kula-putro vā kula-duhitā vā udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tasyâivaṃ tāny utpannôtpannāny adhikaraṇāni punar evântardhāsyanti na sthāsyanti | teṣāṃ vigrahītu-kāmānāṃ vivaditu-kāmānāṃ viro-

1. om. P. 2. °ghātay° P. 3. vighāta-ghaṭenād P, °ya-vighaṭād C. 4. āsy° P, anantaraṃ C. de ma-thag-tu. 5. °śaṃsā P. 6. anantaraṃ PC. ḥog-nas. 7. Page 52, [5] of the text.

dhayitu-kāmānām na te 'bhiprāyāḥ paripūriṃ gamiṣyanti |

nanûtpanno vitarkaḥ para[1]-pratisamādhānam antareṇa katham antardhāsyatîti[2] *tat kasya hetor* ity āśaṅky' āha: *evaṃ hy etad* ity-ādi. anenâitad uktam: dharmatâiṣā yad uta prajñāpāramitā-bhāvaka-pudgalâdhiṣṭhānāt svata eva teṣām pratisamādhānam utpadyata iti. *udgrahīṣyat*îty[3]-ādi vyākhyātaṃ. atha vā saṃgraha-śravaṇād [Tib. 105[a]] *udgrahīṣyati.* manasikaraṇād *dhārayiṣyati.* pustaka-paṭhanād *vācayiṣyati.* granthârtha-grahaṇāt *paryavāpsyati.* pratyakṣânumān'Āgamâviruddhârtha-kathanād yathākramam *pravartayiṣyati deśayiṣyaiy upadekṣyati.* kalpit'ādi-trividha-padârthânutpāda-deśakatvena vā. pāṭha-mātrôpadeśād *uddekṣyati.* pūrva-rātr'ādi-karaṇāt *svādhyāsyati.* bodhi-pariṇāmanā'dhyāśaya-bhedād etāny udgrahaṇ'ādīni samyag vidheyāni. *adhikaraṇān*îti vivāda-sthānāni.

imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigṛhṇāti ya imāṃ prajñāpāramitām udgṛhṇāti dhārayati vācayati paryavāpnoti pravartayati deśayaty upadiśaty uddiśati svādhyāyāti ||

upasaṃharann āha: *imam api*ty-ādi. na kevalaṃ vakṣyamā(P. 72[b])ṇaṃ guṇam ity *api*-śabdaḥ.

tad yathā 'pi nāma Kauśika Maghī nāmauṣadhī sarvaviṣa-praśamanī | tatr' āśī-viṣeṇa jantunā bubhukṣiten' āhārârthin' āhāra-gaveṣiṇā kaś-cid eva prāṇaka-jāto jantur dṛṣṭo bhavet | sa āśī-viṣas taṃ prāṇaka-jātaṃ gandhenânubadhnīyād anugacched āhāra-hetor bhakṣayitu-kāmaḥ | atha sa prāṇaka-jāto yena sā maghī nāmauṣadhī tenôpasaṃkrāmet tenôpasaṃkramya tiṣṭhet | atha sa āśī-viṣas tasyā oṣadhyā gandhenâiva pratyudāvarteta ||

evaṃ prajñāpāramitāyāḥ sarvôpadrava-praśamana-tejo-balatvaṃ[3] pratipādya dṛṣṭântenâpi samarthayann āha: *tad-yathā 'pi nām*ēty-ādi. kvacit pāṭhaḥ

1. paraṃ C. 2. °syantîti PC. 3. udgṛh° P. 4. varṇatvaṃ P.

parikalpam upādāyêti [1]sambhavat-kāraṇa-viśeṣāt kārya-viśeṣam[1] adhikṛtya. anena durlabhatvam ākhyātaṃ. sthāvar'ādi-viṣâpanayanāt *sarva-viṣa-praśamanī* 'ti svarūpaṃ kathitaṃ. *āśī-viṣeṇa* [2]*jantun*êti daṃṣṭrā-viṣeṇa[2] prāṇakena. *bubhukṣiten*êty-ādi. bubhukṣitaḥ kṣudhā-paripīḍito 'pi kaścid devat'ārādhana-pravṛttavan n' āhāra-prayojana iti tad-vyavacchedârtham[3] *āhārârthī* 'ti vacanaṃ. tathā-vidho 'pi dhairyam ālamby' āhāraṃ na paryeṣata iti tad-vyudāsenôktam[4] *āhāra-gaveṣī* 'ti. *prāṇaka-jāto jantur* iti sattva-[Tib. 105[b]]saṃkhyāto[5] maṇḍūk'ādir ity arthaḥ. *gandhen*êti tad-gat'āmiṣ'ādi-gandhena. *anubadhnīyād* iti buddhyā bhakṣyatvena svīkuryāt. *anugacched* iti paścāt pṛṣṭhato yāyāt. *pratyudāvartet*êti nivṛttiṃ kuryāt.

tat kasya hetoḥ | tathā hi tasyā oṣadhyā bhaiṣajya-guṇaḥ sa tādṛśo yas tasy' āśī-viṣasya tad-viṣam abhibhavati | evaṃ balavatī hi sā oṣadhī |

nanu yatra prāṇaka-gandhena na vivarteta tatra katham *oṣadhyā gandhena pratyudāvartet*êti *tat kasya hetor* ity āśaṅky' āha: *tathā h*îty-ādi. ayaṃ vākyârthaḥ: sāṃvṛte 'pi kārya-kāraṇa-bhāve[6] *tasyā* eva*uṣadhyāḥ sa tādṛśo bhaiṣajya-guṇo yas tasy' āśīviṣasya tad-viṣam abhibhavati* nânyasyêti. *evaṃ balavatī hi sauṣadhī.*

bhede 'pi niyatāḥ kecit svabhāvenêndriy'ādivat | iti.

etad uktaṃ: prajñāpāramitayâiva bāhyâ(P. 73[a])bhyantarôpadrava-praśamanam ity evaṃ sarva-dharm'ālambane nirodhe 'nvayajñānam utpadyata iti.

evam eva Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tasya Kauśika yāni tāny utpannôtpannāny adhikaraṇāni vigrahā vivādā virodhā bhaviṣyanti te (53) prajñāpāramitāyās tejasā balena sthāmataḥ prajñāpāramitā-bal'ādhānena[(1)] kṣipraṃ

(1) prajñāpāramitāyā balādhānenêti kha° |

1 ... 1. rgyuḥi khyad-par-las ḥbras-buḥi khyad-par-du ḥphags-pa srid-pa. 2 ... 2. om. P. 3. °dam P. 4. vyapadeśen° C. 5. saṃjñāto P. 6. °ve 'pi C.

tata evôparaṃsyanti upaśamiṣyanti antardhāsyanti na vivardhiṣyante yato yata evôtpatsyante tatra tatrâiva nirôtsyante antardhāsyanti na vivardhiṣyante na sthāsyanti[(1)] ||

mārge prathama-kṣaṇ'ākāraṃ vaktum āha: *evam evêty-ādi. yāni tānîti* nipāta-samudāyo yāni kānicid ity arthe vartate. *tejasêty*-ādi *prajñāpāramitāyāḥ* sāmarthyam eva *tejo-bala-sthāma-bal'ādhānā*ni yathākramaṃ prayoga-darśana-bhāvanā-viśeṣa-mārge nirdiṣṭāni. *tata evêti* yatrâivôtpatsyante tatrâivêty arthaḥ. *uparaṃsyanti upaśamiṣyanti na vivardhiṣyanta* iti yathākramaṃ śruta-cintā-bhāvanā-kāle veditavyaṃ. prayog'ādy-avasthāsu vā grāhyam. tad eva kathayann āha: *yata* ity-ādi. *yato yata* iti yatra yatrâivâdhikaraṇa-sthāna ity arthaḥ. *nirotsyante antardhāsyanti* [Tib. 106a] *na sthāsyantî*ti[1] pada-trayaṃ uparaṃsyantîty-ādinā 'dvayârthaṃ.[2]

tat kasya hetoḥ | prajñāpāramitā hi rāg'ādīnāṃ yāvan nirvāṇa-grāhasyôpaśamayitrī[(2)] na vivardhikêti ||

nanûtpanno vitarkaḥ para-pratisamādhānam antareṇa kathaṃ bhavatîti *tat kasya hetor* ity āśaṅkya pūrvavat parihārârtham āha: *prajñāpāramitā hî*ty-ādi. *rāg'ādīnām* ity *ādi*-śabdād dveṣ'ādīnāṃ. *yāvad* ity anena smṛtyupasthānâbhiniveś'ādeḥ parigrahaḥ.[3] *nirvāṇa-grāhasyê*ti sôpadhi-nirupadhi-nirvāṇâbhiniveśasya. samudācaran[4]-nirvāṇâbhiniveś'āder unmūlanād *upaśamayitrī*.[5] rāg'ādi-vāsanā-samudghātān *na vivardhikā*.

etad uktaṃ: prajñāpāramitā-bhāvanayâiva[6] rāg'ādi-nirvāṇâbhiniveśasya śāntir ity evaṃ (P. 73b) sarva-dharm'ālambane mārge dharmajñāna-kṣāntir utpadyata iti.

catvāraś ca tasya mahārājānaḥ Śakraś ca devānām indro Brahmā ca Sahā-patiḥ[(3)] sarve ca buddhā bhagavanto bodhisattvāś ca rakṣ'āvaraṇa-guptiṃ saṃvidhāsyanti ya imāṃ pra=

(1) kha° pustake na vivarddhisyante iti ga° pustake na sthāsyantı iti ca pāṭho nâsti |
(2) yāvan niryāṇâgrāhasyôpaśamayitrī iti ga° |
(3) sahā patiśabdasyârtha ekapañcāśattamapatra-pṛṣṭhe vivṛtam |
1. °nta iti C. 2. °ntîty-ādi-pada-tray° C, °ntîty anenâdv° P. la-sogs-pa daṅ tha mi dad-do. 3. prag° P. 4. °ra C. 5. °trī atha vā C, °mayati P. 6. °nâiva P.

jñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati | ayaṃ tena kula-putreṇa vā kula-duhitrā vā dṛṣṭadhārmiko guṇaḥ parigṛhīto bhaviṣyati ||

mārge dvitīya-kṣaṇârtham āha: *catvāras* cêty-ādi. *rakṣ'āvaraṇa-guptayo* vyākhyātāḥ. yadi v' ādhidaivikam ādhibhautikam ādhyātmikaṃ cântarāyam adhikṛtya yathānyāyaṃ *rakṣ'āvaraṇa-guptayo* jñeyāḥ. āpad vā tridhā. sva-pratyaya-jā para-sattva[1]-saṃkhyāta-pratyaya-jā paramatva-saṃkhyāta-pratyaya-jā ca. tasyāḥ pratīkāreṇa *rakṣ'āvaraṇa-guptayo* yathākramam avaseyāḥ.

etad uktaṃ: prajñāpāramitôdgrahaṇ'ādi-pravṛttasya tathāgat'ādibhyaḥ sarva [Tib. 106b][2]-rakṣ'āvaraṇa-guptayo bhavantîty evaṃ prajñāpāramitāyāḥ sarva-dharm'ālambane mārge dharmajñānam utpadyata iti.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati sa ādeyavacanaś ca bhaviṣyati mṛdu-vacanaś ca bhaviṣyati mita-vacanaś ca bhaviṣyati aprakīrṇa-vacanaś ca bhaviṣyati na ca krodhâbhibhūto bhaviṣyati na ca mānâbhibhūto bhaviṣyati ||

mārge tṛtīya-kṣaṇârtham āha: *punar aparaṃ Kauśikê*ty-ādi. *ādeya-vacanaś cêti* kṛpayā svayaṃ prāṇâtipāt'ādi-virati-pūrvakaṃ sarv'ākārajñatāyāṃ sthitvā 'nyeṣāṃ tatra pratiṣṭhāpanāt. svayaṃ-pratiṣṭhitānāṃ ca varṇavāda-tat-samanujñatvād[3] ādeya-vākya ity ayam artho 'vaseyaḥ. [4]anyathôpādeya-vacanatvâsambhavāt.[4] Pañcaviṃśatisahasrikāyām uktaṃ: ātmanā ca prāṇâtipātāt prativirato bhaviṣyatîty ārabhya yāvat pareṣāṃ varṇavādī tat-samanujño bhaviṣyati. ity evaṃ sa ādeya-vākyo bhaviṣyatîty-ādi. śrotra-sukha-kāritvān *mṛdu-vacanaḥ*. yāvatâivârtho bhavati tāvan-mātrâbhidhānān *mita-vacanaḥ*. saṃkṣepôkti-kuśa=

1. °râs° PC. sems-can gṣan-du. 2. rnam-pa thams-cad-du = sarv'ākāra. 3. °jñātvād P. 4 ... 4. sic P, °mbhavatvāt C. anyath' ādey°? gṣan-du ni tshig gzuṅ-bar ḥos-pa mi srid-paḥi phyir-ro.

latvād *aprakīrṇa-vacanaḥ. na ca krodhâbhibhūto na mānâbhibhūta* iti pratyupasthite 'pakāra-nimitte pratigh'āṃśikaś cetasa āghā(P. 74[a])taḥ krodhaḥ. satkāyadṛṣṭi-saṃniśrayeṇa cittasyônnatir mānaḥ.

tat kasya hetoḥ | tathā hi taṃ prajñāpāramitā paridama- yati prajñāpāramitā pariṇamayati na krodhaṃ vardhayati na mānaṃ vardhayati sa nôpanāhaṃ parigṛhṇāti na vyāpādaṃ (54) parigṛhṇāti nânuśayaṃ dhārayati |

nanu pratipakṣaṃ vinā doṣâpagamâbhāve kathaṃ tasyâivaṃ guṇôdaya iti *tat kasya hetor* ity āśaṅky' āha: *tathā h*îty-ādi. prajñāpāramitâiva sarva-doṣāṇāṃ pratipakṣaḥ. sa ca tena bhāvita iti matiḥ. prāṇâtipāta-viraty-ādau pratiṣṭhāpanāt *paridamayati*. [Tib. 107[a]] mita-vacan'ādinā sattva[1]-viṣaye prahvī-karaṇāt *pariṇamayati*. *upanāham* iti vairânuśayasyânutsargaḥ pratigh'āṃśika evôpanāhaḥ. *vyāpādam* iti sattveṣu duḥkheṣu[2] duḥkha-sthānīyeṣu ca dharmeṣv āghāto vyāpādaḥ. *anuśayam* iti dveṣ'āṃśiko[3] vaira-prabandho 'nuśayaḥ.

etad uktaṃ: prajñāpāramitā-parigraha-balād eva buddhatvâbhilāṣiṇā sva-yaṃ prāṇâtipāta-viraty-ādi-pūrvakaṃ sarv'ākārajñatāyāṃ sthitvā tatrâiva pare-ṣāṃ sthāpanaṃ kāryam ity evaṃ sarva-dharm'ālambane mārge 'nvayajñāna-kṣāntir utpadayata iti.

evaṃ carato 'sya kula-putrasya vā kula-duhitur vā smṛtir maitrī côtpadyate |

mārge caturtha-kṣaṇ'ākāraṃ vaktum āha: *evaṃ carata* ity-ādi. evaṃ carato mārge 'nvayajñāna-kṣāntyā viharataḥ. saṃstute vastuni cetaso 'sampramoṣaḥ *smṛtiḥ*. adveṣaḥ sarva-sattveṣv eka-putra-prem'ākāratā *maitrī*. ābhyāṃ dān'ādi-sarva-kuśala-mūlasyânupalambha-yogena sarva-sattva-sādhāraṇatayā 'nuttarāyāṃ samyaksambodhau pariṇāmanād dvayam uktaṃ.

tasyâivaṃ bhavati saced ahaṃ vyāpādam utpādayiṣyāmi tenêndriyāṇi me paribhetsyante(1) mukha-varṇaś ca me dhakṣyate

(1) paribheśyante iti kha° |
1. sarvatva P. sems-can. 2. om. C. 3. °ṣ'āṅgikau C.

ayuktaṃ câitan mama yad aham anuttarāyāṃ samyaksam-bodhau samprasthitas tatra śikṣitu-kāmaḥ krodhasya vaśaṃ gaccheyam ity evaṃ sa kṣipram eva smṛtiṃ pratilabhate | imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhār-mikaṃ guṇaṃ parigṛhṇāti ya imāṃ prajñāpāramitām ud-grahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayaty upadekṣyaty uddekṣyati svādhyāsyati |

maitryā vyāpāram ev' āha *tasyâivaṃ bhavat*îty-ādinā. *paribhetsyanta* iti vyāpāda-samudācāreṇa cakṣur-ādīnāṃ vikriy'āpādanāt. *dhakṣyata* (P. 74[b]) iti svarūpa-pracyutyā dagdho bhaviṣyati. *vaśam* iti tad-āyattatāṃ.

etad uktaṃ: dān'ādīnām akṣayaṃ [Tib. 107[b]] kartum icchatā samyaksam-bodhau pariṇāmanaṃ smṛty-ādi-balena kāryam ity evaṃ sarva-dharm'ālambane mārge 'nvayajñānam utpadyata iti.

yathôktair ev' ākārair anyâpadeśa[1]-nirdiṣṭaiḥ ṣoḍaśa-kṣaṇāḥ samutpadyanta iti nâtra vipratipattiḥ.

tathā côktāṃ:

ādhār'ādheyatā'bhāvāt tathatā-buddhayor mithaḥ
paryāyeṇânanujñānaṃ[I] mahatta[II] sā 'pramāṇatā[III] ‖ (12)
parimāṇântatā'bhāvau[IV.V] rūp'āder avadhāraṇam[VI]
tasyāṃ sthitasya buddhatve 'nugrahâtyāgatādayaḥ[VII] ‖ (13)
maitry-ādi[VIII] śūnyatā[IX] prāptir[X] buddhatvasya parigrahaḥ[XI]
sarvasya vyavadānasya sarv'ādhi-vyādhi-śātanaṃ[XII] ‖ (14)
nirvāṇa-grāha-śāntatvaṃ[XIII] buddhebhyo rakṣaṇ'ādikaṃ[XIV]
a-prāṇi-vadham ārabhya sarv'ākārajñatā-naye ‖ (15)
svayaṃ sthitasya sattvānāṃ sthāpanaṃ[XV] pariṇāmanaṃ
dān'ādīnāṃ ca sambodhāv[XVI] iti mārgajñatā-kṣaṇāḥ ‖ iti (16)

asyâpi darśana-mārgasya sarv'ākārajñatāyām uktaṃ[2] nirvedhabhāgīyaṃ grāhyaṃ. yady evaṃ tatrâpi pramudit'ādi[3]-bhūmy-abhidhānena bodhisattvānāṃ darśan'ādi-mārgasya pratipāditatvāt[4] kim-arthaṃ punar upādānam iti cet.

1. °śe C. 2. uktarn C, ukta P. 3. °ditā PC. la-sogs-pa. 4. pratipāditvāt C. pratipādanāt P.

ucyate. niḥśeṣa-hetu-phalâdhigamâpekṣayā tathāgatānāṃ sarv'ākārajñatêty abhidhānāj jina[1]-putrāṇāṃ tad-ukto mārgo na bhavatîty āśaṅkā-varaṇârthaṃ. tata eva hetu-mātram apakṛṣya pṛthag jin'ātmajānāṃ darśan'ādi-mārg'ātmikā (P. 75[a]) mārgajñatā vyavasthāpyate.

evaṃ tu vidvadbhir nirūpayitavyaṃ: kiṃ Kārikā'nusāreṇ' ākārā granthârthânugamena yojitāḥ. na vêti. [Tib. 108[a]] tatr' ārya-Vimuktiṣeṇ'ādi-vyākhyām ālokya sva-śaktyā pratipāditā eva.

kecid arthântarâbhisaṃdhinā yathôktena grantha-prabandhen' ākārârtham anuktvā darśana-mārga[2]-ṣoḍaśa-kṣaṇôpalakṣaṇam eva kevalam atra kṛtam iti varṇayanti. evam uktânukta[3]-nirvedhabhāgīy'ādy-artha-pratipādana-pareṣu granthеṣu draṣṭavyam iti.

tair bhāvanā-kram'ādy-anirdeśān na kācid abhisamay'ānupūrvī pratipāditā· Abhisamayâlaṃkārakārikā'rthaś ca kathaṃ vyākhyeya ity apare.

bhāvâbhiniveśa-mūlo hi rāg'ādi-kleśa-gaṇaḥ. tad-viruddhaś ca nairātmyâbhyāsa iti. atas taṃ vinā kathaṃ duḥkhe dharmajñāna-kṣānty[4]-ādir iti cet. nâivaṃ. yasmād yathôdita-vidhinā nairātmya-saṃsūcana-parāḥ sarva evâmī ṣoḍaś'ākārāḥ saṃnihita-vineya-jana-hit'ādhāna[5]-cikīrṣayā evaṃ[6] yathā'bhihita-nānā-prakāra-rūpeṇa nirdiṣṭāḥ santo 'pi samabhyasyamānāḥ[7] pratītyasamutpāda-dharmatayā darśana-mārgôtpādakā bhavantîty avaseyam. evam anyatrâpîti.

evam ukte Śakro devānām indro Bhagavantam etad avocat | āścaryaṃ Bhagavan yathêyaṃ prajñāpāramitā paridamanāya pratyupasthitā anunnāmāya bodhisattvānāṃ mahāsattvānāṃ ||

darśana-mārgânantaraṃ bhāvanā-mārgâbhidhāne sati svalpa[8]-vaktavyatvena phala[9]-nimnatvena[9] ca[10] vineya-pravṛtter bhāvanā-mārgasya kāritraṃ tāvat kathayann āh' *āścaryaṃ Bhagavann* ity-ādi. *prajñāpāramitêti* vakṣyamāṇo bhāvanā-mārgaḥ. *paridamanāya pratyupasthitêti* sarva-prakā(P. 75[b])ra[11]-kleśa-sva-vidheyīkaraṇāt sarvato damanârthena paridamana-nimittam [Tib. 108[b]] abhimukhībhūtā.

1. °dhānârjita PC. brjod-pa yin-pas rgyal-ba. 2. °rgaṃ C. 3. ukta C. 4. om. Tib. 5. °dhāra C. 6. tv evam PC. 7. evam abhy° C, samavāpyam° P. yaṅ-dag-par goms-par gyur-pa. 8. ñuṅ-ba. Simply alpa? 9. om. P. 10. om. C. 11 °rv'ākara P.

iti prathamaṃ damana-kāritraṃ.

anunnāmāyêti damanânantaraṃ viśiṣṭe kiyan-mātreṇâdhigame 'haṃmāna-pratiṣedhen' ātmôtkarṣa-niṣedhāt sarvato namanârthena pariṇamanāya.[1] iti dvitīyaṃ namana-kāritraṃ.

Bhagavān āha | punar aparaṃ Kauśika ya imāṃ prajñāpāramitāṃ kula-putro vā kula-duhitā vā udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati sacet kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām evam udgṛhṇan dhārayan vācan paryavāpnuvan pravartayan deśayann upadiśann uddiśan svādhyāyan saṃgrāme vartamāne saṃgrāma-śirasi samārūḍhaḥ syāt | tasya saṃgrāmam avatarato vā avatīrṇasya vā 'tikrāmato vā saṃgrāma-madhya-gatasya vā tiṣṭhato vā niṣaṇṇasya vā 'sthānam etat Kauśikânavakāśo yat tasya kula-putrasya vā kula-duhitur vā imāṃ prajñāpāramitāṃ manasikurvato vā udgṛhṇato (55) vā dhārayato vā vācayato vā paryavāpnuvato vā pravartayato vā deśayato vā upadiśato vā uddiśato vā svādhyāyato vā jīvitântarāyo vā bhavet |

tato 'nantaraṃ sarva-prakāra-kleśâbhibhava iti tṛtīya-kleśa-nirjaya-kāritrârtham āha: *punar aparaṃ Kauśikêty-ādi*. *evam udgṛhṇann* iti vakṣyamāṇa-bhāvanā-mārga-krameṇa. *saṃgrāma* ity-ādi. bhāvanā-prahātavyaiḥ kleśaiḥ saha vigrahe *vartamāne* sati adhimātrâdhimātr'ādi-prathama-trika-vipakṣasya mṛdu-mṛdv-ādi-prathama-prakāra-pratipakṣâdhigamena *saṃgrāma-śirasy* utkalitaḥ *samārūḍho* bhavati. *avatarata* ity-ādi pada-trayaṃ yathāsaṃkhyaṃ madhyâdhimātr'ādi-dvitīya-trika-vipakṣasya madhya-mṛdv-ādi-dvitīya[2]-prakāra-pratipakṣâdhigama-yogato vācyaṃ. *saṃgrāma-madhya[3]-gatasyêti* mṛdv-adhimātra-vipakṣasyâdhimātra-mṛdu-pratipakṣa-lābhena. *tiṣṭhata* iti mṛdu-madhya-vipakṣasyâdhimātra-madhya-pratipakṣâbhisamayāt saṃgrāme sthitasya. *niṣaṇṇasyêti* mṛdu-

1. °riṇām° P. 2. om. P. 3. °dhye P.

mṛdu-vipakṣasyâdhimātrâdhimātra-pratipakṣa-sambandh'āgamāt[1] saṃgrāme samupaviṣṭasya. sarveṇa caîtena nava-prakāra-vipakṣa-pratipakṣa[2]-hānôpādānena bhāvanā-mārgasyâpunaḥkartavyatām āha.

asthānam ity asambhavaḥ. tad eva ka(P. 76[a])thayaty *anavakāśa* iti.

[Tib. 109[a]] paryāya-vacanaṃ kim-artham iti cet. ucyate. tadā c' āyatyāṃ ca kasyacit kathaṃcid arthâvabodhârthaṃ, [3]tenaîva ca arthâbhidhāne[3] pūrva-śrutānāṃ evâvagītatā syād iti tad-doṣa-parihāreṇa pūrva-kāla[4]-vikṣiptānāṃ paścād-āgatānāṃ ca tad-artha-śravaṇârthaṃ, durmedhasāṃ punaḥ-punas tad-artha-lakṣaṇârthaṃ, eka-śabdânekârthatayā 'rthântara-kalpanā-vyudāsârthaṃ, anyatra [5]nirghaṇṭavat tābhiḥ[5] saṃjñābhis tad-artha-sampratipatty[6]-arthaṃ, dhārmakathikānām arthôpanibandhana-prāpaṇayoḥ kauśalôpasaṃhārârthaṃ,[7] ātmano dharma-pratisaṃvid-udbhāvanā'rthaṃ, pareṣāṃ ca tad-bīj'ādhānârtham iti paryāya-deśanānām aṣṭau prayojanāni. evaṃ sarvatra vācyaṃ.

yat tasyêti yad iti nipāto ya ity arthe vartate. yo *jīvitântarāyaḥ* so *'navakāśa* iti vākyârthaḥ. *jīvitântarāya* iti vijñāna-prabandhôcchittiḥ.

parôpakrameṇa jīvitântarāyaṃ so 'nuprāpnuyān naîtat sthānaṃ vidyate |

ādhyātmikôpadrava-vigamânantaraṃ bāhyôpadravôpaśama iti parôpakramâviṣahyatvaṃ caturthaṃ kāritram āha *parôpakrameṇêty*-ādinā. paro manuṣy'ādiḥ.[8] tasyôpakramaḥ khaḍg'ādi-prahāra-dānaṃ.

sacet punas tasya kaścit Kauśika tatra śastraṃ vā daṇḍaṃ vā loṣṭaṃ vā anyad vā kṣipen naîtat tasya śarīre nipatet ||

etad uddeśa-padaṃ nirdeśena vibhajann āha: *sacet punar* ity-ādi.

uddeśa-vacanānāṃ nirdeśāt pṛthag abhidheyârtho nâstîti kim-artham uddeśa-vacanam iti cet. ucyate. samāsena vistarârthâvadhāraṇârthaṃ[9] sūtreṇa vṛtty-arthâvadhāraṇavat.[10]

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1. samarth'āg° C. 2. om. C. 3 ... 3. tshig de ñid bzlas-te gsuṅs-na. 4. °laṃ P. 5 ... 5. °rghavat tābh° P, °rgaṇṭha-varṇa-lābh° C. min bśad-pa dan ḥdra-bar (miṅ) de dag gyis. 6. pr° P. 7. °śalyôp°C. 8. °ṣyas P. mi la-sogs-paḥo. 9. °tarâv° PC. don rgyas-par. 10. don ḥdsin-pa daṅ ḥdraḥo. artha-dhāraṇavat ?

udgha(P. 76[b])ṭitajñānāṃ vineyānāṃ anugrahârthaṃ, anyeṣāṃ āyatyāṃ [Tib. 109[b]] udghaṭitajñatā-hetûpacayârthaṃ, ātmanaḥ samāsa-vyāsa-nirdeśa-vaśitā-saṃdarśanârthaṃ, anyeṣāṃ tathā 'bhyāsena tad-bījâvaropaṇârthaṃ cêty ācārya-Vasubandhuḥ.

saṃkṣipta-mātre samāhitaṃ cittaṃ yogināṃ tad-vistarârthe sarvatra kathaṃ samāhitaṃ syād ity etad-arthaṃ [1]uddeśa-deśanā.[1] tathā vistara-mātre samāhitaṃ cittaṃ yogināṃ tat-saṃkṣiptârthe sarvatra kathaṃ samāhitaṃ syād ity etad-arthaṃ [2]nirdeśa-deśanêty[2] Āgamaḥ. evaṃ sarvatra pratipattavyaṃ.

śastraṃ cakr'ādikaṃ. pāṣāṇ'ādikam *anyat*.

tat kasya hetoḥ | mahā-vidyêyaṃ Kauśika yad uta prajñāpāramitā apramāṇêyaṃ Kauśika vidyā yad uta prajñāpāramitā aparimāṇêyaṃ Kauśika vidyā yad uta prajñāpāramitā anuttarêyaṃ Kauśika vidyā yad uta prajñāpāramitā asamêyaṃ Kauśika vidyā yad uta prajñāpāramitā asamasamêyaṃ Kauśika yad uta prajñāpāramitā |

nanu tad-deśa-kṣepaṇa-sāmarthyavatā puruṣeṇa kṣiptaṃ śastr'ādikam antarā-virodhôpanipātâbhāve kathaṃ *na śarīre nipated* iti *tat kasya hetor* ity āśaṅky' āha: *mahā-vidyêyam* ity-ādi. ayam abhiprāyaḥ: mātur abhyasyamānāyā evaṃ *mahā-vidy*'ādi-svabhāvāyāḥ sāmarthyenântarā gurutva-dharma-virodhôpanipātān[3] na tad-dehaṃ anuprāpnoti śar'ādikam iti. mahattv'ādi-guṇa-yogān mahā-vidyêty-ādi pada-trayaṃ prayog'ādy-avasthāsu. adhimukty-ādi-manaskārair adhikābhāvād[4] *anuttarā*. nirhāratayā samâbhāvād *asamā*. atyanta-viśuddhyā saṃtānântareṇâsamena samatvād *asama-samā*.

tat kasya hetoḥ | atra hi Kauśika vidyāyāṃ śikṣamāṇaḥ kula-putro vā kula-duhitā vā n' ātma-vyābādhāya cetayate na para-vyābādhāya cetayate nôbhaya-vyābādhāya cetayate |

mahā-vidy'āditvam evâsyāḥ katham iti *tat kasya hetor* ity āśaṅky' āh:

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1 ... 1. nirdeśa-deśanā PC. bsdus-te bstan-to. 2 ... 2. uddeśa-deśanêty PC. rgyas-par bśad-pa bstan-pa yin-no. de ltar. 3. nirodhāya nip° C. 4. lhag-par gyur-pa sde-dge & gnas-brtan).

*atra hi Kauśik*êty-ādi. etad uktaṃ: yasmā(P. 77a)t prajñāpāramitāyāṃ maitry-ādi-pūrvakaṃ [Tib. 110a] śikṣamāṇo na kasyacid vyāpād'ādy-arthaṃ śikṣate. ato hiṃs'ādikasyâlp'āyuṣkatv'ādi-hetor apanayān mahā-vidy'ādi-svabhāvêti. *n' ātma-vyābādhāya cetayata* iti mān'ādi-nimittam ātmano na patate.

atra hi Kauśika vidyāyāṃ śikṣamāṇo bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhi-saṃbhotsyate sarvajña-jñānaṃ ca pratilapsyate | tena so 'nuttarāṃ samyaksambodhim abhisambuddhya sarva-sattvānāṃ cittāni vyavalokayiṣyati ||

sarvôpadrava-vigamanânantaraṃ samyaksambodhi-kāritraṃ pañcamam āha *atra h*îty-ādinā. *samyaksambodhim abhisambhotsyata* iti tattvâdhigamaṃ[1] sākṣātkariṣyati. *sarvajña-jñānaṃ ca*[2] *pratilapsyata* iti tattvâdhigamād uttarakālaṃ sarva-dharma-viṣayaṃ jñānam adhigamiṣyati. tad eva kathayann āha: *tena so 'nuttarām* ity-ādi. *cittān*îty upalakṣaṇāt sarva-dharma-parigrahaḥ. *vyavalokayiṣyat*îti jñāsyati.

tat kasya hetoḥ | atra hi Kauśika vidyāyāṃ śikṣamāṇasya bodhisattvasya mahāsattvasya na tat kiñcid asti yan na prāptaṃ vā na jñātaṃ vā na sākṣātkṛtaṃ vā syāt tasmāt sarvajña-jñānam ity ucyate || ayam api Kauśik atena kula-putreṇa vā kula-duhitrā vā dṛṣṭadhārmiko guṇaḥ parigṛhīto bhaviṣyati ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati |

nanu sarvam eva yogi-jñānam anālambanam iṣyate, tat katham sarva-dharmān vijñāpayiṣyatîti *tat kasya hetor* ity āśaṅky' āha: *atra hi Kauśik*êty-ādi. *prāptam* ānantarya-mārgeṇa savāsan'āvaraṇa-dvaya-prahāṇāt. *jñātaṃ* vimukti-mārgeṇa sarv'ākārajñatā'dhigama-yogāt. *sākṣātkṛtaṃ* śuddha-laukika-jñānena niścayāt.

1. °gama C, °gatiṃ P 2. om. P.

etad uktaṃ: yathā hi satya-svapna-darśino jñānaṃ paramârthato 'viṣayam api pratiniyata-viṣay'ākāraṃ[1] liṅg'Āgamânapekṣaṃ c' āśraya-viśeṣa-vaśād utpadyamānam upadarśitârtha-prāpakatvenâvisaṃvādi bhavati. tathā yo(P. 77b)gi-jñānaṃ prajñāpāramitā-yogâbhyāsa-balena. yathâiva tad [Tib. 110b] abhūd bhavati bhaviṣyati vā[2] 'tītaṃ vartamānam anāgataṃ vastu pareṇa parikalpitam. tathâivôpadarśita-[3]vividh'ākāra-prakāra[3]-prabheda-prapañcaṃ bahir iva parisphurad-rūpaṃ sphuṭa-pratibhāsaṃ[4] liṅg'Āgamânapekṣam avisaṃvāditayôtpannaṃ pratyakṣaṃ pramāṇam iṣyate. ataś câivaṃ Bhagavataḥ sarvatra sākṣād-darśitvâbhyupagamād *yan na prāptaṃ na vijñātaṃ na sākṣātkṛtaṃ tad* abhāvena *sarvajña-jñānam ucyate.* yato bhrānti-nivṛttāv apy ākāra-nivṛtteḥ pratibandhâbhāvenâsambhava iti Madhyamaka-nayânusāreṇ'[5] ārya-Nāgârjuna-pāda-prabhṛtayaḥ.

punar aparaṃ Kauśika yatrêyaṃ prajñāpāramitā antaśo likhitvā pustaka(56)-gatāṃ kṛtvā pūjā-pūrvaṅgamaṃ sthāpayitvā na satkariṣyate nôdgrahīṣyate na dhārayiṣyate na vācayiṣyate na paryavāpsyate na pravartayiṣyate na deśayiṣyate nôpadekṣyate nôddekṣyate na svādhyāsyate na tatra Kauśika sattvānāṃ manuṣyo vā amanuṣyo vā 'vatārârthiko 'vatāra-gaveṣy avatāraṃ lapsyate sthāpayitvā pūrva-karma-vipākaṃ || imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigṛhṇāti ||

śraddhā'tiśaya-yogena puṇya-mahattvād yatra sthāne tathāgat'ādīnām adhigamo jātas tat pūjyam iti bodhi-kāritrânantaraṃ prajñāpāramit'ādhāra-deśa-pūjyatā-kāritraṃ ṣaṣṭaṃ vaktum āha: *punar aparaṃ Kauśika yatrêyam* ity[6]-ādi. *antaśa* ity agatyā.[7] *pūrva-karma-vipākam* iti pratipakṣâbhyāsaṃ vinā niyatavedanīyaṃ karma.[8]

punar aparaṃ Kauśika tad-yathā 'pi nāma ye bodhimaṇḍa-

1. °kālaṃ C. 2. cā PC. ḥam. 3...3. rnam-pa sna-tshogs-kyi. 4. °sa PC. 5. layanânus° (!) C, nayāsār° P. 6. °trêty P. 7. Sic P, āg° C. tha-ma-naḥo. jaghanyam or the like. 8. P. adds vipākaṃ, which in Tib. is wanting.

gatā vā bodhimaṇḍa-parisāmanta-gatā[(1)] vā bodhimaṇḍâbhyantara-gatā vā bodhi-vṛkṣa-mūla-gatā vā manuṣyā vā amanuṣyā vā tiryagyoni-gatān apy upādāya[(2)] yāvan na te śakyā manuṣyair vā amanuṣyair vā viheṭhayituṃ vā vyāpādayituṃ vā āveśayituṃ vā sthāpayitvā pūrva-karma-vipākaṃ

idam evârtha-tattvaṃ dṛṣṭântena dṛḍhayann āha: *tad-yathā 'pi nāmêty-ādi.* bodher[1] maṇḍaḥ sāro 'trêti bhū-pradeśaḥ paryaṃk'ākrānto *bodhimaṇḍaḥ.* tad-*gatās* tat-paryantam āśritāḥ. *bodhimaṇḍa-parisāmanto* vidik[2]-sthita-vajra-kīla-catuṣṭayântar-gato bhūmi-bhāgaḥ. *bodhimaṇḍo* vyākhyātaḥ. tad-*abhyantaram* tan-madhya-sthānaṃ. bhūmi-praviṣṭasya mūlasya parisāmanta-gra(P. 78[a])haṇenôpādānāt tad-vinirgato vṛkṣa-bhāgo *vṛkṣa-mūlaṃ. na te śakyā* iti [Tib. 111[a]] na te yogyā viṣayā ity arthaḥ. *viheṭhayituṃ* vibhettuṃ. *vyāpādayituṃ* vidveṣayituṃ. *āveśayituṃ* bhūta-grah'ādi praveśayituṃ.

tat kasya hetoḥ | tatra hy atītânāgata-pratyutpannās tathāgatā arhantaḥ samyaksambuddhā abhisambuddhā abhisaṃbhotsyante abhisambudhyante ca ye sarva-sattvānām abhayam avairam anuttrāsaṃ prabhāvayanti prakāśayanti[(3)] |

nanu viheṭh'ādy-utpatti-pratighāte sthānasya vyāpārâbhāvāt kathaṃ tatra viheṭh'ādi kartuṃ na śakyata iti *tat kasya hetor* ity āśaṅky' āha: *tatra hîty-ādi.* ayaṃ vākyârthaḥ: *ye sarva-sattvānām* arthāya mṛdu-madhyâdhimātra-vyāpāda-pratipakṣeṇa maitrī-prabhedam *abhayam avairam anuttrāsaṃ*[3] svayaṃ satkṛtya nirantaraṃ dīrghakālaṃ *bhāvayanti* parāṃś câdhikṛtya *prakāśayanti* teṣāṃ traikālika-buddhānāṃ tatrôtpādena tat sthānaṃ viśiṣṭam eva jātam. ato 'cintytvād dhetu-pratyaya-sāmāgryā bhū-bhāga-māhātmyāt kāraṇa-viguṇôtpattyā viheṭh'ādi-kāryaṃ na śakyate tatra kartuṃ pratītyasamutpāda-dharmatā-balād iti.

(1) bodhimaṇḍa-parisāmaṇḍa-gatā iti ga° |
(2) tiryagyonigatā vā napyupādāya iti ga° |
(3) ga° pastako prakāśayantīti pāṭho na vidyate |
1. °dhi P. 2. °ka PC. mtshams. 3. anutrāsaṃ (!) PC. & Aṣṭ.-P. mi-skrag-pa.

evam eva Kauśika yatra kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tatra hi Kauśika sattvā na śakyā manuṣyair vā amanuṣyair vā viheṭhayituṃ vā vyāpādayituṃ vā āveśayituṃ vā sthāpayitvā pūrva-karma-vipākaṃ ||

evaṃ dṛṣṭântam āvedya dārṣṭântikam artham[1] āvedayann āha: *evam evêty-ādi.*

tat kasya hetoḥ | anayâiva hi Kauśika prajñāpāramitayā pṛthivī-pradeśaḥ (57) sattvānāṃ caityabhūtaḥ kṛto vandanīyo mānanīyaḥ pūjanīyo 'rcanīyo 'pacāyanīyaḥ satkaraṇīyo gurukaraṇīyas trāṇaṃ śaraṇaṃ layanaṃ parāyaṇaṃ kṛto bhaviṣyati tatrôpagatānāṃ sattvānāṃ || imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigṛhṇāti ||

pūrvavad abhiprāyeṇa *tat kasya hetor* ity āśaṅkya tathâiva sthāna-māhātmya-pratipādana-dvāreṇa pariharann āha: *anayâiva hîty-ādi. caitya-bhūto* vandan'ādinā puṇyôpacaya-hetutvāt.

pitêva pitṛ-bhūta ity upamā-vācaka-bhūta-śabdasyôpādānād anya-caitya-samānatvena caitya-bhūtaḥ sa *pṛthivī-pradeśa* ity eke.

yatra hi nāma pudgala-nairātmya-dyotikayā

ye dharmā hetu-prabhavā

i(P. 78[b])ty-ādi-gāthayā 'dhiṣṭhito bhū-bhāgaḥ stūpo matas tatra samasta-vastu-naiḥsvābhāvya-prakāśikāyā mātur[2] udgrahaṇ'ādinôpetaḥ stūpo nitarām evêty, ataḥ sākṣy eva sākṣi-bhūta iti tat-svabhāvatve [Tib. 111[b]] [3]caitya-bhūta[3] iti Candragomī.

vandanīyo namaskaraṇāt. *mānanīyo* guṇânusmaraṇena bahu-mānāt. mṛdu-madhyâdhimātra-pūjābhir yathākramaṃ *pūjanīyo 'rcanīyo 'pacāyanīyaḥ.* śrī-paṭṭa[4]-bandh'ādinā viśeṣa-pa la-sthāpanāt *satkaraṇīyaḥ.* sarvathā 'nullaṅghanī-

1. om. P. 2. rgyal-baḥi yum = jina-mātur. 3 ... 3. mchod-rten-ñid-la mchod-rten-du gyur-pa = caitya eva caitya-bh°. 4. paṭga C.

yatvena *gurukaraṇīyaḥ*. *trāṇam* sarvôpadrava-nivāraṇatayā. *śaraṇam* tad-āśraya-prayogâbandhya-durdharṣa[1]-pada-sthānatayā. [2]*layanam* anavadya-rati-vastutayā.[2] *parāyaṇam* param'āryatva-gamana-pada-sthānatayā. yathôkta-nītyā ṣaḍvidham eva kāritram avagantavyam.

tathā côktam :

sarvato damanam[I] nāmaḥ sarvataḥ[II] kleśa-nirjayaḥ[III]
upakramâviṣahyatvam[IV] bodhir[V] ādhāra-pūjyatā[VI] ‖ iti. (17)

kāritrânantaram bhāvanā-mārgo vaktavyaḥ. sa ca sāsravânāsrava-bhedena dvividhaḥ. tatra sāsravo 'dhimukti-pariṇāmanā'numodanā-manaskāra-lakṣaṇas trividhaḥ. anāsravaḥ punar abhinirhārâtyanta[3]-viśuddhi-svabhāvo dvividhaḥ.

ato yathā'dhimokṣam dṛṣṭa-kuśala-dharmâdhiṣṭhānā bhāvanā-mārgâdhikārād ādāv a-sākṣātkriyā-rūpâdhimuktir vaktavyā.[4] sā 'pi svârthā sva-parârthā parârthā[5] cêti mūla-bhedena trividhā satī, mṛdu-madhyâdhimātra-bhedena pratyekaṃ bhedāt trika-tribhi(P. 230[a])r navadhā bhavati. tad-yathā : mṛdvī[1] madhyā 'dhimātrā ca svârthâdhimuktiḥ. evaṃ sva-parârthâdhimuktiḥ, parârthâdhimuktiś ca. evam eṣā 'pi nava-prakārā mṛdu-mṛdv-ādi-[Tib. 112[a]]prakāra[7]-bhedena pratyekaṃ vibhidyamānā navabhis tribhir adhimuktiḥ saptaviṃśati-prakārā bhavati. tad-yathā : mṛdu-mṛduḥ, mṛdu-madhyaḥ, mṛdv-adhimātraḥ, madhya-mṛduḥ, madhya-madhyaḥ, madhyâdhimātraḥ, adhimātra-mṛduḥ, adhimātra-madhyaḥ, adhimātrâdhimātra iti svârthâdhimukter nava-prakārāḥ. tathā sva-parârthâdhimukteḥ parârthâdhimukteś ca veditavyāḥ.

evam ukte Śakro devānām indro Bhagavantam etad avocat | yo Bhagavan kula-puttro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā sthāpayed enāṃ ca divyābhiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ satkuryād gurukuruyāt mānayet pūjayed arcayed apacāyet | yaś ca tathāgatasyârhataḥ samyaksambuddhasya parinirvṛtasya śarīrāṇi stūpeṣu pratiṣṭhāpayet

1. duddharṣa C, °ndhyatva P. 2 ... 2. om. P. 3. °rhāro 'ty° P. 4. veditavyā P. brjod-par byaḥo. 5. om. P. 6. °ddhi P, °duvī C. 7. om. C.

parigṛhṇīyād dhārayed vā tāṃś ca[(1)] tathâiva divyābhiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | kataras tayoḥ kula-putrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasavet |

tatra svârthâdhimukteḥ prathamaṃ mṛdu[1]-mṛdu-prakāram adhikṛty' āha : *evam ukte Śakra* ity-adi. *divyābhir* iti mano-'nukūlābhiḥ. mukta-kusumaṃ *puṣpam*. *dhūpaḥ* sahaja-sāṃyogik'ādiḥ. *gandho* Malay'ādi-jaḥ. sarva-ṛtu-puṣpai racitā mālā *mālyam*. śarīrôdvartana-prakāro *vilepanam*. suvarṇ'ādi-vālukā *cūrṇam*. vastraṃ *cīvaram*. [2]sit'ātapatr'ādi *chatram* garuḍ'ādy-aṅkito *dhvajaḥ*. [3]vajr'ādy-aṅkitā *ghaṇṭā*. cihna-rahitā *patākā*. *bahuvidhābhir* ity aneka-prakāra-svādya-bhojy'ādibhiḥ. *śarīrāṇi* rūpa-kāyā-ity eke. dhātava ity apare. *pratiṣṭhāpayed* vinyaset.[3] *parigṛhṇīyād* iti mamatvena svīkuryāt. *dhārayed* iti cirasthitīkuryāt. *tāṃś* cêti stūpān na kevalaṃ ca-śabdāc charīrāṇi.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | tena hi Kauśika tvām evâtra pratiprakṣyāmi | yathā te kṣamate tathā vyākuryāḥ | tat kiṃ manyase Kauśika yo 'yaṃ tathāgatasyârhataḥ samyaksambuddhasya sarvajñatā-ātmabhāvo 'bhinirvartitaḥ sa katamasyāṃ pratipadi śikṣamāṇena tathāgatenârhatā samyaksambuddhenânuttarā samyaksambodhiḥ sarvajñatā pratilabdhā 'bhisambuddhā ‖

tad-vacanenâiva mātuḥ[4] pūjāyām adhikaṃ puṇyam iti pratipādayitum (P. 230[b]) *Śakram* pratipraśnayann āha : *tena hîty-ādi*. *sarvajñat'ātmabhāvo 'bhinirvartita*[5] iti sarvajña-jñānâdhigama-yogya-śarīra-svabhāvo niṣpāditaḥ. *katamasyām pratipadîti* [Tib. 112[b]] katasmin mārga ity arthaḥ.

(1) dhārayed dhāntāṃ ca iti kha° |
1. °dhimukti-mṛdu C. 2. śit° P. 3 ... 3. om. C. 4. rgyal-baḥi yum = jina-mātuḥ. 5. 'bhivart° P, 'bhinivart° Ed. mṅon-par grub-pa.

(58) evaṃ ukte Śakro devānām indro Bhagavantam etad avocat | ihâiva Bhagavan Bhagavatā prajñāpāramitāyāṃ śikṣamāṇena tathāgatenârhatā samyaksambuddhenânuttarā samyaksambodhiḥ sarvajñatā pratilabdhā 'bhisambuddhā ||

prajñāpāramitāṃ vinā viparyāsâvinivṛttyā mukty-anupapattir ity abhiprāyavān āha: *ihâiva Bhagavann* ity-ādi. vajrôpameṣv agraja-prāptyā yogyatā-svabhāvayā *pratilabdhā*, tato 'nantaram *abhisambuddhā*. atha vā 'nuttarā[1] samyaksambodhir abhisambuddhā, tataḥ sarvajñatā pratilabdhêti yojyaṃ. tatrânuttarā bodhiḥ svârtha-sampat. *sarvajñatā* parârtha-sampat.

Bhagavān āha | tasmāt tarhi Kauśika nânen' ātmabhāva-śarīra-pratilambhena tathāgatas tathāgata iti saṃkhyāṃ gacchati ||

tad-vacanenâivêdānīṃ pariharann āha: *tasmāt tarhî*ty-ādi. [2]*ātmabhāva-śarīram* ity[2] *ātmabhāva* eva *śarīraṃ*, tasya vā[3] śilāputrakasyêva śarīram iti nyāyāt.[4] tad eva pratilabhyata iti *pratilambhaḥ*. tena *tathāgata* iti *na saṃkhyāṃ gacchati*. sarveṣāṃ tathāgatatva-prāpter iti matiḥ.

sarvajñatāyāṃ tu pratilabdhāyāṃ tathāgatas tathāgata iti saṃkhyāṃ gacchati |

kathaṃ tarhi[5] tathāgata ity āha: *sarvajñatāyām* ity-ādi

yêyaṃ Kauśika sarvajñatā tathāgatasyârhataḥ samyaksambuddhasya prajñāpāramitā-nirjātâiṣā | eṣa ca Kauśika tathāgatasy' ātmabhāva-śarīra-pratilambhaḥ prajñāpāramitôpāya-kauśalya-nirjātaḥ san sarvajña-jñān'āśraya-bhūto bhavati |

aparam api guṇam āha *yêyaṃ Kauśikê*ty-ādinā. *sarvajña-jñān'āśraya-bhūta* ity anyeṣaṃ sarvajña-jñāna-niṣpattiṃ prati hetu-bhūtaḥ.

enaṃ hy āśrayaṃ niśritya sarvajña-jñānasya prabhāvanā

1. 'trânutt° P. 2 ... 2. om. C, °vety-ādi P. bdag-gi dṅos-poḥi sku ṣes-bya-ba-la. 3. śarīra P. 4. don-to = arthaḥ ? 5. om. P.

bhavati buddha-śarīra-prabhāvanā bhavati dharma-śarīra-prabhāvanā bhavati saṃgha-śarīra-prabhāvanā bhavati || ity evaṃ sarvajña-jñāna-hetuko 'yam ātmabhāva-śarīra-pratilambhaḥ sarvajña-jñān'āśraya-bhūtatvāt sarva-sattvānāṃ caitya-bhūto vandanīyaḥ satkaraṇīyo gurukaraṇīyo mānanīyaḥ pūjanīyo 'rcanīyo 'pacāyanīyaḥ saṃvṛtto bhavati || evaṃ ca mama parinirvṛtasyâpi sata eṣāṃ śarīrāṇāṃ pūjā bhaviṣyati ||

tad eva kathayann āha: *enam*[1] ity-ādi. *enam* ity[2] ātmabhāva-śarīra-pratilambham.[3] *prabhāvanê*ti prakāśanā. *buddho* rūpa-kāy'ādi-svabhāvaḥ. sūtr'ādy-ātmako *dharmaḥ*. āryâvaivartik'ādi-bodhisattva-samūhaḥ *saṃghaḥ*. *parinirvṛtasyâpî*ti api-śabdā(P. 80ª)t tiṣṭhataḥ.

tasmāt tarhi Kauśika yaḥ kaścit kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka gatāṃ vā kṛtvā sthāpayed enāṃ ca divyābhiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | ayam eva Kauśika tayoḥ kula-puttrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasavet ||

vistareṇa nirdiśyâivam upasaṃharann āha: *tasmāt tarhi Kauśikê*ty-[Tib. 113ª]ādi.

tat kasya hetoḥ | sarvajña-jñānasya hi Kauśika tena kula-putreṇa vā kula-duhitrā (59) vā pūjā kṛtā bhaviṣyati |

nanu sarva-prativiśiṣṭatve tathāgatasya kathaṃ kāraṇatve 'pi mātuḥ pūjāyām adhikaṃ puṇyam iti *tad kasya hetor* ity āśaṅky' āha: *sarvajña-jñānasya hîty-ādi*. ayaṃ vākyârthaḥ:

prajñāpāramitā jñānam advayaṃ sā tathāgataḥ[4]

1. evaṃ Ed. & C. ḥdi-la. 2. om. PC. supplied from Tib. 3. °mbha P, °mbhā C. 4. This line also pp. 23[10], 173[10].

ity nyāyān mukhyato dharma-kāyas tathāgata eva prajñāpāramitā. atas tad-dyotikāyā mātuḥ pūjayā sarvajña-jñānasya dharma-kāyasya pūjanād bahutaraṃ puṇyaṃ prasavati. rūpa-kāya-pratibimba-tathāgata-pūjāyāṃ tu prativiśiṣṭa-dharma-kāyâsaṃgrahān nâdhikaṃ puṇyam iti.

yaḥ kula-putro vā kula-duhitā vā iha prajñāpāramitāyāṃ likhyamānāyāṃ pustaka-gatāyāṃ vā satkāraṃ gurukāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ pūjāṃ ca vividhāṃ kuryād ayam eva tato bahutaraṃ puṇyaṃ prasavet ||

likhitvā pūjayato *bahutaram puṇyaṃ* nirdiśya *likhyamānāyām* api tathâivêti pratipādayann āha: *yaḥ kulaputro* vêty-ādi.

tat kasya hetoḥ | sarvajña-jñānasya hi Kauśika tena pūjā kṛtā bhaviṣyati yaḥ prajñāpāramitāyai pūjāṃ kariṣyati ||

pūrvavat *tat kasya hetor* ity āśaṅkya[1] tathâiva pariharann āha: *sarvajña-jñānasya hîty-ādi.*

evam ukte Śakro devānām indro Bhagavantam etad avocat | ya ime Bhagavan Jāmbūdvīpakā manuṣyā imāṃ prajñāpāramitāṃ na likhiṣyanti nôdgrahīṣyanti na dhārayiṣyanti na vācayiṣyanti na paryavāpsyanti na pravartayiṣyanti na deśayiṣyanti nôpadekṣyanti nôddekṣyanti na svādhyāsyanti tāṃ câināṃ prajñāpāramitāṃ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhir na satkariṣyanti na gurukariṣyanti na mānayiṣyanti na pūjayiṣyanti nârcayiṣyanti nâpacāyiṣyanti kiṃ nu te Bhagavan na jñāsyanti evaṃ mahā'rthikā Bhagavatôktā prajñāpāramitāyāḥ pūjā kṛtā bhaviṣyatîti | kiṃ nu te Bhagavan na vetsyanti evaṃ mahā'nuśaṃsā evaṃ mahā-phalā evaṃ mahā-vipākā Bhagavatôktā prajñāpāramitāyāḥ pūjā kṛtā bhaviṣyatîti | na ca te vedayiṣyanti uta jñāsyanti vetsyanti vedayiṣyanti na ca punaḥ śraddhāsyanti ||

1. °ṅky' aha P.

dvitīyaṃ[1] mṛdu-madhya-prakāraṃ pratipādayituṃ praśnayann āha: *ya ime Bhagavann* ity-ādi. *na jñāsyantîti* puṇya-sambhārânavagamāt. *mahā'rthikêti* mahān arthaḥpuṇya-sambhāraḥ. tan-niṣpādanān mahārthikā.[2] *na vetsyantîti* jñāna[3]-sambhārânavabodhāt. jñāna-sambhāro mahā'nuśaṃsaḥ. tad-dhetutvena *mahā'nuśaṃsā. mahāphalā, mahā-vipākêti* puṇya-jñāna-sambhārayor yathākramaṃ vipāka-niṣyanda[4]-phale. rūpa-kāya-dharma-kāyau tan-niṣpādanād evam uktam. *na ca* (P. 80[b]) *vedayiṣyantîti* [Tib. 113[b]] puṇya-jñāna-phalâpratipatteḥ. *na ca punaḥ śraddhāsyantîti* karma-phal'ādau sampratipatti-vigamāt.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | tat kiṃ manyase Kauśika kiyantas te Jāmbūdvīpakā manuṣyā ye buddhe 'vetyaprasādena samanvāgatā ye dharme 'vetyaprasādena samanvāgatā ye saṃghe 'vetyaprasādena samanvāgatāḥ ||

evam ukte Śakro devānām indro Bhagavantam etad avocat | alpakās te (60) Bhagavan Jāmbūdvīpakā manuṣyā ye buddhe 'vetyaprasādena samanvāgatā ye dharme 'vetyaprasādena samanvāgatā ye saṃghe 'vetyaprasādena samanvāgatāḥ ||

tad-vacanenâiva praśnaṃ parihṛtya mṛdu-madhya-prakāra-pratipādanārthaṃ pratipraśnayann āha: *tat kiṃ manyase Kauśika kiyanta* ity-ādi. *avetyaprasādenêti* avagamya-guṇa-sambhāvanā-pūrvakaḥ prasādo 'vetyaprasādo vicikitsā-prahāṇād ity eke. dṛṣṭa-tattvasya śraddhā triṣu ratneṣv[5] ārya-kāntaṃ ca śīlaṃ caturtham avetyaprasāda ity anye.[6]

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat | alpakās te Jāmbūdvīpakā manuṣyā

1. om. C & Tib. 2. °danāt tad-darśikā PC. don chen-po-can. 3. bsod-nams = puṇya, perhaps not correct. 4. niḥṣ° C. 5. PC. add eva, which in Tib. is wanting. 6. anyaḥ PC. gṣan-dag.

ye buddhe 'vetyaprasādena samanvāgatā ye dharme 'vetyaprasādena samanvāgatā ye saṃghe 'vetyaprasādena samanvāgatāḥ |

uttarôttara-puṇya-mahattv'ādi kāryaṃ viśiṣṭa-vīryâtiśay'ādi-yogyād iti matvā sādhûktatvenânumatim āha *evam etat Kauśike*ty-ādinā.

anenâyam arthaḥ kathito: yathā vīryâtiśay'ādi-vaikalyād avetyaprasāda-lābhino 'dhigama-mahattvâvabodhe 'py *alpakās* tathā prajñāpāramitā-pūj'ādi-kāriṇo 'lpakā iti tad-vacanena pratipāditam iti grāhyaṃ. anyathā Śakra-praśna-vacanena na kiṃcid uktam bhaved iti.

tebhyaḥ Kauśika alpebhyo 'lpatarakās te ye srotaäpatti-phalaṃ prāpnuvanti tataḥ sakṛdāgāmi-phalam anāgāmi-phalaṃ | tebhyo 'py alpebhyo 'lpatarakās te ye 'rhattvaṃ prāpnuvanti | tebhyo 'py alpebhyo 'lpatarakās te ye pratyeka-bodhiṃ sākṣātkurvanti | tebhyo 'py alpebhyo 'lpatarakās te ye 'nuttarāyāṃ samyaksaṃbodhau cittāny utpādayanti | tebhyo 'py alpebhyo 'lpatarakās te ye 'nuttarāyāṃ samyaksaṃbodhau cittāny utpādya taṃ cittôtpādaṃ bṛṃhayanti | tebhyo 'py alpebhyo 'lpatarakās te ye 'nuttarāyāṃ samyaksaṃbodhau cittāny utpādyôpabṛṃhayitvā c' ārabdha-vīryā viharanti | tebhyo 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ yogam āpadyante | tebho 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ caranti | tebhyo 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ caranto ghaṭamānā avinivartanīyāyāṃ bodhisattva-bhūmāu avatiṣṭhante | tebhyo 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ caranto ghaṭamānā anuttarāṃ samyaksaṃbodhim abhisaṃbhotsyante | tebhyo 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ caranto ghaṭamānā anuttarāṃ samyaksaṃbodhim abhisaṃbudhyante || te te Kauśika bodhisattvā mahāsattvā ye 'vinivartanīyāyāṃ bodhisattva-bhūmau sthitvā 'nuttarāṃ samyaksaṃbodhim abhisaṃbudhyânyeṣām adhyāśaya-sampannānāṃ

kula-pu(61)trāṇāṃ kula-duhitṝṇāṃ ca prajñāpāramitāyāṃ śikṣamāṇānāṃ ghaṭamānānāṃ prajñāpāramitām upadiśanti côddiśanti | te côdgṛhṇanti dhārayanti vācayanti paryavāpnuvanti pravartayanti upadeśayanty upadiśanty uddiśanti svadhyāyanti tāṃ câināṃ prajñāpāramitāṃ puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chatrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ satkurvanti gurukurvanti mānayanti pūjayanty arcayanty apacāyanti |

alpataratam'ādi-pratipādanenânantarârthaṃ vistārayann āha: *tebhyaḥ Kauśikâlpebhya* ity-ādi. *cittôtpādaṃ bṛṃhayantî*ti

sahôdayāc citta-varasya dhīmataḥ
su-saṃvṛtaṃ cittam ananta-duṣkṛtāt
kleśāc ca duḥkhāc ca vibheti nâsau
sampatti-kāle 'pi vipatti-kāle ||

ity-ādi-guṇam anusmṛtya pratipattyôpastambhayanti. *upabṛṃhayitvê*ti ktvā'nta[1]-prayogaḥ. *ā*(P. 81[a])*rabdha-vīryā* iti uttapta-vīryāḥ. *yogam* iti dhyāna-[Tib. 114[a]]balāc cittâikāgratāṃ. *carant*îti tattvâvabodhenânutiṣṭhanti.[2] *avinivartanīyāyām* iti acalāyāṃ. *adhyāśaya-sampannānām* iti

āyato vipulo hṛṣṭa upakāra-paro mahān
kalyāṇaś câivam ādhikyāc chayo hy adhyāśayaḥ satām ||[3]

iti viśiṣṭenâdhyāśayena yuktānāṃ. *te c*êti śrotāraḥ.

santi khalu punaḥ Kauśikâprameyā asaṃkhyeyāḥ sattvā ye bodhicittam utpādayanti bodhicittam utpādya bodhicittam upabṛṃhayanti bodhicittam upabṛṃhayitvā bodhāya caranti | teṣāṃ khalu punaḥ Kauśikâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ bodhāya caratāṃ apy[4] eko vâ dvau vâ 'vinivartanīyāyāṃ bodhisattva-bhūmāv avatiṣṭheyātām ||

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1. suvānta C, sudhātu P. 2. tatvamavodh° P, tatvâvabodhi-janânut° C. de-kho-na-ñid rtogs-pas rjes-su gnas-pa. 3. This stanza also p. 46[9]. 4. yady Ed.

punar apy atyantâlpatvaṃ pratipādayann āha: *santi khalu punar* ity-ādi.

tat kasya hetoḥ | durabhisambhavā hi Kauśikânuttarā samyaksambodhir hīna-vīryaiḥ kusīdair hīna-sattvair hīna-cittair hīna-saṃjñair hīnâdhimuktikair hīna-prajñaiḥ |

nanu samānâbhiprāyeṇa sarveṣāṃ pravṛttau katham *eko dvau vā 'vatiṣṭheyātām* iti *tat kasya hetor* ity āśaṅky' āha: *durabhisambhavā hîty-ādi*. *durabhisambhavā* duradhigamyā. caturvidha-nirvedhabhāgīyeṣu darśana-bhāvanā-viśeṣa-mārgeṣu ca vīryâtiśaya-vaikalyād *hīna-vīryair*-ity-ādi-pada-saptakârtho yathākramaṃ vācyaḥ.

etad uktam: vīryâtiśayasambhavāt prathamatas[1] tulyâbhiprāyeṇa pravṛttāv api na sarve 'nuttarasamyaksambodhi-bhājanā iti.

tasmāt tarhi Kauśika kula-putreṇa vā kula-duhitrā vā kṣipraṃ cânuttarāṃ samyaksambodhim abhisamboddhu-kāmena iyam eva prajñāpāramitā sukham abhīkṣṇaṃ śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyôpadeṣṭavyôddeṣṭavyā svādhyātavyā paripraṣṭavyā ||

tṛtīyaṃ[2] mṛdv-adhimātra-prakāraṃ kathayann āha: *tasmāt tarhîty-ādi*. *kṣipram* ity āśu. *sukham* ity anāyāsaṃ. *abhīkṣṇam* iti punaḥ-punaḥ.

tat kasya hetoḥ | tathā hi sa evaṃ jñāsyati atra prajñāpāramitāyāṃ Tathāgato 'rhan samyaksaṃbuddhaḥ pūrvaṃ bodhisattva-caryāṃ caran śikṣitaḥ | asmābhir apy atra śikṣitavyam eṣo 'smākaṃ śāstêti | tiṣṭhato vā Kauśika parinirvṛtasya vā Tathāgatasyârhataḥ samyaksambuddhasya bodhisattvair mahāsattvaiḥ prajñāpāramitâiva pratisartavyā ||

nanu tathāgatatvârthinā bodhisattva-caryāyāṃ sikṣitavyaṃ. tat kathaṃ prajñāpāramitāyāṃ śikṣā 'syâbhidhīyata iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi sa evam* ity-ādi. ayaṃ[3] vākyârthaḥ: [Tib. 114b] yasmāt *pūrvaṃ* Bha-

1. °ma-P. 2. om. C & Tib. 3. °ṃ hi C.

gavān *bodhisattva-caryāṃ*[1] *caran prajñāpāramitā*(P. 81b)*yāṃ śikṣito* 'nupalambha-yogena caryā-niṣpādanârthaṃ tathā mayā sarva-buddha-guṇâvāpti-hetutvena *prajñāpāramitā pratisartavyā*[2] anyathôpalambhād bodhisattva-caryāṇām aniṣpatter na bodhy-adhigama iti bodhisattvo *jñāsyatîti*.

tasmāt tarhi Kauśika yaḥ kaścit (62) kula-putro vā kula-duhitā vā Tathāgatasyârhataḥ samyaksambuddhasya parinirvṛtasya pūjāyai koṭiśaḥ sapta-ratna-mayāṃs Tathāgata-dhātu-garbhān stūpān kārayet kārayitvā ca tān yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyair vilepanair divyaiś cūrṇair divyair vastrair divyaiś chatrair divyair dhvajair divyābhir ghaṇṭābhiḥ divyābhiḥ patākābhiḥ samantāc ca divyair dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayet arcayed apacāyet | tat kiṃ manyase Kauśikâpi nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahupuṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasannacitto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayet vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa saṃprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti ||

1. °ryāyāṃ C. 2. °satkart° C.

caturthaṃ madhya-mṛdu-prakāram āvedayann āha: *tasmāt tarhi Kauśikêty*-ādi. [1]*koṭiśa* iti koṭi-koṭim.[1] *sapta-ratnamayān* iti

musāragalva-vaiḍūrya-rūpya-sphaṭika[2]-hāṭakaṃ
saha lohitamuktābhir aśmagarbhaiś ca varṇyate |
ratnaṃ saptavidhaṃ sarva-prādhānyād, atha vā 'pare
tad-bhedā maṇayaḥ sarve varṇa-saṃsthāna-laśataḥ ||

iti vacanād etāni sapta-ratnāni. tan*mayās* tat-svabhāvāḥ. *tathāgata-dhātu-garbhān* iti tathāga-dhātu-madhyān. *tan-nidānam* iti tad-dhetukaṃ. kvacit tato nidānam iti pāṭhaḥ.

tatrâyam artho: dhātu-garba-stūpa-pūjātas tasyāḥ sakāśān nidānaṃ buddhatva-prāpteḥ kāraṇaṃ *bahu-puṇyaṃ prasaved* iti. [3]puṇyam iti,[3] yadi nāmÂbhidharmasamuccaye nāma-bhedaḥ kṛtaḥ kāma-pratisaṃyuktaṃ kuśalaṃ puṇyaṃ, rūp'ārūpya-pratisaṃyuktam āniñjyam iti[4]. tathā 'py atra sāmānyena kuśalaṃ puṇyaṃ jñeyaṃ rūpa-dhātāv apy asyârthasya sambhavāt.

bahu Bhagavan bahu Sugatêti

[Tib. 115[a]] punar bahv iti nirdiṣṭam ativaipulya-siddhaye,
Sugatêti tu vijñeyaṃ sambhram'ādi-viśeṣataḥ. ||

abhiśraddadhad ity abhisampratyayaṃ kurvāṇaḥ. *avaka*[P. 82[a]]*lpayann* iti manasy adhyāropayann. *adhimucyêty* adhimukti-manaskāreṇ' ālambya. *prasanna-citta* iti bhadratā-darśanād abhimukha-cittaḥ. *bodhāya cittam utpādyêty* anuttarasamyaksambodhi-nimittaṃ bodhisattva-saṃvara-grahaṇād viśiṣṭaṃ cittaṃ kṛtvā. *artham asyā vivṛṇuyād* ity artham evôddhṛtya kevalaṃ kathayet. *manasā 'nvavekṣetêti* parasparâvyāhataṃ nirūpayet. *yathā'dhikayêty*-ādi. yena madhya-mṛdv-ādinā prakāreṇâdhikayā 'dhimuktyā samprayuktā yā *prajñā* sā 'pi *yathā'dhikā*. tayā[4] *'tra* prdjñāpāramitāyāṃ *parimīmāṃsāṃ* parīkṣām *āpadyeta* kuryāt. *saddharma-cira-sthiti-hetos* tan-nimittaṃ. tad ev' āha: *mā buddha-netrī* 'ty-ādi. buddhānāṃ netrī nāyikā mātā prajñāpāramitâiva. asyāḥ pustaka-vaikalyena[5] pāṭha-svādhyāy'ādy-asambhavāt *samucchedo mā bhūt*. tathā mātaraṃ vinā *saddharmas*yâdhigamasy*ântardhānaṃ*[6] *mā bhūt*. *bodhisattvānāṃ*

1 ... 1. koṭiśata iti koṭi-koṭiṃ P, kotiṃ koṭiśaḥ C, Om. Tib. 2. sphāṭ° C. 3 ... 3. bahu-puṇyam iti P, om. C. bsod-nams ṣes-bya-ba. 4. 大乘阿毘達磨集論第四(正藏三一 679[b]). 4. °dhikatayā P. 5. °ḥ punas tenāv° P. 6 °ddharmasy' āgamâdhig° P.

ca jananī pustaka-sadbhāven*ânugrahôpasaṃhāraḥ* śravaṇ'ādi-lakṣaṇaḥ *kṛto bhaviṣyati, netry-avaikalyena*. yata iti śeṣaḥ.[1] *iti* tasmāt *sthāpayed* iti pūrveṇa sambandhaḥ.

tāṃ câināṃ prajñāpāramitāṃ satkuryād mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhiḥ bahu-vidhābhiś ca pūjābhiḥ pūjayed ayam eva tataḥ sa Kauśika kula-putro vā kula-(63)duhitā vā bahutaraṃ puṇyaṃ prasavati ||

na kevalaṃ sthāpayed api tu yathôktenâiv'āśayena satkār'ādikam kuryād [Tib. 115[b]] ity āha: *tāṃ câināṃ* ity-ādi.

sarveṇa câitena śravaṇ'ādinā daśadhā dharma-caritam uktaṃ.

pūjanā[I] lekhanā[II] dānaṃ[III] śravaṇaṃ[IV] vācanôdgrahaḥ[V,VI]
(P. 82[b]) prakāśanā[VII] 'tha svādhyāyaś[VIII] cintanā[IX] bhāvanā[X] ca tat
ameya-puṇya-skandhaṃ hi caritaṃ tad-daś'ātmakaṃ
viśeṣād akṣayatvāc ca parânugrahato 'śamāt[2] |[3]

iti veditavyaṃ.

tiṣṭhantu khalu punaḥ Kauśika koṭiśaḥ sapta-ratna-mayās Tathāgata-dhātu-garbhāḥ stūpā yaḥ kaścit Kauśika kula-putro vā kula-duhitā vā imaṃ Jambūdvīpaṃ samantāt sapta-ratna-mayānāṃ Tathāgata-dhātu-garbhāṇāṃ stūpānāṃ paripūrṇaṃ kārayet kārayitvā ca tān yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair grandhair divyair mālyair divyair vilepanair divyaiś cūrṇair divyair vastrair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcyed apacāyet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ

1. om. C. 2. 'samād PC. ma-ṣi-phyir 3. 辯中邊論頌 (正藏三一 479[c].)

bahu puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ sa Kauśika kulaputro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayet deśayet upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa saṃprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā atra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti || tāṃ câināṃ prajñāpāramitāṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhiḥ bahu-vidhābhiś ca pūjābhiḥ pūjayet ayam eva tataḥ sa Kauśika (64) kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ||

pañcamaṃ[1] madhya-madhya-prakāraṃ adhikṛty' āha: *tiṣṭhantu khalu punaḥ Kauśika koṭiśa* ity-ādi. *Jambūdvīpam*[2] iti

Jambūdvīpo[3] dvisāhasras tri-pārśvaḥ, śakaṭ'ākṛtiḥ
sârdhaṃ tri-yojanaṃ tv ekaṃ. ||[4]

tiṣṭhatu khalu punaḥ Kauśika ayaṃ Jambūdvīpaḥ sapta-ratna-mayānāṃ Tathāgata-dhātu-garbhāṇāṃ stūpānāṃ paripūrṇaḥ | sacet Kauśika yāvantaś cāturmahādvīpake lokadhātau

1. om. C & Tib. 2. °mbŭdv° C. 3. °mbŭdv° C. 4. For these and following verses cf. 阿毘達磨倶舍論第十一 (正藏二九 57c & 57ab & 61a.)

sarva-sattvās teṣām ekâikaḥ sattvaḥ ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyaiś cūrṇair divyair vastrair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca divya-dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | tat kiṃ manyase Kauśika api nu te sarva-sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa saṃprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyet | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthita-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti || tāṃ câināṃ prajñāpāramitāṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjayed ayam eva tataḥ sa Kauśika kula-putro vā (65) kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

ṣaṣṭhaṃ[1] madhyâdhimātraṃ vaktum āha: *tiṣṭhantu khalu punaḥ Kauśikā-*

1. om. C & Tib.

yaṃ Jambūdvīpa[1] ity-ādi. *cāturmahādvīpake lokadhātāv* iti

laksa-ṣoḍaśakôdvedham asaṃkhyaṃ vāyu-maṇḍalaṃ.
apām ekādaśôdvedhaṃ sahasrāṇi ca viṃśatiḥ, ||
aṣṭa-lakṣôcchrayaṃ, paścāc cheṣaṃ bhavati kāñcanaṃ.
tatra Meruś catū-ratnaḥ, sapta haimās[2] tu parvatāḥ. |
prathamato Yugaṃdhara, [3]Īṣādhāraḥ, Khadirakaḥ,
Sudarśano, 'śvakarṇaś ca, Vinatako[4], Nimiṃdharaḥ. |
tato dvīpāś ca catvāro dakṣiṇ'ādi-dig-āśritāḥ.
Jambūdvīpo dvisāhasras tri-pārśvaḥ śakaṭ'ākṛtiḥ |
sârdhaṃ tri-yojanaṃ tv ekaṃ. prāg-Videho 'rdha-candravat
pārśva-trayaṃ tathā 'syâikaṃ sârdha-triśata-yojanaṃ. |
Godānīyaḥ sahasrāṇi sapta sârdhāni maṇḍalaḥ.
yojanâṣṭasahasrāṇi catur-aśraḥ Kuruḥ samaḥ. ||
[Tib. 116[a]] dvīpānām antarāleṣu yathāsaṃkhyaṃ matā ime
Dehā Videhāḥ Kuravaḥ Kauravāś Cāmarā Varāḥ |
aṣṭau tad-antarā-dvīpāḥ Śāṭhā Uttaramantriṇaḥ.
[5]catur-dvīpaka-cakrârthaṃ Cakravāḍas[6] tataḥ punaḥ[5] |
sīmā-(P. 83[a])bandhavad āyāso[7] jātaḥ sa-Kṛṣṇaparvataḥ
sarve câte saha-dvīpā jale 'śīti-sahasrake |
magnā. ūrdhvaṃ jalān Meru bhūyo 'śīti-sahasrakaḥ
ardhârdha-hāni-saṃyuktāḥ samôcchrāya-ghanāś ca te. ||
śītāḥ saptântarā teṣām.[8] ādyā 'śītisahasrikā,
abhyantaraḥ samudro 'sau, tri-guṇaḥ sa tu pārśvataḥ. |
ardhârdhenâparāḥ śītāḥ. śeṣaṃ bāhyo mahôdadhiḥ.
Meror ūrdhvaṃ vimānāniti caturdvīpakaḥ smṛtaḥ. ||
catur-dvīpaka eva lokadhātuś cāturdvīpakaḥ.

tiṣṭhantu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvā yāvantaḥ Kauśika sāhasre cūḍikāyāṃ lokadhātau sarva-sattvās teṣām ekâikaḥ sattva ekâikaṃ sapta-

1.°mbŭdv° C. 2. hemās C. 3. ĭṣ° C. 4. °nīt° C. 5 ... 5. Ex conj. -dvīpa-cakr° C, -dvīpakaraṃkvārth° P. gliṅ bṣi-po ni de-dag-gi. phyi-rol-na ni khor-yug-ste. 6. °vāḍhās C. 7. āyaso C, āyaḥso P. lcags-las. 8. Ex conj. °rāṇy eṣām PC. de-yi bar.

ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyair vilepanair divyaiś cūrṇair divyair vastrair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ satkuryāt gurukuryāt mānayet pūjayed arcayed apacāyet | tat kiṃ manyase Kauśika api nu sarva-sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyāt manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo 'bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ câināṃ prajñāpāramitāṃ satkuryād gurukuryat mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpā-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayed ayam eva tataḥ sa (66) Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

saptamam[1] adhimātra-mṛdum āha *tiṣṭhantu khalu punaḥ Kauśika cāturma-*

1. om. C & Tib.

hādvīpaka ity-ādinā. *sāhasre cūḍike lokadhātāv* iti

cāturdvīpaka-candrârka-Meru-kāma-divaukasāṃ
Brahmaloka-sahasraṃ ca sāhasra-cūḍiko mataḥ.|

tiṣṭhantu khalu punaḥ Kauśika sāhasre cūḍikāyāṃ lokadhātau sarva-sattvā yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvās teṣāṃ ekâikaḥ sattva ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyair vilepanair divyaiś cūrṇair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca divya-dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet| tat kiṃ manyase kauśika api nu te sarva-sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ|

Śakra āha| bahu Bhavan bahu Sugata||

Bhagavān āha| ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddhadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parabhyeś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyet| antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthita-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti| tāṃ câināṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś

chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ sama(67)ntāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayed| ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati|

aṣṭamam[1] adhimātra-madhyaṃ vaktum āha: *tiṣṭhantu khalu punaḥ Kauśika sāhasre cūḍika* ity-ādi. *dvisāhasre madhyame lokadhātāv* iti

tat-sahasram dvisāhasro lokadhātus tu madhyamaḥ.|

tiṣṭhantu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvā yāvantaḥ Kauśika tri-sāhasra-mahāsāhasre lokadhātau sarva-sattvās teṣāṃ ekâikaḥ sattva ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyaiś cūrṇair divyair vastrair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca divya-dīpa-mālābhir bahuvidhābhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet| tat kiṃ manyase Kauśika api nu te sarva-sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ||

Śakra āha| bahu Bhagavan bahu Sugata||

Bhagavān āha| ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta| antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-

1. om. C & Tib.

netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalpyenêti | tāṃ caînāṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhi(68)r bahu-vidhābhiś ca pūjābhiḥ pūjayed ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

navamam[1] adhimātrâdhimātraṃ nirdiśann āha: *tiṣṭhantu khalu punaḥ Kauśika dvisāhasra*[2] ity-ādi. *trisāhasra-mahā-sāhasra* iti

tat-sahasraṃ trisāhasro lokadhātur anuttaraḥ
Mahācakra-parikṣiptaḥ sama-saṃvarta-sambhavaḥ. ||

tiṣṭhantu khalu punaḥ Kauśika tri-sāhasra-mahā-sāhasre lokadhātau sarva-sattvā yeṣām ekaîkaḥ sattva ekaîkaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyābhiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | ye 'pi kecit Kauśika tri-sāhasra-mahā-sāhasre lokadhātau sattvāḥ sacet punas te sarve 'pūrvâcaramaṃ mānuṣyakam ātmabhāvaṃ pratilabheran parikalpam upādāya tata ekaîkaḥ sattvaḥ ekaîkaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayed ekaîkaś ca sattvas tān sarvān stūpān kārayet kārayitvā ca tān pratiṣṭhāpya kalpaṃ vā kalpâvaśeṣaṃ vā sarva-vādyaiḥ sarva-gītaiḥ sarva-nṛtyaiḥ sarva-tūrya-tāḍâvacarair divyaiḥ sarva-puṣpaiḥ sarva-dhūpaiḥ sarva-gandhaiḥ sarva-mālyaiḥ sarva-vilepanaiḥ sarva-

1. om. C & Tib. 2. om. P.

cūrṇaiḥ sarva-vastrair divyābhiḥ sarva-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca sarva-dīpa-mālābhir bahu-vidhābhiś ca divya-mānuṣikībhiḥ sarva-pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | etayaîvaṃrūpayā puṇya-kriyayā te sarve sattvās tān aprameyān asaṃkhyeyān stūpān pratiṣṭhāpya evaṃrūpāṃ pūjāṃ kārayeyuḥ | tat kiṃ manyase Kauśika api nu te sarve sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ |

Śakra āha | bahu Bhagavan bahu Sugata |

Bhagavān āha | ataḥ sa Kauśika kula-putro vā kula-duhitā vā (69) bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ caînāṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayed | ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

akṣayitâhaṃmāna-vāsanatvena prathamataḥ svârthâdhimukter nava-prakārān nirdiśyêdānīṃ sva-[Tib. 116b]parârthâdhimukteḥ prathamaṃ[1] mṛdu-mṛdu-prakā-

1. om. C & Tib.

rârtham āha: *tiṣṭhantu khalu punaḥ Kauśika trisāhasra* ity[1]-ādi. *apūrvâcaramam* iti (P. 83[b]) na pūrvaṃ na paścād, yugapad ity arthaḥ. *etayâivaṃrūpayā puṇya-kriyayêti* anantarôktayā sapta-ratna-maya-Tathāgata[2]-dhātu-garbha-stūpa-satkār'ādi-svabhāvayā puṇya-cetanayā.

evam ukte Śakro devānam indro Bhagavantam etad avocat| evam etad Bhagavann evam etat Sugata|

dharmato buddhā draṣṭavyā, dharmakāyā hi nāyakā

iti vacanād dharmatā-svabhāva-prajñāpāramitā-pūjāyāṃ sarva-buddha-pūjanād bahutaraṃ puṇyam iti matvā keṣāṃcid artha-karaṇāya svâvabodham āha: *evam etad Bhagavann evam etat Sugatêti*.

prajñāpāramitāṃ hi Bhagavan satkurvatā gurukurvatā mānayatā pūjayatā arcayatā apacāyatā kula-putreṇa vā kula-duhitrā vā atītânāgata-pratyutpannā buddhā bhagavanto buddha-jñāna-parijñāteṣu sarva-lokadhātuṣv atyantatayā satkṛtā gurukṛtā mānitāḥ pūjitā arcitā apacāyitāś ca bhavanti||

etad eva kathayann āha: *prajñāpāramitāṃ hîty-ādi*.

tiṣṭhantu khalu punar Bhagavann anena paryāyeṇa tri-sāhasra-mahā-sāhasre lokadhātau sarva-sattvā ye 'pi Bhagavan gaṅgā-nadī-vālukôpameṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvās tatra(1) ekâikaḥ sattva ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayed ekâikaś ca sattvas tān (70) sarvān stūpān kārayet kārayitvā ca tān pratiṣṭhāpya kalpaṃ vā kalpâvaśeṣaṃ vā sarva-vādyaiḥ sarva-gītaiḥ sarva-nṛtyaiḥ sarva-tūrya-tāḍâvacarair divyaiḥ sarva-puṣpaiḥ sarva-dhūpaiḥ sarva-gandhaiḥ sarva-mālyaiḥ sarva-vilepanaiḥ sarva-cūrṇaiḥ sarva-vastrair divyābhiḥ sarva-cchattra-dhvaja-ghaṇṭā-

1. °srety PC. 2. om. P & Tib.
(1) tat iti kha°|

patākābhiḥ samantāc ca sarva-dīpa-mālābhir bahu-vidhābhiś ca divya-mānuṣikībhiḥ sarva-pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet| ayam eva tebhyaḥ sa Bhagavan sarva-sattvebhyaḥ kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta| antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti| tāṃ câināṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayet||

prakārāntareṇa yathôktam eva mṛdu-mṛdu-bhedam udīrayann[1] āha: *tiṣṭhantu khalu punar Bhagavann* ity-ādi. *paryāyeṇêti* nirdeśena. *sarva-vādyair* iti vīṇā-vaṃś'ādi-daśa-vādya-sahasraiḥ. *sarva-gītair* iti saṃskṛta-prākṛt'ādi-gītikābhiḥ. *sarva-nṛtyair* iti śṛṅgāra-vīra-bībhats'ādibhiḥ. *sarva-tūrya-tāḍâvacarair* iti śankh'ādi-dhvanayaḥ sarva-tūryāḥ, kara-tāla[2]-vādya-viśeṣās *tāḍâvacarāḥ*.

atha khalu Bhagavān Śakraṃ devānām indram etad avocat| evam etat Kauśikâivam etat| bahutaraṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati|

1. uddīpay° C. 2. lag-mthil.

aprameyaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati | asaṃkhyeyaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ (71) puṇyaṃ prasavati | acintyaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati | atulyaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati | aparimāṇaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

sādhûktatvenânumaty-artham āha: *evam etat Kauśikêty*-ādi. *bahutaram* ity-ādi-pada-trayaṃ prayog'ādy-avasthāsu. [Tib. 117[a]]dharma-sambhoga-nirmāṇa-kāya-niṣpādanāc *câcintyam* ity-ādi-pada-trayârtho yathākramaṃ vācyaḥ.

tat kasya hetoḥ | prajñāpāramitā-nirjātā hi Kauśika tathāgatānām arhatāṃ samyaksambuddhānāṃ sarvajñatā | sarvajñatā-nirjātā ca tathāgata-śarīrāṇāṃ pūjā | tasmāt tarhi Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ cânāṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayet |

asya Kauśika puṇyâbhisaṃskārasyâsau pūrvakas Tathāgata-dhātu-garbhaḥ sapta-ratnamayaḥ stūpa-saṃskāra-ja-puṇyâbhisaṃskāraḥ[(1)] śatatamīm api (72) kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upanisām apy upaniṣadam api na kṣamate |

nanu tathāgatasya sarva-prativiśiṣṭatve kathaṃ mātuḥ pūjāyām adhikaṃ puṇyam iti *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitā-nirjātā hîty*-ādi.

nanv asyârthasya pūrvôktatvenâpūrvam atra vācyaṃ. na kiṃcit tat. kim-artham asyôpanyāsa iti cet. P. 84[a]) ucyate: yady apy evaṃ tathā 'pi yena prakāreṇa śrotṛ-janântarasya cittaṃ s'āśaṅkam utpadyate tasya pūrvôktenâpi krameṇa niṣedhanaṃ[1] kriyata eva. yato nâsty ayaṃ niyamo, 'nyatrôktam uttaraṃ codyaṃ câikasyâparasya tad eva codyam uttaraṃ ca na[2] bhavatîti. tasmāt punaruktatvaṃ n' āśaṅkanīyaṃ. evam anyatrâpi vācyaṃ.

kalāṃ nôpaitîty avasthā-bhāgaṃ na pratipadyate. *saṃkhyām* iti yathā-nirdiṣṭa-saṃkhyā-vyatirekeṇa nyūna-saṃkhyāṃ. *kalām apîti* punaḥ kalāṃ sūkṣma-prabhāgaṃ.[3] *gaṇanām* iti jātim vivakṣāṃ vā. *upamām* iti sadṛśâvasthāṃ. *aupamyam* iti yasya guṇasya ·hi bhāvād dravye[4] śabda-niveśas tad abhidhāne [5]tva-talāv iti vacanād[5] upamā-guṇam aupamyaṃ. *upanisām* iti atikṛśatāṃ. *upaniṣadam* iti hetu-bhāvaṃ. *na kṣamata* iti na pratipadyate. etena ca *kal'*ādi-rūpâpratipatti-vacanena prajñāpāramitā-tathāgata-dhātu-garbha-stūpa-pūjā-puṇyayor dūrântaratvam āveditaṃ. [Tib. 117[b]][6]avayavy-aṇu-rūp'ādīnām[6] eka[7]-kal'āditva[8]-vyavasthāpanād iti grāhyam.

atha khalu yāni tāni catvāriṃśad-deva-putra-sahasrāṇi

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(1) tathāgata-dhātu-garbha-sapta-ratna-maya-stūpa-saṃskāraja-puṇyâbhisaṃskāraḥ iti samasta-pada-nirdeśe viśuddha-prayogo bhavet|

1. dogs-pa med-pa = niḥśaṅkā. 2. °raṃ vacana P. 3. °bhāvaṃ PC. mthu cha-phra-mo. 4. °vya- P. 5 ... 5. tvatalāti vac° C. 6 ... 6. °yavy-anur° P, °yav'ādi-r° C. cha-śas-can daṅ rdul-phra-rab. 7. eva P. gcig. 8. cha-ñid-du = kalātva.

Śakreṇa devānām indreṇa sārddhaṃ sannipatitāni tasyām eva parṣadi sannipatitāny abhūvaṃs tāni Śakraṃ devānāṃ indram etad avocan | udgṛhṇīṣva mārṣap rajñāpāramitāṃ | udgrahītavyā mārṣa prajñāpāramitā | dhārayitavyā mārṣa prajñāpāramitā | vācayitavyā mārṣa prajñāpāramitā | paryavāptavyā mārṣa prajñāpāramitā | pravartayitavyā mārṣa prajñāpāramitā | deśayitavyā mārṣa prajñāpāramitā | upadeṣṭavyā mārṣa prajñāpāramitā | uddeṣṭavyā mārṣa prajñāpāramitā | svādhyātavyā mārṣa prajñāpāramitā ||

dvitīyaṃ[1] mṛdu-madhya-prakārârthaṃ āha: *udgṛhṇīṣva mārṣa prajñāpāramitām* ity-ādi. mahā'nubhāvatvena kṣamā-saṃpannaḥ Śakra iti tasy' āmantraṇaṃ[2] mārṣêti.

atha khalu Bhagavāṃ Śakraṃ devānām indram āmantrayate sma | udgṛhāṇa tvaṃ Kauśika prajñāpāramitāṃ | dhāraya tvaṃ Kauśika prajñāpāramitāṃ | vācaya tvaṃ Kauśika prajñāpāramitāṃ | paryavāpnuhi tvaṃ Kauśika prajñāpāramitāṃ | pravartaya tvaṃ Kauśika prajñāpāramitāṃ | deśaya tvaṃ Kauśika prajñāpāramitāṃ | upadiśa tvaṃ Kauśika prajñāpāramitāṃ | uddiśa tvaṃ Kauśika prajñāpāramitāṃ | svādhyāya tvaṃ Kauśika prajñāpāramitāṃ ||

devaputrāṇāṃ sādhûktatvena tad eva Bhagavān āha *udgṛhāṇa tvam* ity-ādinā.

tat kasya hetoḥ | yadā hi Kauśika asurāṇām evaṃrūpāḥ samudācārā utpatsyante devāṃs trayastriṃśān yodhayiṣyāma iti devais trayastriṃśaiḥ sārddhaṃ saṃgrāmayiṣyāma iti tadā tvaṃ Kauśika imāṃ prajñāpāramitāṃ samanvāhareḥ svādhyāyeḥ evaṃ teṣām asurāṇāṃ te samudācārāḥ punar evântardhāsyanti ||

1. Om. C & Tib. 2. °sya m° PC. bod-pa.

nanu sāṃdṛṣṭika-prayojanam antareṇa kim-arthaṃ prajñāpāramitā gṛhyata iti kasyacid vi(P. 84b)tarka iti[1] *tat kasya hetor* ity āśaṅky' āha: *yadā hîty-ādi. evaṃrūpāḥ*[2] *samudacārā* iti vakṣyamāṇā vitarkāḥ. *yodhayiṣyāma* iti tad[3] eva kathayati: *saṃgrāmayiṣyāma* iti. *samanvāharer* iti manasā. *svādhyāyer* iti vacasā.

(73) evam ukte Śakro devānām indro Bhagavantam etad avocat | mahā-vidyêyaṃ Bhagavan yad uta prajñāpāramitā | apramāṇêyaṃ Bhagavan vidyā yad uta prajñāpāramitā | aparimāṇêyaṃ Bhagavan vidyā yad uta prajñāpāramitā | niruttarêyaṃ Bhagavan vidyā yad uta prajñāpāramitā | anuttarêyaṃ Bhagavan vidyā yad uta prajñāpāramitā | asamêyaṃ Bhagavan vidyā yad uta prajñāpāramitā | asamasamêyaṃ Bhagavan vidyā yad uta prajñāpāramitā ||

sāṃdṛṣṭikânuśaṃsa-saṃdarśanāj jāta-prasādatvena stuty-arthaṃ āha: *mahā-vidyêyam* ity-ādi.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat || mahā-vidyêyaṃ Kauśika yad uta prajñāpāramitā | apramāṇêyaṃ Kauśika vidyā yad uta prajñāpāramitā | niruttarêyaṃ Kauśika vidyā yad uta prajñāpāramitā | anuttarêyaṃ Kauśika vidyā yad uta prajñāpāramitā | asamêyaṃ Kauśika vidyā yad uta prajñāpāramitā | asamasamêyaṃ Kauśika vidyā yad uta prajñāpāramitā ||

sādhûktatvenânuvādârthaṃ āha: *evam etad* ity-ādi.

tat kasya hetoḥ | imāṃ hi Kauśika vidyām āgamya paurvakās tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambuddhā yad uta prajñāpāramitāṃ | ye 'pi te Kauśika bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ

1. °rakan tu C. 2. °pā hi P. 3. etad C.

samyak-sambuddhā anuttarāṃ samyaksambodhim abhisambhotsyante te 'pi Kauśika imām eva vidyām āgamya anuttarāṃ samyaksambodhim abhisambhotsyante yad uta prajñāpāramitāṃ | ye 'pi kecit Kauśika etarhi aprameyeṣv asaṃkhyeyeṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu buddhā bhagavanto 'nuttarāṃ samyaksambodhim abhisambudhyante te 'pi Kauśika imām eva vidyām āgamyânuttarāṃ samyaksambodhim abhisambudhyante yad uta prajñāpāramitāṃ | aham api Kauśika (74) imām eva vidyām āgamyânuttarāṃ samyaksambodhim abhisambuddho yad uta prajñāpāramitāṃ | imām eva Kauśika vidyām āgamya daśa-kuśalāḥ karma-pathā loke prabhāvyante catvāri dhyānāni bodhyaṅga-samprayuktāni loke prabhāvyante catvāry apramāṇāni bodhyaṅga-samprayuktāni loke prabhāvyante catasra ārūpya-samāpattayo bodhyaṅga-parigṛhītā[1] loke prabhāvyante ṣaḍ-abhijñā bodhyaṅga-samprayuktā loke prabhāvyante saptatriṃśad-bodhipakṣā dharmā loke prabhāvyante saṃkṣepeṇa caturaśīti-dharma-skandha-sahasrāṇi loke prabhāvyante buddha-jñānaṃ svayambhū-jñānam acintya-jñānaṃ loke prabhāvyante imām eva Kauśika vidyām āgamya yad uta prajñāpāramitāṃ | yadā 'pi Kauśika tathāgatā arhantaḥ samyaksambuddhā loke nôtpadyante[2] tadā 'pi Kauśika bodhisattvā mahāsattvāḥ pūrva-śrutena prajñāpāramitā-niṣyandena[3] ya upāya-kauśalya-samanvāgatā bhavanti te 'pi Kauśika sattvānām anukampakā anukampām upādāya imaṃ lokam āgamya daśakuśalān karma-pathān loke prabhāvayanti catvāri dhyānāni bodhyaṅga-viprayuktāni loke prabhāvayanti catvāry apramāṇāni bodhyaṅga-viprayuktāni loke prabhāvayanti catasra ārūpya-

(1) bodhy-aṅga-samprayuktā iti kha° |
(2) prabhāvyante iti ka° ga° gha° |
(3) pūrva-śruta-prajñāpāramitāniṣyandenêti pāṭho yuktaḥ |

samāpatīr bodhyaṅga-viprayuktā loke prabhāvayanti pañcâbhijñā bodhyaṅga-viprayuktā loke prabhāvayanti |

nanu mahā-vidy'āditvaṃ bhagavatyāḥ kuta iti *tat kasya hetor* ity āśaṅky' āha : *imāṃ hi*[1] *Kauśikê*ty-ādi.

idam atra samāsato 'rtha-tattvaḥ : sarv'āvaraṇa-viṣa-praśamanenâtīta-tathāgatârtha-karaṇān *mahā-vidyā*. anāgatâpramāṇa-tathāgatâbhisambodha-hetutvād *apramāṇā*. aparimāṇa-kārya-karaṇa-samartha-pratyutpanna-sarva-tathāgatâbhisambodha-nimittatvād *aparimāṇā*. [Tib. 118a] pañca-kaṣāyôcchade[2] kāle kliṣṭe ca lokadhātau Śākyâdhirājasya tattvâdhigama-hetutvāt saṃsārôttaraṇârthena *niruttarā*. daśa-kuśal'āder acintya-jñāna-paryantasya loke prabhāvanāṃ prati sarva-prativiśiṣṭa-hetutven*ânuttarā*. mātur[3] niṣyanda[4]-deśanā-dharma-sāmarthyena bodhisattvās tathāgatânutpāde 'pi[5] prajñôpāya-kauśalyena daśa-kuśal'ādikaṃ loke prabhāvayantîti[6] kṛtvā samâbhāvād *asamā*. tathāgata-saddharmântardhāne jinajananī-prabhāvena loke dharma-cary'ādi-pravartanād asamais tathāgataiḥ saha samatvā(P. 236a)d *asama-samê*ti.

yathôktam eva vyākhyānaṃ yukta-rūpam. anyathā mahāvidy'āditvaṃ yad bhagavatyās *tat kasya hetor* ity āśaṅky*êmāṃ hî*ty-ādi-granthena parihāra[7]-pratipādanān na kiṃcid uktaṃ syāt. tatas ca yair mahā'sur'ādi-parājaya-mahā'rtha-siddhi-phala-pradatvān mahā-vidyêyam Bhagavan yad uta prajñāpāramitêty-ādi-granthaḥ prathamato vyākhyātas taiḥ prakaraṇârtho na lakṣita iti lakṣyate.

mahā-vidy'āditvam anyatrânyathā vyākhyātam. ato yathôkta-vyākhyānaṃ granthânugatam api na saṃgatam[8] iti na mantavyaṃ, sāmayikatvāc chabdānām. ity alaṃ prasaṅgena.

prakṛtam eva pada-vyākhyānam [Tib. 118b] abhidhīyate. *vidyām āgamyê*ti prajñāpāramitāṃ prāpya. *etarhî*ty-ādi sāmpratam idānīm ity arthaḥ. *daśa-kuśalāḥ karma-pathā* iti prāṇâtipātâdatt'ādāna-kāmamithyācāra-mṛṣāvāda-paiśunya-pāruṣya-sambhinnapralāpâbhidhyā[9]-vyāpāda-mithyādṛṣṭi-viratayo daśa-kuśalāḥ karma-pathāḥ. *catvāri dhyānânî*ti samāpatti-jāni rūpa-dhātu-svabhāvāni

1. om. P. 2. °cchede PC. khyab-pa. 3. rgyal-baḥi yum = jina-mātur. 4 niḥṣy° C. 5. om. PC. kyaṅ. 6. prabhāvaprabhavaṃtîti P. 7. °râ-PC. lan btab-pa. 8. samaṃ g° PC. ḥbyor-pa. 9. °pâvidyā (!) P.

catvāri dhyānāni. tatra prathamaṃ dhyānaṃ vitarko vicāraḥ prītiḥ sukhaṃ cittâikâgratā cêti pañcâṅgaṃ. dvitīyam adhyātma[1]-samprasādaḥ prītiḥ sukhaṃ cittâikâgratā cêti catur-aṅgaṃ. tṛtīyam upekṣā smṛtiḥ samprajanyaṃ[2] sukhaṃ cittâikâgratā cêti pañcâṅgaṃ. caturthaṃ dhyānam upekṣā-pariśuddhih smṛti-pariśuddhi(P. 236b)r aduḥkhâsukhā vedanā cittâikâgratā cêti catur-aṅgam. *bodhyaṅga-samprayuktān*ity anāsravāṇi, prādhānyād ity eke. prajñôpāya-parigraha-balāt sāsravāṇy eva bodher aṅgāni kāraṇāni samprayuktāni tulyaṃ pravṛttānîty apare varṇayanti. *prabhāvyanta* iti prajñāyante. *catvāry āryâpramāṇān*iti maitrī-karuṇe sarvathā 'dveṣa-svabhāve sattveṣu yathākramaṃ sukha-duḥkha-saṃyoga-viyogêcche. muditā samyak-pratipattiṣu sattveṣu saumanasya-lakṣaṇaṃ prāmodyam. upekṣā tu mitrâmitreṣv anunaya-[Tib. 119a]pratigha-virahaḥ. ity etāny apramāṇa-sattv'ālambanatvād apramāṇāni. *catasra ārūpya-samāpattaya* ity anantam ākāśam ity, anantaṃ vijñānam iti, nâsti kiṃcanêti, saṃjñā gaṇḍaḥ śalyaṃ, āsaṃjñikaṃ moha, etac chāntam etat praṇītaṃ yad uta nâivasaṃjñā-nâsaṃjñ'āyatanam ity evaṃ manasikārair yathākramam ākāśa-vijñān'ākiṃcanya-nâivasaṃjñānâsaṃjñāyatan'ākhyāni. vibhāvita[3]-rūpa-saṃjñātvena rūpâbhāvād arūpā ev' ārūpyāḥ. kāya-citta-samat'āpādanāc catasraḥ samāpattayaḥ. *ṣaḍ-abhijñā* iti ṛddhir divyacakṣur divyaśrotraṃ paracittajñānaṃ pūrvanivāsânusmṛtir āsravakṣayajñānam iti ṣaḍ-abhijñāḥ. *bodhipakṣā dharmā* vakṣyante. *saṃkṣepeṇ*êty-ā(P. 237a)di samāsena caturaśīte rāg'ādi-carita-sahasrāṇām[4] ekâika-carita-pratipakṣo yāvatā granthena parisamāpyate tāvān grantha-rāśir dharma-skandha iti *caturaśīti*[5]*-dharma-skandha-sahasrāṇi*. *buddha-jñānam* ity-ādi sarva-jñeyâvabodhenâtiśaya-buddhi-sadbhāvād[6] buddhāḥ. parôpdeśam antareṇa svayaṃ-bodhāt *svayaṃ-bhuvaḥ*. teṣāṃ *jñānam* iti tathôktaṃ. tac ca sarva-cintā-viṣayâtikrānta-śakti-rūpatvād *acintya-jñānaṃ*.

*pūrva-śruten*êty-ādi, sarvo 'yaṃ deśanā-dharmo dharmadhātu-niṣyandaḥ[7][Tib. 119b] *prajñāpāraramitā-niṣyandaḥ*[7] prāg-buddhôtpāda-kāle *śrutaḥ*. *anukampām* iti kṛpāṃ. *imam* iti Sah'ākhyaṃ lokadhātuṃ. abuddhaka-buddha-kṣetrôpalakṣaṇaṃ cêdaṃ. *bodhyaṅga-viprayuktān*îti tathāgatânutpāde tatrôtpādānāṃ

1. °tme P. 2. °jñāny° P. 3. zil-gyis mnan-pa. cf. Pāli vibhāvita 'made non-existing.' 4. °tānām PC. ḥdod-chags la-sogs-paḥi spyod-pa brgyad-khri-bṣi-stoṅ. 5. Om. P. 6. °vā ḌC. mṅaḥ-baḥi phyir. 7. niḥṣy° PC.

bodhy-adhigamâbhavyatvād ity eke. prajñôpāya-vikalatvenêty aparaḥ.

āsrava-kṣaya-jñānasya tadānīm asambhavāt *pañcâbhijñā*-grahaṇam atra kṛtam.

tad-yathā 'pi nāma Kauśika candra-maṇḍalam āgamya sarvā oṣadhī-tārā yathābalaṃ (75) yathāsthāmam avabhāsayanti nakṣatrāṇi ca yathābalaṃ yathāsthāmam avabhāsayanti |

dṛṣṭântenâpi mātur[1] māhātmyaṃ darśayann āha: *tad-yathā 'p*îty-ādi. *oṣadhī-tārā* iti oṣadhyaś ca vrīhy-ādayaḥ[2], *tārāś* ca śukra-bṛhaspati-prabhṛtaya iti tathôktāḥ. oṣadhya eva vā kāścin ni(P. 237b)śi tārā ivâvabhāsamānās tathôcyante. tāsāṃ candra-raśmibhir āpyāyanāt kāya-paripuṣṭiḥ prabhāvâtiśayaś côtpadyata iti yathākramam āha: *yathābalaṃ yathāsthāmam* iti. a-kārânto 'py auṇādikaḥ sthāma-śabdo grāhyaḥ. *avabhāsayant*îti svabhāvaṃ darśayanti. *nakṣatrāṇi* cêti puṣy'ādayaḥ.

evam eva Kauśika tathāgatasyârhataḥ samyaksambuddhasyâtyayena saddharmasyântardhāne tathāgatānām arhatāṃ samyaksambuddhānām anutpādād yā(1) kācid dharma-caryā sama-caryā 'sama-caryā(2) kuśala-caryā loke prajñāyate prabhāvyate sarvā sā bodhisattva-nirjātā bodhisattva-prabhāvitā bodhisattvôpāya-kauśalya-pravartitā | tac ca bodhisattvānām upāya-kauśalyaṃ prajñāpāramitā-nirjātaṃ veditavyaṃ ||

dārṣṭāntikam artham āha *evam ev*êty-ādinā. *atyayen*êti parinirvāṇena. *dharma-cary*êty-ādi sūtr'ādi-dharma-likhan'ādy-abhiyogo dharma-caryā. sva-par'ātmā-samatā'bhyāsaḥ *sama-caryā*. rāg'ādy-upaplava-hānaye pratipakṣa-bhāvanā *'sama-caryā*. catuḥ-saṃgrahavastv-ādi-sevanaṃ *kuśala-caryā*. *prajñāyata* iti pravartyate.[3] *prabhāvyata* ity abhyasyate. prayog'ādy-avasthā-bhedena [Tib. 120a] *bodhisattva-nirjāt*êty[4]-ādi-pada-trayam. *upāya-kauśalyam* iti vyākhyātam. atha vā śūnyatôru-karuṇe taj-je ca karmaṇi naipuṇyam.

(1) anutpādyā iti ga° |
(2) viṣamacaryā iti gha° |
1. rgyal-baḥi yum = jina-mātur. 2. vṛkṣ'ād° C. 3. °rtate C. 4. °ryāt° C.

punar aparaṃ Kauśika imāṃ prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatāṃ likhatāṃ manasikurvatāṃ samanvāharatāṃ ca kula-putrāṇāṃ kula-duhidṝṇāṃ vā tan nidānaṃ bahavo dṛṣṭadhārmikā guṇāḥ pratikāṃkṣitavyāḥ ||

evam ukte Śakro devānām indro Bhagavantam etad avocat | katamaiḥ punar Bhagavan dṛṣṭadhārmikair guṇaiḥ samanvāgatas te kula-putrāḥ kula-duhitaraś ca bhaviṣyanti |

prakārântareṇâpi mātur māhātmyam āha *punar aparam* ity-ādinā. *manasikurvatām* iti saṃkṣepeṇa samudāya-rūp'ālambanāt.[1] *samanvāharatām* iti (P.86[a]) vistareṇa pratyekâvayavâbhimukhī-karaṇāt.

Bhagavān āha | na te Kauśika kula-putrā vā kula-duhitaro vā viṣamâparihāreṇa kālaṃ kariṣyanti na viṣeṇa kālaṃ kariṣyanti na śastreṇa kālaṃ kariṣyanti nâgninā kālaṃ kariṣyanti nôdakena kālaṃ kariṣyanti na daṇḍena kālaṃ kariṣyanti na parôpakrameṇa kālaṃ kariṣyanti | utpanna-utpannāś câiṣām upadravā rājato vā rāja-putrato vā rāja-mantrito vā rāja-mahāmātrato vā imāṃ prajñāpraāmitāṃ (76) samanvāharatāṃ vā svādhyāyatāṃ vā punar evântardhāsyanti | teṣāṃ câināṃ prajñāpāramitāṃ punaḥ-punaḥ samanvāharatāṃ vā svādhyāyatāṃ vā ye tatrôpasaṃkrameyur avatāra-prekṣiṇo 'vatāra-gaveṣiṇo rājāno vā rāja-putrā vā rāja-mantriṇo[(1)] vā rāja-mahāmātrā vā na te 'vatāraṃ lapsyante yathā 'pi nāma prajñāpāramitā-parigṛhītatvāt | upasaṃkrāntānāṃ ca teṣāṃ rājñāṃ vā rāja-putrāṇāṃ vā rāja-mantriṇāṃ vā rāja-mahāmātrāṇāṃ vā ālapitukāmatā **bhaviṣyati abhibhāṣitu-kāmatā bhaviṣyati** | **pratisaṃ-**

(1) rāja-mahāmantriṇa iti ga° |

1. °peṇ' ālambanāt C.

moditavyaṃ ca te maṃsyante ||

āvartyate[1] sa evârthaḥ punar arthântar'āśritaḥ |

iti vacanān *na te viṣamâparihāreṇa kālaṃ kariṣyant*îty-ādi-vacanaṃ na punaruktam āśaṅkanīyam. tathā hi pūrvaṃ darśana-mārgâdhikāreṇôktam. adhunā tu bhāvanā-mārgâdhikāreṇêti viśeṣaḥ.

rāja-mahāmantrito vêti samyag-nīti-mārgôpadeṣṭā mahāmantrī. *rāja-mahāmātra* iti hasti-śikṣaka-nāyako[2] mahāmātraḥ.

upasaṃkrāmeyur iti samīpībhaveyuḥ. *yathā 'pi nām*êti nipāto yasmād-arthe vartate. ko hi nāma dhātûpasarga-nipātānāṃ[3] niyataṃ arthaṃ nirdeṣṭuṃ kṣama iti vacanāt.

etad uktaṃ: yasmāt prajñāpāramitā-parigṛhītas tasmāt tayā parigṛhītatvān na te 'vatāraṃ pratilapsyanta iti.

*ālapitukāmat*êty āyāta-mātra[4]-vacanen' āmantrayitukāmatā. *abhibhāṣitukāmat*êty ut:arôttara-kathā-prabandhena vaktukāmatā. *pratisaṃmoditavyaṃ ca te mansyanta* iti te[5] rāj'ādayaś cīvara-piṇḍapāt'ādy-upastambhena taṃ jinajananyabhiyuktam [Tib. 120[b]] muditaṃ kartavyaṃ mansyante.

tat kasya hetoḥ | iyaṃ hi Kauśika prajñāpāramitā sarvasattvānām antike maitrôpasaṃhāreṇa maitra-cittatayā karuṇôpasaṃhāreṇa karṇā-cittatayā pratyupasthitā ||

nanv akṣapitâhaṃmāna[6]-vāsanānām ālapitukāmat'ādeḥ kiṃ nimittam iti *tat kasya hetor* ity āśaṅky' āha: *iyaṃ h*îty-ādi. *prajñāpāramit*êti tad-bhāvako bodhisattvaḥ prajñāpāramitā-śabdenôktas, tasyâivânuśaṃsā-nirdeśâdhikārāt. *maitrôpasaṃhāreṇ*êti (P. 86[b]) mitrasyêdaṃ kāryaṃ maitraṃ. tasya ḍhaukanam upasaṃhāraḥ. sa ca māy'ādinā 'pi syād ity āha: *maitra-cittatay*êti. hita-cittatayêti[7]yāvat. *karuṇôpasaṃhāreṇ*êti karuṇā-kārya-[8]mātre karuṇôpacārāt[8] karuṇā. tat-pratyarpaṇaṃ[9] karuṇôpasaṃhāraḥ. sa cânyathā 'pîty āha: *karuṇā-cittatay*êti.[7] duḥkhâpanayana-cittatayā.

etad uktam: ārya-Ratnacūḍe[10] mahā-karuṇ'ādi-parivārā prajñāpāramitā

1. °rtate C. 2. hastiśikan° P, °śikṣākalāpako C. 3. nipāta-dhātûpasargānāṃ C. 4. mātratā P. 5. om. C. 6. °ta-mān° P. 7 ... 7. om. C. 8... 8. °mitrôp° PC. tsam-la sñiṅ-rjer ñams-par brtag-pa. 9. de stobs-pa. 10. 大寶經第四十七寶髻菩薩會(正藏十一 657). I can not identify the present passage in the Chinese.

bhāvanīyêti[1] vacanāt tad-bhāvako maitry-ādi-[2]bhāvanā-para evâto maitr'ādi[2]-sāmarthyād ālapitukāmat'ādi rāj'ādīnām iti.

tathā côktam anyatra: maitry-ādy-abhiyuktasya hi bodhisattvasya sarve deva-manuṣyāḥ su-prasannā bhavantîty ādi

tasmāt tarhi Kauśika ye 'pi te vyāḍa-sarīsṛpa-kāntāra-madhya-gatās teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ vā manuṣyā vā amanuṣyā vā 'vatāra-prekṣiṇo 'vatāra-gaveṣiṇas te 'pi teṣāṃ Kauśikâvatāraṃ na lapsyante sthāpayitvā pūrva-karma-vipākena ‖

*tasmāt tarh*îti tarhi-śabdo 'vadhāraṇe. yasmād bahv-anuśaṃsā prajñāpāramitā tasmād eva kāraṇād ity arthaḥ. *vyāḍ*êty-ādi. vyāḍāḥ krūra-grahā yakṣ'ādayaḥ. *sarīsṛpāḥ* sarpāḥ. tat-pradhānaṃ *kāntāraṃ* durga-sthānaṃ. tan-*madhya-gatāḥ* prāptāḥ. *sthāpayitvā pūrva-karma-vipāken*êti asambhavat[3]-pratipakṣa-niyatavedanīya-karma-[Tib. 121[a]]vipākenâvatāraṃ sthāpayitvā tyaktvêti pūrveṇa sambandhaḥ.

atha khalv anya-tīrthyānāṃ parivrājakānām upārambhâbhiprāyāṇāṃ śataṃ tasyāṃ velāyāṃ yena Bhagavāṃs tenôpasaṃkrāmati sma ‖

kālântarânuśaṃsā-deśanāyāṃ saṃdehavatām idānīṃ sampratyayôtpādanârtham āha: *atha khalv anya-tīrthānām* ity-ādi. *tīrthika*-pravrajye[4] pravrajitāḥ *parivrājakāḥ*. *upāram*(P. 87[a])*bhâbhiprāyāṇām* iti viheṭhâbhiprāyāṇāṃ. *tasyāṃ velāyām* iti tasmin kāla ity arthaḥ.

atha khalu Śakro devānām indro dūrata ev' āgacchatas tān anya-tīrthyān parivrājakān dṛṣṭvā teṣāṃ cittāni vyavalokyâivaṃ cintayāmāsa | ime khalu anya-tīrthyāḥ parivrājakā upārambhâbhiprāyā yena Bhagavāṃs tenôpasaṃkrāmanti sma | yan nv ahaṃ yāvan-mātro mayā Bhagavato 'ntikād asyāḥ (77) prajñā-

1. °nītyati C, °niyati P. 2. . . 2. om. C. 3. °va- C. 4 °jya- C. °jyavā P.

pāramitāyāḥ pradeśa udgṛhītas tāvan-mātraṃ smṛtyā samanvāhareyaṃ svādhyāyeyaṃ pravartayeyaṃ yathâite 'nyatīrthyāḥ parivrājakā Bhagavantaṃ nôpasaṃkrāmeyuḥ evam asyāḥ prajñāpāramitāyā bhāṣyamāṇāyā nântarāyaḥ syād iti ‖

atha khalu Śakro devānām indro yāvan-mātro Bhagavato 'ntikād asyāḥ prajñāpāramitāyāḥ pradeśa udgṛhītas tāvan-mātraṃ smṛtyā samanvāharati sma svādhyāyati sma pravartayati sma ‖

*teṣāṃ cittāni vyavalokyê*ti Bhagavad-anujñayâiva[1] teṣāṃ viheṭhanā[2]-cittāni jñātvā nivartanârthaṃ prajñāpāramitāṃ Śakraḥ pravartitavān iti jñeyaṃ. tathā cânantaram eva vakṣyati: *mayā ca Śakrasya devānām indrasyâbhyanujñātam* iti.[3] *yāvan-mātra* iti *pradeśa udgṛhīta* iti sambandhaḥ.

atha te anyatīrthyāḥ parivrājakā dūrād dūrataraṃ Bhagavantaṃ pradakṣiṇīkṛtya tenâiva dvāreṇa tenâiva mārgeṇa punar eva niṣkrāntāḥ |

*tenâiva dvāreṇ*ety-ādi yenâiva dvāreṇa kāṣṭh'ādi-saṃskṛtena, *mārgeṇa* ca viśiṣṭa-bhū-pradeśen' āgatās tenâiva gatā ity arthaḥ.

atha khalv āyuṣmataḥ Śāriputrasyâitad abhūt | kim atra kāraṇaṃ yena ime 'nyatīrthyāḥ parivrājakā dūrād dūrataraṃ Bhagavantaṃ pradakṣiṇīkṛtya tenâiva dvāreṇa tenâiva mārgeṇa punar eva niṣkrāntāḥ ‖

avidita-Bhagavad-adhiṣṭhānatven' āha: *kim atra kāraṇam* ity-ādi.

atha khalu Bhagavān āyuṣmataḥ Śāriputrasya imām evaṃrūpaṃ cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantaṃ Śāriputram etad avocat | Śakreṇa Śāriputra devānām indreṇa teṣām anyatīrthyānāṃ parivrājakānām upārambhâbhiprāyāṇāṃ

1. °vann ājñāy° C. 2. °ṭhā C. 3. p. 77, penult. of the Edition.

cittāni vyavalokya iyaṃ prajñāpāramitā smṛtyā samanvāhṛtā svādhyāyitā pravartitā teṣām anyatīrthyānāṃ parivrājakānāṃ vigrahītu-kāmānāṃ vivaditu-kāmānāṃ virodhayitu-kāmānāṃ nivartanârthaṃ yathā 'syāḥ prajñāpāramitāyā bhāṣyamāṇāyā ete 'nyatīrthyāḥ parivrājakā nôpasaṃkrāmeyur iti mā 'ntarāyaṃ kārṣuḥ prajñāpāramitāyā bhāṣyamāṇāyā iti |

nâsti buddhānāṃ bhagavatām ajñātam ity āha: *atha khalu Bhagavān āyuṣmata* ity-ādi. *nivartanârtham* iti pratinivṛtty-arthaṃ.

mayā ca Śakrasya devānām indrasyâbhyanujñātaṃ |

nitya-samādhāna-vaikalyāt katham îdṛśaṃ smaraṇaṃ Śakrasyêty āśaṅkāyām āha: *mayā* cêty-ādi. eṣāṃ pratinivṛtty-arthaṃ prajñāpāramitāṃ pravartayêty *abhyanujñātam* abhyanujñānaṃ Śakrasya kṛtaṃ.

tat kasya hetoḥ | nâhaṃ Śāriputra teṣām anyatīrthyānāṃ parivrājakānām ekasyâpi śuklaṃ dharmaṃ (78) samanupaśyāmi | sarve te Śāriputrôpārambhâbhiprāyāḥ pratihata-cittā upasaṃkramitu-kāmā abhūvan ||

nanu mahākāruṇiko[1] 'pi [2]Bhagavān, kathaṃ pratihata-cittān nânugṛhṇātîti *tat kasya hetor* [Tib, 121b] ity āśaṅky' āha: *nâham* ity-ādi. *śuklaṃ dharmam* iti teṣāṃ madhye 'nyatamasyâikasyâpi saddharma-śravaṇa-saṃvartanīyaṃ[3] śubhaṃ karma na *samanupaśyāmi.* ato nânugrahaṃ karomi. na tu pratigha-vaśād iti (P. 87b) matiḥ *pratihata-cittā* iti vidviṣṭa-cittāḥ.

atha khalu Mārasya pāpīyasa etad abhūt | imās tathāgatasyârhataḥ samyaksambuddhasya catasraḥ parṣadaḥ saṃnipatitāḥ saṃniṣaṇṇās Tathāgatasya sammukhībhūtāḥ | ime ca kāmâvacarā rūpâvacarāś ca deva-putrāḥ sammukhībhūtā niyatam atra bodhisattvā mahāsattvā vyākriṣyante 'nuttarāyāṃ

1. °karuṇo C. 2. Qu. hi? 3. °nīya- C.

samyaksambodhau | yan nv aham upasaṃkrāmeyaṃ vicakṣuḥ-karaṇāyêti |

punar api sampratyayôtpādanârtham āha: *atha khalu Mārasy*êty-ādi. tatra Māro devaputra-Māraḥ. *catasraḥ parṣada* iti bhikṣu-bhikṣuṇy-upāsakôpāsikāḥ. *niyatam atr*êti avaśyam asyāṃ parṣadi. *vicakṣuḥ-karaṇāy*êti vighna-karaṇāya.

atha khalu Māraḥ pāpīyāṃś catur-aṅga-bala-kāyam abhinirmāya yena Bhagavāṃs tenôpasaṃkrāmati sma |

catur-aṅga-bala-kāyam ity aśvaḥ saha[1] caturbhiḥ pada-rakṣakair ayam ekâṅgo bala-kāyaḥ. hastī[2] sahâṣṭābhir ayaṃ pūrvakeṇa saha dvy-aṅgaḥ. rathaḥ ṣoḍaśabhiḥ saha pūrvakābhyāṃ câyaṃ try-aṅgaḥ. ṣoḍaśa-padātayaḥ pūrvakaiḥ sahâyaṃ catur-aṅgo bala-kāyah sarva-nyūnaḥ. tasya punar Mārasyâivaṃ krameṇa mahān bala-kāyo 'vasātavyaḥ.

atha khalu Śakrasya devānām indrasyâitad abhūt | Māro batâyaṃ pāpīyāṃś catur-aṅga-bala-kāyam abhinirmāya yena Bhagavāṃs tenôpasaṃkrāmati sma | yaś câyaṃ(1) catur-aṅgasya bala-kāyasya vyūho nâyaṃ rājño Bimbisārasya catur-aṅgasya bala-kāyasya vyūho nâpi rājñaḥ Prasenajitaś catur-aṅgasya bala-kāyasya vyūho nâpi Śākyānāṃ catur-aṅgasya bala-kāyasya vyūho nâpi Licchavīnāṃ catur-aṅgasya bala-kāyasya vyūho yo 'yaṃ Māreṇa pāpīyasā abhinirmitaḥ | samanubaddho dīrgharātraṃ Māraḥ pāpīyān Bhagavato 'vatāra-prekṣī avatāra-gaveṣī sattvānāṃ ca viheṭhanâbhiprāyaḥ | yan nv aham imām eva prajñāpāramitāṃ smṛtyā samanvāhareyaṃ svādhyāyeyaṃ pravartayeyam iti ||

atha khalu Śakro devānām indra imām eva prajñāpāramitāṃ smṛtyā samanvāharati sma svādhyāyati sma pravartayati

(1) yathāyam iti ga° |
1. sahasra C. 2. °tī PC.

sma | yathā-yathā ca Śakro devānām indra imāṃ prajñāpāramitāṃ smṛtyā samanvāharati sma svādhyāyati (79) sma pravartayati sma tathā-tathā Māraḥ pāpīyāṃs tenâiva mārgeṇa punar eva pratyudāvṛttaḥ ||

vyūha iti samūhaḥ. *dīrgha-rātram* iti dīrgha-kālam.

atha khalu trāyastriṃśat-kāyikā deva-putrā divyāni māndārava-puṣpāṇy abhinirmāya vihāyasā 'ntarīkṣagatā yena Bhagavāṃs tenâbhyavakiranti sma | yena Bhagavāṃs tena tāni divyāni māndārava-puṣpāṇy abhiprakiranti sma evaṃ côdānam udānayanti sma cirasya batêyaṃ prajñāpāramitā Jāmbudvīpakānāṃ manuṣyāṇām upāvṛttêti | punar eva ca divyāni māndāravāṇi puṣpāṇi[(1)] gṛhītvā yena Bhagavāṃs tenâbhyavakiranti sma abhiprakiranti sma evaṃ câvocat ye kecid Bhagavan sattvāḥ prajñāpāramitām bhāṣiṣyante bhāvayiṣyanti prajñāpāramitāyāṃ cariṣyanti na teṣāṃ Māro vā māra-kāyikā vā devatā avatāraṃ lapsyante | na te Bhagavan sattvā avarakeṇa[(2)] kuśala-mūlena samanvāgatā bhaviṣyanti ya imāṃ prajñāpāramitāṃ śroṣyanti śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti | pūrva-jina-kṛtâdhikārās te Bhagavan sattvā bhaviṣyanti yeṣām iyaṃ prajñāpāramitā śrotrâvabhāsam āgamiṣyati | kaḥ punar vādo 'yam enām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante tathāgata-paryupāsitās te Bhagavan sattvā bhaviṣyanti ||

(1) māndāravapuṣpāṇīti ga° |
(2) āvārakeṇety arthe avarakeṇeti pāṭhaḥ prayuktaḥ ity anumīyate |

labdha-sampratyayāḥ pūj'ādikaṃ kṛtavanta ity āha: *atha khalu trāyastriṃś*êty[1]-ādi. *vihāyas*êty ākāśena. *cirasy*êti cireṇêty-arthaḥ. *upāvṛtt*êty upāgatā. *avarakeṇ*êti svalpena [2]tāvan-mātreṇêty[2] arthaḥ. *pūrva-jina-kṛtâdhikārā* iti pūrva-buddheṣu kṛto 'dhikāraḥ pāramitā-vyāpāraḥ śravaṇ'ādi-lakṣaṇo [Tib.122a] yais te[3] tathôktāḥ. pūrva-buddhair vā kṛto datto 'dhikāro niyogaḥ śravaṇ'ādi-svabhāvo yeṣāṃ [4]te tathôktāḥ.[4] *kaḥ punar vāda* iti kaḥ punaḥ saṃdehaḥ. *śrotrâvabhāsa-gamana*-prativiśiṣṭa(P.88a)tvād *udgrahaṇ*'āder iti matiḥ. *tathatvāya śikṣiṣyanta* ity-ādi. tathā-bhāvas tathatvam ananyathā'rthena.[5] ata eva nirdeśād dhrasvatvaṃ.[6] tan-nimittaṃ śikṣiṣyanta ity-ādi-pada-trayaṃ prayog'ādy-avasthāsu vācyaṃ. *tathāgata-paryupāsitā* iti tathāgatāḥ[7] parivāra-pradānena taduktа-śravaṇena ca pūj'ādibhiś ca paryupāsitā yais te tathôktāḥ. niṣṭhā'ntaṃ pūrvaṃ nipatatîti[8] vyabhicāra-lakṣaṇatvāt paryupāsita-śabdasya na pūrva-nipātaḥ.

tat (80) kasya hetoḥ | ato hi sarvajñatā gaveṣitavyā yad uta prajñāpāramitātaḥ |

nanu tathāgata-paryupāsan'ādinā mātuḥ[9] śravaṇ'āder a-gṛhīta-sambandhatvāt kathaṃ tena tasyânumānam iti *tat kasya hetor* ity āśaṅky' āha: *ato h*îty-ādi. *prajñāpāramitātaḥ sarvajñatā* buddhatvaṃ prabhāvyate samutpādyate.[10] ata eva tato *gaveṣitavyā* kāraṇam antareṇa kāryâsambhavāt.

tad-yathā 'pi nāma Bhagavan yāni kānicid ratnāni mahā-ratnāni sarvāṇi tāni mahā-samudra-prabhāvitāni sarvāṇi tāni mahā-samudrād gaveṣitavyāni evam eva Bhagavan sarvajñatā-mahā-ratnaṃ tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ prajñāpāramitā-mahā-samudrād gaveṣitavyaṃ ||

tad eva dṛṣṭântena kathayann āha: *tad-yathā 'pi nām*êty-ādi. [11]etad uktaṃ: kāraṇaṃ vinā kāryâyogena[12] prajñāpāramitā-bhavatvena[13] yasmāt tathāgatatvaṃ

1. tray° P, °yatriṃś° C. 2 ... 2. tān-m° PC. de tsam-kyi tshod. 3. tatra PC. cf. below l. 11. 4 ... 4. de-la de-skad ces-byaḥo. 5. °nyathātvena P. gṣan ma-yin-paḥi don-gyis. 6. dhrasvârtham C. 7. bhavaddhitāḥ C. 8. °patati P. 9. rgyal-baḥi yum (passim) = jina-mātuḥ. 10. °tpady° P. 12. ḥbras-bu mi skye-bas. 13. bhanatv° C. byuṅ-ba-ñid yin-paḥi phyir.

gaveṣitavyaṃ tasmān mātuḥ śravaṇ'ādikaṃ niyamena vāsanā-paripuṣṭi-bīj'ādhānatayā tathāgata[11]-pada-prāpakaṃ bhavati. tac cêdam īdṛśaṃ śravaṇ'ādikaṃ kvacit[1]kādācitkatayā viśiṣṭa-kāraṇ'āyatta[2]-janmakaṃ sva-kāraṇaṃ viśiṣṭam eva tathāgata-[Tib.122[b]]paryupāsan'ādikam anumāpayati.

kārya-kāraṇayor yasmād ayaṃ dharmo vyavasthitaḥ
tad-anurūpa-hetutvāt sa[3] etad-rūpa-hetu-jaḥ | iti.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat | ato nirjātaṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ sarvajñatā-mahāratnaṃ yad uta prajñāpāramitā-mahā-samudrāt ||

adhipatitvena sādhûktam iti Śakram anuvadann āha: *evam etat Kauśikêty-ādi.*

atha khalv āyuṣmān Ānando Bhagavantam etad avocat | na Bhagavan dāna-pāramitāyā varṇaṃ bhāṣate na nāmadheyaṃ parikīrtayati | na śīla-pāramitāyā na kṣānti-pāramitāyā na vīrya-pāramitāyā na Bhagavan dhyāna-pāramitāyā varṇaṃ bhāṣate na nāmadheyaṃ parikīrtayati | api tu prajñāpāramitāyā evâikasyā Bhagavan varṇaṃ bhāṣate nāmadheyaṃ ca parikīrtayati ||

[4]tṛtīyaṃ[5] mṛdv-adhimātram āvedayann[4] āha: *na Bhagavan dāna-pāra*(P.88[b]) *mitāyā* ity-ādi. *varṇam* ity anuśaṃsaṃ. samāsa-vyāsa-bhedād *bhāṣate* nêti sambandaḥ. *na parikīrtayat*îti nāma-mātrôccāraṇād iti jñeyaṃ. *nāmadheyaṃ ca parikīrtayat*îti bahudhā-nāmôccāraṇāt.

bodhi-citt'āśrayatvād āśraya-paramatayā, sākalya-vastu-samudācārād vastu-paramatayā, sarva-sattva-hita-sukhâdhikāratvād adhikāra-paramatayā, nirvikalpa-jñāna-parigrahād upāya-kauśalya-paramatayā, 'nuttara-samyaksambodhi-pariṇatatvāt[6] pariṇāma-paramatayā, kleśa-jñey'āvaraṇa-nivāraṇa-samudāgamād viśud-dhi-paramatayā ca pratyekaṃ dān'ādi-pāramitānāṃ lakṣaṇam ity āry=

11(d) ... 11(°ga) om. P. 1. Lacuna C. 2. °yata P, °yatu C. rag-las-pa. 3. tad PC. 4 ... 4. Lacuna C. 5. om. Tib. 6. °ṇāmitatv° C.

Âsaṅgaḥ.

Bhagavān āha | evam etad Ānandâivam etat | prajñāpāramitāyā evâham Ānanda varṇaṃ bhāṣe nāmadheyaṃ ca parikīrtayāmi nânyāsāṃ pāramitānāṃ |

abhyupagamârtham āha: *evam etad Ānandêty-ādi.*

tat kasya hetoḥ | prajñāpāramitā hy Ānanda pūrvaṅgamā pañcānāṃ pāramitānāṃ |

ṣaḍ eva pāramitā buddhatve kāraṇaṃ. tat katham ekasyāḥ prādhānya-nirdeśa iti *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitā hîty-ādi.* yasmāt tri-maṇḍala-viśuddhyā dān'ādīnāṃ sarvajñatāyāṃ pariṇāmen' ādau pravṛttatvāt *pūrvaṃ-gamā* tasmāt tad-*varṇam bhāṣe nāmadheyaṃ ca* [Tib. 123[a]] *parikīrtayāmî*ti pūrveṇa sambandhaḥ.

tat kiṃ manyase Ānanda apariṇāmitaṃ dānaṃ sarvajñatāyāṃ dāna-pāramitā-nāmadheyaṃ labhate ||

tad-vacanena yathôktam arthaṃ pratipādayitum āha: *tat kiṃ manyasa* ity-ādi. *apariṇāmitaṃ dānaṃ sarvajñatāyām* iti anupalambha-yogena sarva[1]-sattvârthaṃ buddhatvāyâniryātitaṃ, prajñāpāramitayêti śeṣaḥ.

tathā-bhūta-dānasya[2] phalôpabhogena kṣayān na (P. 89[a]) prakarṣa-gamanam iti praśnād eva gṛhītârthaḥ śāstṛ-bhāvânukāri-dhīḥ[3]

āyuṣmān Ānanda āha | no hîdaṃ Bhagavan ||

prāha: *no hîdam* iti.

Bhagavān āha | tat kiṃ manyase Ānanda apariṇāmitaṃ śīlam apariṇāmitā kṣāntir apariṇāmitaṃ vīryam apariṇāmitaṃ dhyānaṃ tat kiṃ (81) manyase Ānanda apariṇāmitā prajñā sarvajñatāyāṃ prajñāpāramitā nāmadheyaṃ[(1)] labhate ||

(1) dāna-pāramitā nāmadheyam iti ga°|
1. om. P. 2. pradān° P. 3. °ri-cīḥ P.

Ānanda āha | no hîdaṃ Bhagavan ||

śīl'ādiṣv atidiśann āha: *tat kiṃ manyasa* ity-ādi.

Bhagavān āha | tat kiṃ manyase tvam Ānanda acintyā sā prajñā yā kuśala-mūlāni sarvajñatā-pariṇāmena pariṇāmayati ||

vyatireka-mukhenâivaṃ prajñā-parigraha-balād dān'ādīnāṃ pāramitā-rūpatāṃ nirdiśya prajñāyāḥ pāramitā-svabhāvaṃ pratipādayitum āha: *tat kiṃ manyase tvam Ānandâcintyā* sêty-ādi.

Ānand āha | evam etad Bhagavann evam etat Sugata | acintyā sā Bhagavan prajñā paramâcintyā sā Bhagavan prajñā yā kuśala-mūlāni sarvajñatā-pariṇāmena pariṇāmayati ||

vastuno 'nupalambhenâcintya-phalatvād āha: *evam etad Bhagavann* ity-ādi. aupalambhika-pṛthagjanaiś cintayitum aśakyatvād *acintyā.* śrāvak'ādy-aviṣayatvāt *paramâcintyā.*

Bhagavān āha | tasmāt tarhy Ānanda paramatvāt sā prajñāpāramitā nāmadheyaṃ labhate yayā sarvajñatāyāṃ pariṇāmitāni kuśala-mūlāni pāramitā-nāmadheyaṃ labhante |

mātuḥ pāramitā'rtham[1] upasaṃharann āha: *tasmāt tarhy Ānanda paramatvād* ity-ādi.

tasmāt tarhy Ānanda sarvajñatā-pariṇāmita-kuśala-mūlatvāt prajñāpāramitā pañcānāṃ pāramitānāṃ pūrvaṅgamā nāyikā pariṇāyikā | anena yogenântargatāḥ pañca-pāramitāḥ prajñāpāramitāyām ev' Ānanda ṣaṭ-pāramitā-paripūrṇâdhivacanam etad yad uta prajñāpāramitêti || tasmāt tarhy Ānanda prajñāpāramitāyāṃ parikīrtitāyāṃ sarvāḥ ṣaṭ-pāramitāḥ parikīrtitā

1. °mitātvam C.

bhavanti |

pūrvaṃgamârthaṃ nigamayann āha: *tasmāt tarhy Ānanda sarvajñatā-pariṇāmita-kuśalatvād* ity-ādi. dān'ādīnāṃ buddhatve nayanān *nāyikā.* [Tib. 123b] sarvôpadrava-nirākaraṇāt *pariṇāyikā. anena yogen*êty-ādi yathôkta-nyāyena dān'ādīnām *antar-gamāt prajñāpāramitāyāṃ* tasyāṃ[1] parikīrtitāyāṃ *ṣaṭ-pāramitā*-kīrtanān nâikasyā eva jina-jananyā nirdeśa ity arthaḥ.

yat tu prāg uktaṃ *prajñāpāramitāyā evâham* ity-ādi[2] tat prādhānyād ity adoṣaḥ.

tad-yathā 'pi nām' Ānanda mahā-pṛthivyāṃ bījāni prakīrṇāni sāmagrīlabhamānāni virohanti | mahā-pṛthivī ca teṣāṃ bījānāṃ pratiṣṭhā | mahā-pṛthivī-pratiṣṭhitāni ca tāni bījāni virohanti |

etad eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nām'Ānanda mahā-pṛthivyām* ity-ādi. *virohant*îti vṛddhiṃ gacchanti.

evam ev' Ānanda prajñāpāramitā-saṃgṛhītāḥ pañca-pāramitāḥ sarvajñatāyāṃ pratiṣṭhante | prajñāpāramitā-pratiṣṭhitāḥ pañca-pāramitā virohanti | prajñāpāramitā-pari(82)gṛhītatvāc ca pāramitā-nāmadheyaṃ labhante || tasmāt tarhy Ānanda prajñāpāramitâiva pañcānāṃ pāramitānāṃ pūrvaṅgamā nāyikā pariṇāyikā ||

dārṣṭântikam artham āha *evam ev'Ānand*ê(P. 89b)ty-ādinā.

atha khalu Śakro devānām indro Bhagavantam etad avocat | na tāvad ime Bhagavaṃs Tathāgatenârhatā samyaksambuddhena prajñāpāramitāyāḥ sarve guṇāḥ parikīrtitāḥ yān guṇān sa kula-putro vā kula-duhitā vā parigṛhṇīte prajñāpāramitām udgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya |

1. om. PC. 2. p. 80[15] of the Ed.

caturthaṃ[1] madhya-mṛdum adhikṛty' āha: *na tāvad ime Bhagavann* ity-ādi. *prajñāpāramitāyāḥ sarve guṇā* iti samastāyā mātur amī sarve guṇā na bhavanti tasyā guṇā 'tyanta-prācuryād iti matiḥ.

atha hi mayā yo Bhagavato 'ntikād asyāḥ prajñāpāramitāyāḥ pradeśa udgṛhītaḥ sa pravartitaḥ ||

kasyās tarhy amī guṇā ity āha: *atha hi may*êty-ādi. *Bhagavato 'ntikād asyā yaḥ pradeśo mayôdgṛhītaḥ sa* cânantaram evânya-tīrthy'ādi[2]-nirākṛtau *pravartitas*, tasyā amī guṇā ity arthaḥ.

Bhagavān āha | sādhu sādhu Kauśika | na khalu punaḥ Kauśika kevalaṃ yaḥ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tasyâiva kevalam amī guṇā bhaviṣyanti | yo 'pi Kauśika kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā dhārayiṣyati sthāpayiṣyati saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ cânāṃ prajñāpāramitāṃ satkariṣyati gurukariṣyati mānayiṣyati pūjayiṣyati arcayiṣyati apacāyiṣyati puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ pūjayiṣyati tasyâpy ahaṃ Kauśika kula-putrasya vā kula-duhitur vā eṇān dṛṣṭadhārmikān guṇān vadāmi ||

samyak-kathanāt sādhu-kāram āha: *sādhu sādhu Kauśik*êti.[3] kiṃ tu tāvan-mātra-pradeś'ātmikām api *prajñāpāramitāṃ yaḥ kevalam udgrahīṣyaty*[4] eva yāvat kevalaṃ svādhyāsyaty eva *na tasyâiva kevalam amī guṇā bhaviṣyanty*, api

1. om. C & Tib. 2. °rth'ādi P. 3. °ty-ādi P. 4. udgṛh° C.

tu *yo 'pi likhitvā* pūjā-pūrvakaṃ *pustaka*-mātraṃ dhārayet tasyâpy ananta[1]-guṇān vadāmîty āha: *na khalu punaḥ Kauśika kevalam* ity-ādi.

evam ukte Śakro devānām indro Bhagavantam etad avocat | aham api (83) Bhagavaṃs tasyâpi kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ saṃvidhāsyāmi ya imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā dhārayiṣyati sthāpayiṣyati saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ cânāṃ prajñāpāramitāṃ satkariṣyati gurukariṣyati mānayiṣyati pūjayiṣyati arcayiṣyati apacāyiṣyati puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ pūjayiṣyati

[Tib. 142a] anuśaṃsa-śravaṇena jāta-bahu-mānatvād āha: *aham api Bhagavan tasy*êty-ādi.

kaḥ punar vādo ya enāṃ prajñāpāramitāṃ likhiṣyaty udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati satkariṣyati gurukariṣyati mānayiṣyati pūjayiṣyati arcayiṣyati apacāyiṣyati puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ pūjayiṣyati ||

kaḥ punar vāda iti likhitvā viśiṣṭôdgrahaṇ'ādi-kāriṇaḥ kaḥ saṃdeho yad ahaṃ rakṣ'ādikam na kariṣyāmîty arthaḥ.

Bhagavān āha | sādhu sādhu Kauśika | tasya khalu punaḥ Kauśika kula-putrasya kula-duhitur vā imāṃ prajñāpāramitāṃ

1. anantara PC. mthaḥ-yas.

svādhyāyato bahūni deva-putra-śatāny upasaṃkramiṣyanti | bahūni deva-putra-sahasrāṇi bahūni deva-putra-śata-sahasrāṇi dharma-śravaṇāyôpasaṃkramiṣyanti te ca deva-putrā dharmaṃ śṛṇvantas tasya dharma-bhāṇakasya pratibhānam upasaṃhartavyaṃ maṃsyante | yadā 'pi sa dharma-bhāṇako na jalpitukāmo bhaviṣyati tadā 'pi tasya te deva-putrās tenâiva dharma-gauraveṇa pratibhānam upasaṃhartavyaṃ maṃsyante yathā tasya kula-putrasya vā kula-duhitur vā bhāṣitum eva chando bhaviṣyati || imam api (84) sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigṛhṇāti ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati ||

tathâiva *sādhu sādhu Kauśik*êti sādhu-kāraṃ datvā pañcamaṃ[1] madhya-madhyaṃ vaktum āha: *tasya khalu punaḥ Kauśik*êty-ādi. *pratibhānam upasaṃhartavyam* iti yuktam uktâbhidhānam utpādayitavyaṃ. *chanda* iti vaktu[2]-kāmatā.

punar aparaṃ Kauśika tasya kula-putrasya kula-duhitur vā imāṃ prajñāpāramitāṃ bhāṣamāṇasya catasṛṇāṃ parṣadām agrato nâvalīnacittatā bhaviṣyati | mā khalu māṃ kaścit paryanuyuñjītôpārambhâbhiprāya iti ||

prakārâ(P. 90ᵃ)ntareṇâpy anuśaṃsârtham āha: *punar aparaṃ Kauśik*êty-ādi. *nâvalīna-cittat*êti na stambhita-cittatā. *mā khalv* ity-ādi mā *kaścin māṃ* viheṭhanâ*bhiprāyaḥ paryanuyuñjīta*[3] codyaṃ kurvītêty[4] evam *avalīna-cittatā na bhaviṣyati*.

tat kasya hetoḥ | tathā hi tasya prajñāpāramitā rakṣ'āvaraṇa-guptiṃ karoti | sa upārambhān api prajñāpāramitā-vihārī na samanupaśyati upārambhakarān api prajñāpāramitā-

1. om. C & Tib. 2. kartu C. 3. °jata C. 4. °rvītêty P, °rvātêty C.

vihārī na samanupaśyati yo 'py upārambhyeta[(1)] tam api na samanupaśyati tām api prajñāpāramitāṃ na samanupaśyati || evaṃ prajñāpāramitā-parigṛhītasya kula-putrasya vā kula-duhitur vā anena paryāyeṇa na kaścit paryanuyogo bhaviṣyati | sa ca nôttrasiṣyati na saṃtrasiṣyati na saṃtrāsam āpatsyate imān api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikān guṇān parigṛhṇāti ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati

nanu sambhavat-prajñ'ādi-prakarṣatve puṃsāṃ ceto-guṇâparijñāne katham evaṃ na bhavatîti *tat kasya hetor* ity āśaṅky' āha: *tathā hi tasy*êty-ādi. etad uktaṃ: vastûpalambha-janitaṃ parṣac-chārady'ādi-bhayaṃ tasya prajñāpāramitā-parigraha-balād eva karma-kartṛ-kriyôpalambhâbhāvān na bhavatîti.

punar aparaṃ Kauśika sa kula-putro vā kula-duhitā vā priyo bhaviṣyati mātā-pitṛṇāṃ mitrâmātya-jñāti-sālohita-śramaṇa-brāhmaṇānāṃ hitānāṃ ca ||

ṣaṣṭaṃ[1] madhyâdhimātraṃ vaktum āha: *priyo bhaviṣyat*îty-ādi. tatra hita-sukha-kāri *mitraṃ*. *amātyo* mantri-mukhyaḥ. mātā-pitṛ-paraṃparayā sambaddho jano *jñātiḥ*. eka-mātā-pitṛ-janito bhrātr'ādiḥ *sālohitaḥ*. Śākyaputrīyāḥ *śramaṇāḥ*.

pratibalaś ca bhaviṣyati śakraś ca bhaviṣyati utpannôtpannānāṃ para-pravādināṃ saha dharmeṇa nigrahāya paraiś ca pratyanuyujyamānaḥ pratyanuyoga-vyākaraṇa-samartho bhaviṣyati || imān api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭa(85)dhārmikān guṇān parigṛhṇāti yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upa-

(1) upālambhyeta iti ka° kha° gha° |
1. om. C & Tib

dekṣyaty uddekṣyati svādhyāsyati |

saptamam[1] adhimātra-mṛdum nirdiśann āha : [Tib. 124b] *pratibalaś cêty-ādi.* bāhuśruty'ādi-yogāt pratibalaḥ. prajñā-sampadā samanvāgamāc *chakraḥ. saha dharmeṇa nigrahāy*êti teṣāṃ vacanena tiras-karaṇāyêty ekaḥ. tad-ukta-sādhana-dharma-dūṣaṇāt[2] sādhya-dharmeṇa saha teṣāṃ nirākaraṇāyêty aparaḥ. *pratyanuyogaś* codyam.[3] tasya *vyākaraṇaṃ* samyak-pariharaṇaṃ. tatra *samartho* yogya ity arthaḥ.

yatra khalu punaḥ Kauśika kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā pūjā-pūrvaṅgamaṃ sthāpayiṣyati pūjayiṣyati tatra Kauśika ye kecit Cāturmahārājakāyikeṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || evaṃ ye kecit Kauśika Trayastriṃśeṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || ye 'pi kecit Kauśika Yāmeṣu deveṣu deva-putrā anuttarāyāṃ samyaksambo-

1. om. C & Tib. 2. darśaṇāt(!) P. 3. vādyaṃ P.

dhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti (86) pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || ye 'pi kecit Kauśika Tuṣiteṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || ye 'pi kecit Kauśika Nirmāṇa-ratiṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || ye 'pi kecit Kauśika Para-nirmita-vaśavartiṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti prava-

rtayiṣyanti deśayiṣanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā (87) vācayitvā paryavāpya pravartya deśayitvôpadiśôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante ‖ evaṃ ye 'pi kecit Kauśika rūpâvacareṣu deveṣu deva-putrā yāvanto Brahma-loke Brahma-kāyikā deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâinām prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante ‖ mā te 'tra Kauśikâivaṃ bhūd yathā Brahma-kāyikā evêti | yathā Brahma-kāyikā evaṃ ye 'pi kecit Kauśika Brahma-purohiteṣu deveṣu deva-putrāḥ peyālaṃ | evaṃ ye 'pi kecit Kauśika Mahā-brahmāsu Parītt'ābhāsv Apramāṇ'ābhāsv Ābhās-vareṣu(1) Parītta-śubheṣu Apramāṇa-śubheṣu Śubha-kṛtsne Anabhrakeṣu Puṇya-prasaveṣu Bṛhat-phaleṣv Asaṃjñisattveṣv Avṛheṣv Atapeṣu Sudṛśeṣu Sudarśaneṣu ‖ ye 'pi kecit Kauśika Akaniṣṭheṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantāvyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vānditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ

(1) mahābrahmāsv aparīttābheṣu iti ga° |

maṃsyante ‖

aṣṭamam[1] adhimātra-madhyaṃ pratipādayann[2] āha: *yatra khalu punar* ity-ādi. *tatra* dūrād darśanena *prekṣiṣyante.* (P. 90[b]) añjali-karaṇād *vandiṣyate.* samīpam āgatya pañca-maṇḍalakena[3] praṇāmān *namaskariṣyanti.*

pratiniyatôpādānād iyanta evêti kadācid buddhiḥ syād ity āha: *mā te 'tra Kauśik*êty-ādi.

peyālam iti. anuttarāyāṃ samyak-sambodhau ye samprasthitās te 'pi tatr' āgantavyaṃ mansyanta ity-ādi-padam atideśanīyam ity arthaḥ.

tatra *Brahmakāyik*'ādayas trayaḥ prathama-dhyāna-saṃgṛhītāḥ. *Parītt'ābh*'ādayas trayo 'pi dvitīya-dhyāna-jāḥ. *Parītta-śubh*'ādayas trividhāḥ punas tṛtīya-dhyāna-sthāḥ. *Anabhrak*'ādayo 'ṣṭau caturtha-dhyāna-bhūmikāḥ. *asaṃjñi-sattvās* tu Bṛhatphalâika-deśinaḥ.

evaṃ ca Kauśika tena kula-putreṇa vā (88) kula-duhitrā vā cittam utpādayitavyaṃ ‖ ye kecit daśasu dikṣv aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu devā nāgā yakṣā gandharvā asurā garuḍāḥ kinnarā mahôragā manuṣyā amanuṣyās te itaḥ pustakāt prajñāpāramitāṃ paśyantu vandantāṃ namaskurvantu udgṛhṇantu dhārayantu paryavāpnuvantu pravartayantu deśayantu upadiśantu uddiśantu svādhyāyantu prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôdhiśya svādhyāyya punar eva sva-bhavanāni gacchantu | teṣām idaṃ dharma-dānam eva dattaṃ bhavatv iti ‖

adhika-puṇya-prasavârtham upāya-kauśalaṃ śikṣayann āha: *evaṃ ca Kauśika tena kula-putreṇ*êty-ādi, *ita* ity asmād ity [Tib. 125[a]] arthaḥ.

mā te 'tra Kauśikâivaṃ bhūd ye 'sminn eva cāturmahādvīpake lokadhātau kāmâvacarā rūpâvacarāś ca deva-putrā anuttarāṃ samyaksambodhim abhisamprasthitās ta eva kevalaṃ

1. om. C & Tib. 2. °yan nām' āha P. 3. °lena C.

tatr' āgantavyaṃ maṃsyante iti | na te Kauśikâivaṃ draṣṭavyaṃ ‖ api tu khalu punaḥ Kauśika yāvantas trisāhasra-mahāsāhasre lokadhātau kāmâvacarā rūpâvacaraś ca deva-putrā anuttarāṃ samyaksambodhim abhisamprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante |

tathâiva kasyacin manda-mater āśaṅkām āśaṅky' āha: *mā te 'tra Kauśikâivaṃ bhūd* iti. tad eva hāraka-paryavasāne kathayati *na te Kauśikâivaṃ draṣṭavyam* iti.

tatrâprahīṇa-kāma-rāgânuśayāḥ kāmadhātu-jāḥ *kāmâvacarāḥ*. prahīṇa-kāma-rāgânuśayā rūpa-rāgâbhiniviṣṭā rūpadhātu-jā *rūpâvacarāḥ*.

tasya khalu punaḥ Kauśika kula-putrasya vā kula-duhitur vā gṛhaṃ vā layanaṃ vā prāsādo vā surakṣito bhaviṣyati | na ca tasya kaścid viheṭhako bhaviṣyati sthāpayitvā pūrva-karma-vipākena ‖ imaṃ api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigrahīṣyati ‖

navamam[1] adhimātrâdhimātrârtham āha: *tasya khalu punaḥ Kauśika kula-putrasya vêty-ādi*. tatrêtara-jan'āvāso *gṛhaṃ*. bhikṣūṇāṃ [2]sthāna-vāsaṃ[2] *layanaṃ*. i(P. 91a)ṣṭak'ādi-ghaṭitaṃ[3] viśiṣṭa-saṃsthānam īśvara-gṛhaṃ *prāsādaḥ*. manuṣy'ādy-upadravâbhāvāt *surakṣitaḥ*.

yatra hi nāma evaṃ mahaujaskā (89) devā nāgā yakṣā gandharvā asurā garuḍāḥ kinnarā mahoragā(1) manuṣyā ama-

(1) deva-nāga-yakṣa-gandharvâsura-kinnara-mahoragādyā iti ka° kha° |
1. om. C. & Tib. 2 ... 2. āśvāsa-sthānaṃ P. gnas-paḥi khaṅ-ba. 3. °ta-P.

nuṣyā vā āgantavyaṃ maṃsyante ‖

kasmād gṛh'ādi surakṣitam ity āśaṅky' āha: *yatra hîty-ādi*. *nāma*-śabdaḥ prasiddha-vacanaḥ. *mahaujaskā* mahā'nubhāvāḥ.

evam ukte Śakro devānām indro Bhagavantam etad avocat | kathaṃ punar Bhagavan sa kula-putro vā kula-duhitā vā evaṃ jānīyād iha devā vā nāgā vā yakṣā vā gandharvā vā asurā vā garuḍā vā kinnarā vā mahoragā vā manuṣyā vā amanuṣyā vā āgacchanti imāṃ prajñāpāramitāṃ śrotuṃ draṣṭuṃ vandituṃ namaskartum udgrahītuṃ dhārayituṃ vācayituṃ paryavāptuṃ pravartayituṃ deśayitum upadeṣṭum uddeṣṭuṃ svādhyātum iti ‖

tad uktaṃ: yasmād evaṃ prasiddhā *mahaujaskā* yatra gṛh'ādāv *āgantavyaṃ mansyante* tasmāt tad-gṛh'ādi teṣām anubhāvena *surakṣitaṃ bhaviṣyat*îti.

duṣkuhaka-sattva-dhātor abhisampratyayârthaṃ pṛcchann āha: *kathaṃ Bhagavann* ity ādi.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | sacet Kauśika kula-putro vā kula-duhitā vā tatrôdāram avabhāsaṃ saṃjānīte niṣṭhā-gatena kula-putreṇa vā kula-duhitrā vā tatra gantavyā(1) | iha devo vā nāgo vā yakṣo vā gandharvo vā asuro vā garuḍo vā kinnaro vā mahorago vā manuṣyo vā amanuṣyo vā āgata ity upasaṅkrānta iti ‖ punar aparaṃ sacet Kauśika kula-putro vā kula-duhitā vā tatra amānuṣaṃ gandhaṃ ghrāsyaty an-āghrāta-pūrvaṃ ghrātvā ca tad gandhaṃ niṣṭhā-gatena kula-putreṇa vā kula-duhitrā vā tatra gantavyā | iha devo vā nāgo vā yakṣo vā gandharvo vā asuro vā garuḍo vā kinnaro vā mahorago vā manuṣyo vā āgata ity upasaṅkrānta iti ‖ punar aparaṃ sacet Kauśika kula-putro vā kula-duhitā

(1) tatrāgantavyā iti kha° |

vā caukṣa-samudācāro bhaviṣyati śuci-samudācāro bhaviṣyati | tasya tayā caukṣa-samudācāratayā śuci-samudācāratayā te devā nāgā yakṣā gandharvā asurā garuḍāḥ kinnarā mahoragā manuṣyā amanuṣyā vā āgantavyaṃ maṃsyante | ye ca tatra deva-nāga-yakṣa-gandharvâsura-garuḍa-kinnara-mahoragā manuṣyā amanuṣyā vā āgatā bhaviṣyanti te tasya tayā caukṣa-samudācāratayā śuci-samudācāratayā āttamanaskāḥ pramuditāḥ prīti-saumanasya-jātā bhaviṣyanti | yāś ca tatrâlpaujaskā devatā adhyuṣitā bhaviṣyanti tās tato 'pakramitavyaṃ maṃsyante |

yathā-bhavyatayā nimittam āha *sacet Kauśik*êty-ādinā. *tatrôdāram avabhāsaṃ saṃjānīta* iti mahāntaṃ[1] raśmy-ālokaṃ tatra gṛh'ādāv avagacchati paśyatîti yāvat. *niṣṭh*êti niścayaḥ. *āgata* ity upacāra-prāptyā. *upasaṃkrānta* iti gṛh'ady-antaḥ praveśāt.

amānuṣaṃ [Tib. 125ᵇ] *gandhaṃ ghrāsyatîti* manuṣya-lokâtikrāntaṃ viśiṣṭaṃ gandhaṃ ghrāṇa-vijñānenânubhaviṣyati. *an-āghrāta-pūrvam* iti an-anubhūta-pūrvaṃ.

sarva-pāpâkaraṇād adhyātma-śuddhyā *caukṣa-samudācāraḥ*. vivikta-vastr'ādy-upabhogena bāhya-pariśuddhyā *śuci-samudācāraḥ*. *āttamanaskā* ity-ādi. mṛdu-madhyâdhimātra-saumanasya-yogād veditavyaṃ. *prītir* eva *saumanasyaṃ*. taj *jātaṃ*[2] (P. 91ᵇ) yeṣām iti te tathôktāḥ. *adhyuṣitā* iti pūrva-sthitāḥ. *apakramitavyam* iti gantavyaṃ.

tat kasya hetoḥ | teṣām eva hi mahaujaskānāṃ mahaujaskānāṃ devānāṃ nāgānāṃ yakṣāṇāṃ gandharvāṇām asurāṇāṃ garuḍānāṃ kinnarāṇāṃ mahoragāṇāṃ manuṣyāṇām amanuṣyāṇāṃ vā śriyaś ca tejaś ca gauravaṃ câsahamānā eva tā alpaujaskā devatā tato 'pakramitavyaṃ maṃsyante | yathā-yathā khalu punaḥ Kauśika te mahaujaskā mahaujaskā devā nāgā yakṣā gandharvā asurā garuḍā kinnarā mahoragā manuṣyā

1. °nta- P. 2. jā P.

amanuṣyā vā 'bhīkṣṇam upasaṃkramitavyaṃ maṃsyante tathā-tathā sa kula-putro vā kula-duhitā vā prasāda-bahulo bhaviṣyati | imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigrahīṣyati ||

kathaṃ pūrva-sthitānāṃ yatnam antareṇâpasaraṇam iti *tat kasya hetor* ity āśaṅky' āha: *teṣām eva hîty*-ādi. *śriyaś* cêty-ādi-pada-trayaṃ mṛdu-madhyâdhimātra-mahā'nubhāvatva-khyāpanârthaṃ. etad uktam: mahaujaskānām eva sāmarthyenâpasaraṇān na yatnâpekṣêti.

abhīkṣṇam iti punaḥ-punaḥ. *prasāda-bahula* ity abhisampratyaya-darśanād abhivardhamāna-śraddhaḥ.

tena khalu punaḥ Kauśika kula-putreṇa vā kula-duhitrā vā tasya dharma-netrī-sthānasya parisāmantake 'śucir acaukṣa-samudācāro na pracārayitavyas tasyāṃ guru-gauravatā-paripūrim upādāya || punar aparaṃ Kauśika tasya kula-putrasya vā kula-duhitur vā na kāya-klamatho na citta-klamatha utpatsyate | sa sukham eva śayyāṃ kalpayiṣyati sukhaṃ ca prakramiṣyati suptaś ca san na pāpakān svapnān drakṣyati paśyaṃś ca (91) punas tathāgatān evârhataḥ samyaksambuddhān drakṣyati stūpān eva drakṣyati bodhisattvān eva drakṣyati tathāgata-śrāvakān eva drakṣyati śabdāṃś ca śṛṇvan pāramitā-śabdān eva śroṣyati bodhi-pakṣān eva dharmān drakṣyati[1] bodhi-vṛkṣān eva drakṣyati teṣu ca tathāgatān evârhataḥ samyaksambuddhān abhisambudhyamānān drakṣati tathā 'bhisambuddhānāṃ ca dharma-cakra-pravartanaṃ drakṣyati bahūṃś ca bodhisattvān eva drakṣyati imām eva[(1)] prajñāpāramitāṃ saṃgāyamānān prajñāpāramitā-saṃgītiratān evaṃ sarvajñatā parigrahītavyā evaṃ buddha-kṣetraṃ viśodhayitavyam ity upāya-kauśalaṃ côpadiśata udāraṃ ca buddhānāṃ bhagavatām abhi-

(1) imān eva iti kha°| 1. sic Ed. qu. śroṣy°?

sambodhi-śabadaṃ śroṣyati | amuṣyāṃ diśi amuṣmin dig-bhāge amuṣmin lokadhātau amuko 'sau nāmnā tathāgato 'rhan samyaksambuddho bahubhir bodhisattva-śrāvakāṇāṃ śatair bahubhir bodhisattva-śrāvaka-sahasrair bahubhir bodhisattva-śrāvaka-śata-sahasrair bahubhir bodhisattva-śrāvaka-koṭībhir bahubhir bodhisattva-śrāvaka-koṭī-śatair bahubhir bodhisattva-śrāvaka-koṭī-sahasrair bahubhir bodhisattva-śrāvaka-koṭī-śata-sahasrair bahubhir bodhisattva-śrāvaka-koṭī-niyuta-śata-sahasraiḥ parivṛtaḥ puraskṛto dharman deśayatîti || yaś ca khalu punaḥ Kauśika kula-putro vā kula-duhitā vā imān evaṃ-rūpān svapnān drakṣyati sa sukham eva svapsyati sukhaṃ ca pratibhotsyate ojaḥ-prakṣiptaṃ ca kāyaṃ sukhaṃ ca(1) pratisaṃvedayiṣyati laghu-laghv eva ca pratisaṃvedayiṣyati | na câsyâdhimātrayā āhāra-gṛddhyā citta-saṃtatir utpatsyante | mṛdukā câsy' āhāra-saṃjñā bhavati || tad-yathā 'pi nāma (92) Kauśika bhikṣor yogācārasya samâdher vyutthitasya manasikāra-pariṣyanditena cittena na balavaty āhāre gṛddhir bhavati | mṛdukā câsy' āhāra-saṃjñā bhavati | evam eva Kauśika tasya kula-putrasya vā kula-duhitur vā na balavaty' āhāre gṛddhir bhaviṣyati | mṛdukā câsy' āhāra-saṃjñā bhaviṣyati ||

pūrva-sāmānyena sarvatra-śuci-caukṣa-samudācāratāṃ nirdiśya viśeṣeṇa tātparyârtham āha: *tena khalu punar* ity-ādi. *parisāmantaka* iti parisamantād ity arthaḥ. *na kāya-klamatha* iti deśântara-gaman'ādinā na kāya-khedaḥ. *na citta-klamatha* iti piṇḍapāt'ādi[1]-vaikalyān na citta-khedaḥ. tāp'ādy-upadrava-vaikalyāt [Tib. 126[a]] *sa sukham eva śayyāṃ kalpayiṣyati.* caṃkramaṇ'ādi-kāle kaṇṭak'ādibhir anupadravāt *sukhaṃ ca pratikramiṣyati. saṃgāyamānān* iti paraspараṃ granthârtha-nirṇayāt. *evaṃ sarvajñatêti* sarva-dharmânupalambhena buddhatvaṃ. *evaṃ buddhakṣetram* ity apagata-kṣut-pipāsā-pāṣāṇa-kaṇṭak'ādi-

(1) kāya-sukham iti ka° kha° gha° |
1. °tr'ādi P, °tra C.

tvena yathākramaṃ sattva-bhājana-bhedād dvividhaṃ.

ojaḥ-prakṣiptaṃ ca kā(P. 92[a])*yaṃ sukham* iti kāye yad balaṃ, vāci yat tejo, matau yā 'titīkṣṇatā tad etat trayaṃ *ojaḥ prakṣiptaṃ*[1] yasminn iti tat tathôcyate. yā tu[2] kāya-śrutiḥ sā mukhe[3] kāye, kāy'āśrite ca vacasi matau ca guṇa-kalpanayā veditavyā. *laghu-laghv eva* cêty apagata-gurukaṃ ca kāya-sukham iti pūrveṇa sambandhaḥ. *āhāra-gṛddhy*êty āhār'ākāṅkṣayā[4] yuktêti śeṣaḥ.

*yog'ācārasy*êti samādhi-viśeṣânuṣṭhāna[5]-parasya. *manasikāra-pariṣyanditenêti* maitry-ādi-bhāvanôpabṛṃhitena.

tat kasya hetoḥ | evaṃ hy etat Kauśika bhavati yathā 'pi nāma prajñāpāramitā-bhāvanā-yogânuyuktatvāt tasya kula-putrasya vā kula-duhitur vā tathā hy asyâmanuṣyāḥ kāye oja upasaṃhartavyaṃ maṃsyante || imān api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikān guṇān parigṛhṇāti ||

nanu yog'ācārasya dhyān'āhārakatvān[6] *na* kavaḍīkār'āhāre *balavatī gṛddhiḥ.* asya tu likhitvā mātaraṃ pūjā[7]-pūrvakaṃ sthāpayataḥ katham iti *tat kasya hetor* ity āśaṅkhy' āha: *evaṃ hy etat Kauśik*êty-ādi. *yathā 'pi nām*êti nipāto yasmād-arthe vartate.

etad uktaṃ: *prajñāpāramitā*-dhyāna-pariniṣpattaye likhan'ādiṣv *anuyuktatvena* [Tib. 126[b]] *tasya kāye 'manuṣyā oja upasaṃhartavyaṃ mansyanta* iti yasmād dharmatâiṣā tasmād ojaḥ-prakṣiptatvena kṛt'āhāra-kṛtyatvān *mṛdukā câsy' āhāra*-gṛddhir *bhaviṣyat*îti.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā pūjā-pūrvaṅgamaṃ sthāpayet pūjayen nôdgṛhṇīyān na dhārayen na vācayen na paryavāpnuyān na pravartayen na deśayen nôpanodiśen nôddiśen na svādhyāyet ||

sva-para-samatayā sva-parârthâdhimukter nava-prakārān nirdiśya parârthâdhimukteḥ prathamam[8] mṛdu-mṛdu-prakārârtham āha: (P. 92[b]) *imāṃ prajñā-*

1. pratikṣ° P. 2. yaṅ ca ? 3. sukhe PC. gtso-bor. 4. °ra-kāṅkṣ° C. 5. bhāvanā'nuṣṭh° C. 6. °ratv° C. 7. om. C. 8. om. C & Tib.

pāramitāṃ likhitvā pustaka-gatāṃ kṛtvā pūjā-pūrvaṃgamaṃ sthāpayet pūjayen nôdgṛhṇīyād ity-ādi. *ayam eva tataḥ Kauśik*êti vakṣyamāṇo yaḥ pudgalaḥ so 'yam eva tato 'nantarôktād anudgrāh'ādi-kāriṇah sakāśād ity arthaḥ:

ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ‖ yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhi=mucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravarta=yed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā 'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | anta=śaḥ pustaka-gatāṃ api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā sad=dharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahô=pasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenéti | tāṃ cânāṃ prajñāpāramitāṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet puṣpair dhūpai(93)r gandhair mālyair vilepa=naiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayed ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ‖ tasmāt tarhi Kauśika imān dṛṣṭadhārmikān viśiṣṭān guṇān parigṛhītu-kāmena kula-putreṇa vā kula-duhitrā vā iyam eva prajñāpāramitā abhiśrad=dhātavyā avakalpayitavyā 'dhimoktavyā prasanna-cittena bo=dhāya cittam utpādya satkṛtyâdhyāśayena śrotavyôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśa=yitavyā upadeṣṭavya uddeṣṭavyā svādhyātavyā parebhyaś ca vistareṇa saṃprakāśayitavyā arthato vivaritavyā manasā 'nva=vekṣitavyā yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpa=

dyeta(1) antaśaḥ pustaka-gatām api kṛtvā sthāpayitavyā pūja=yitavyā saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvā=nāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti arthikānāṃ ca kula-putrāṇām kula-duhitṝṇāṃ ca saṃvibhāgaṃ kariṣyāmi mama ca pareṣāṃ ca kalyāṇa-sattvānāṃ buddha-netrī-mahā-cakṣur-avaikalyatā bhaviṣyatîti sadā ca satkartavyā guru-kartavyā mānayitavyā pūjayitavyā arcayitavyā apacāyitavyā puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ pūjayitavyêti

upasaṃharan punar āha: *ayam eva tataḥ Kauśik*ēty-ādi. *bodhāya cittam utpādy*êti[2] asya prajñāpāramitā'dhikāre kaḥ prasaṅga iti na vaktavyaṃ. yataḥ śūnyatā-karuṇā-garbham eva bodhicittaṃ mukhyataḥ pra=jñāpāramitā. *satkṛtyâdhyāśayena śrotavy*êti apanītâvaguṇṭhanik'ādinā nīc'ā=sanasthena vikṣepa-doṣaṃ parihṛtya mokṣa-kām'āśayena saddharmaḥ śrotavyaḥ. *antaśaḥ pustaka-gatām api kṛtvā sthāpayitavy*êti asyârthasya prathamata eva svârthâdhimukti-hāraka-prārambhe kathitatvāt kim-artham upādānam iti na mantavyaṃ. yatas tatra svârtha-parasya sthāpanam uktam, atra tu parârtha-parasyêti viśeṣaḥ. tathā cânantaraṃ vakṣyati: *saddharma-cira-sthiti-hetor* ity-ādi.

āryâṣṭasāhasrikāyāṃ prajñāpāramitāyām aprameya-guṇa-dhāraṇa-pāramitā-stūpa-satkāra-parivarto nāma tṛtīyaḥ ‖ 129 ‖

Abhisamayâlaṃkār'ālokāyāṃ prajñāpāramitā-vyākhyāyām [Tib. 127ᵃ] apra=meya-guṇa-dhāraṇa-pāramitā-stūpa-satkāra-parivarto nāma tṛtīyaḥ.

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(1) parimīmāṃsitavyêti ka° kha° gha°|

1. ap° Ed. 2. °dayitavyam ity C.

IV.

GUṆA-PARIKĪRTANA-PARIVARTO NĀMA CATURTHAḤ

(94) punar aparaṃ Bhagavān Śakraṃ devānām indram āmantrayate sma | sacet Kauśika ayaṃ te Jambūdvīpaḥ paripūrṇaś cūḍikā-baddhas tathāgata-śarīrāṇāṃ dīyeta | iyaṃ ca prajñāpāramitā likhitvôpanāmyeta | tata ekatareṇa bhāgena pravāryamāṇo 'nayor dvayor bhāgayoḥ sthāpitayoḥ katamaṃ tvaṃ Kauśika bhāgaṃ gṛhṇīyāḥ ||

Śakra āha | sacen me Bhagavann ayaṃ Jambūdvīpaḥ paripūrṇaś cūḍikā-baddhas tathāgata-śarīrāṇāṃ dīyeta | iyaṃ ca prajñāpāramitā likhitvôpanāmyeta | tata ekatareṇa bhāgena pravāryamāṇo 'nayor dvayor bhāgayoḥ sthāpitayor imām evâhaṃ Bhagavan prajñāpāramitāṃ parigṛhṇīyāṃ ||

dvitīyaṃ[1] mṛdu-madhyam adhikṛty' āha: (P. 93[a]) *sacet Kauśikâyaṃ te Jambūdvīpa* ity-ādi. sarva-bhū-bhāga-vyāpanāt *paripūrṇaḥ*. śikhā-paryanta-karaṇād *cūḍikā-baddhaḥ*. *tathāgata-śarīrāṇām* iti kartari ṣaṣṭhī. tair ity arthaḥ. *pravāryamāṇa* iti yam icchasi taṃ bhāgaṃ gṛhāṇêty abhidhāyamānaḥ.

tat kasya hetoḥ | yathā 'pi nāma tathāgata-netrī-citrīkāreṇa |

kasmād viśiṣṭaṃ rūpa-kāyaṃ tathāgataṃ parityajya prajñāpāramitā-parigraha iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pi nāmêty-ādi*. yasmāt *tathāgata-netryāṃ* prajñāpāramitāyāṃ *citrīkāro*[2] bhakti-viśeṣo vidyate tena *imām eva parigṛhīyāmîti* pūrveṇa sambandhaḥ.

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1. om. C & Tib. 2. °trīk° P.

etad dhi tathāgatānāṃ bhūtârthikaṃ śarīraṃ ||

citrīkāra[1] evâsyāṃ kuta ity āha : *etad dhīty-ādi*. yasmād *etad bhūtârthikaṃ* pāramârthikaṃ *śarīraṃ* dharma-kāyaḥ, tasya mukhyato dyotanāt prajñāpāramitā tathôktā, tasmād atrâiva citrīkāra[1] iti matiḥ.

tat kasya hetoḥ | uktaṃ hy etad Bhagavatā dharma-kāyā buddhā bhagavantaḥ | mā khalu punar imaṃ bhikṣavaḥ sat-kāyaṃ kāyaṃ manyadhvaṃ | dharma-kāya-pariniṣpattito māṃ bhikṣavo drakṣyathâiṣa ca tathāgata-kāyo bhūta-koṭi-prabhāvito draṣṭavyo yad uta prajñāpāramitā ||

bhūtârthikatvam eva dharma-kāyasya kuto, yasya dyotanāt prajñāpāramitāyāṃ citrīkāra iti *tat kasya hetor* ity āśaṅky' āha : *uktaṃ hy etad Bhagavatêty ādi*. yasmād uktaṃ pradeśântare Bhagavatā : *dharma-kāyā* māyôpamâdvaya-jñāna-svabhāvāḥ prajñāpāramit'ātmakā *buddhā bhagavanta* iti. anena dṛṣṭânto nirdiṣṭaḥ.

atha matam : sva-saṃvedanataḥ pūrva-kṣaṇa-bhāvi jñānam ātmānaṃ paricchinatty eva.[2] uttara-kṣaṇa-bhāvy api [Tib. 127b] tad idam asmād ana(P. 93b)ntaram ity avêtya kāraṇam idaṃ kāryam ity avagacchati. anyath' ānantarya-niyamo na ghaṭate. ghaṭamāno[3] vā 'tiprasaṅga-doṣaṃ vidadhyāt. ataḥ kārya-kāraṇa-bhāva-rūpeṇa niścitatvāt kathaṃ māyôpamâdvaya-jñān'ātmakā buddhā bhagavanta iti.

tad ayuktam.[4] idam asmād anantaram iti yato na sva-saṃvedanāt sidhyati tasyâvikalpita-viṣayatvāt. nâpi jñānântareṇa siddhi-kalpanā yuktā nirākāreṇa s'ākāreṇa ca paricchedâyogāt. paricchede vā[5] 'rthântaraṃ jñānasya viṣayaḥ prāpnoti. sa ca nêṣṭo bhavadbhir grāhyatvânupapatteḥ. na ca tenâiva jñāna-dvayen' ānantarya-niyamaḥ paricchidyate, dvayor api tayor viruddhatvāt.[6]

syād etad : sva-saṃvedanād eva pūrvake jñāne gṛhyamāṇe kāryaṃ [7]praty ānantaryaṃ[7] kāraṇ'ātmakaṃ gṛhītaṃ, tathā 'ntarasminn api jñāne gṛhyamāṇe kāry'ātmakaṃ gṛhītam ev' ānantaryaṃ,[8] kārya-kāraṇ'ātmakasy 'ānantaryasya

1. °trīk° P. 2. evam PC. kho-na. 3. 'gh° C. 4. ukt° P. 5. yaṅ. 6. nir° PC. ḥgags-pa. 7 ... 7. pratyāṃtaryaṃ P, pratyay'ānant° C. 8. °rya- C.

tad-abhinna-svabhāvatvād iti.

nâitad evaṃ. yasmāj janya-janaka-svabhāva[1]-sambandhôllekhena vastu-dvaya-grahaṇāt kārya-kāraṇa-bhāvo niścito, na tv ānantarya-mātra-grahaṇāt. itarathā[2] hi ghaṭa-grahaṇânantaraṃ paṭa[3]-grahaṇe sati tad-gat'ānantarya-mātra-paricchedāt kārya-kāraṇa-bhāvaḥ syāt. na ca sva-saṃvedanasyâvikalpakatvena[4] pūrvâparabhūta[5]-vastu-sambandhô(P. 94a)llekhena grahaṇam asti. tasmād idam asmād anantaraṃ bhavatîti paricchedâbhāve kārya[6]-kāraṇa-bhāvo niścito na yukto 'tiprasaṅgāt. [Tib. 128a] ata eva asmād[7] anantaram idaṃ bhavatîti vikalpo 'pi nôtpadyate anubhava-niścayâbhāvāt kṣaṇikatv'ādi-vikalpavad iti.

mā khalu punar imaṃ lakṣaṇa-vyañjanôjjvalaṃ śobhanaṃ[8] *sat-kāyaṃ* he *bhikṣavaḥ* paramâṇu-saṃcaya-svabhāvaṃ *manyadhvam* iti sādhya-dharmaḥ kathitaḥ. *dharma-kāya-pariniṣpattito* māyôpamâdvaya-jñāna-sākṣāt-kriyā-niṣpattyā niṣpannaṃ *māṃ drakṣyathêty* anena hetur uktaḥ. *eṣa ca tathāgata-*[9]*kāyo* bhūta-kāyo[9] *bhūta-koṭi-prabhāvito*[10] dharma-kāya-pariniṣpattyā niṣpanno, *yad uta prajñāpāramitā* tat-svabhāva iti. anena pakṣa-dharmôpasaṃhāraḥ kṛtaḥ.

etad uktaṃ : yo māyôpamâdvaya-jñāna-bhāvanā-pariniṣpattyā niṣpannaḥ sa dharmakāyas, tad-yathā pūrva-buddhā bhagavantaḥ. yathôkta-jñāna-bhāvanā-pariniṣpattyā niṣpannaś câiṣa tathāgata-kāya iti svabhāva-hetuḥ. arthasyâtyanta-parokṣatvena s'ākāra-jñān'ādibhiś grahītum aśakyatvād advayaṃ jñānaṃ sva-saṃvedana-pratyakṣa-siddhaṃ svapn'ādi-pratyayavad arth'ākārôparaktaṃ bhāvanīyam iti sthitaṃ. tasyâpy udita-vidhinâikâneka-svabhāva-virahā(P. 94b)t tattvato niḥsvabhāvatvena māyôpamatvaṃ niścitaṃ. ato 'sya manaso bhāvanā-balāt sphuṭa-pratibhāsitvaṃ yat tad eva tathāgatatvam iti nâsiddho hetuḥ. [Tib. 128b] sapakṣe bhāvān na viruddha ity abhyupagata[11]-pūrva-buddha-dharmakāyaṃ praty eṣa dṛṣṭântaḥ. anyasya punar dharmakāyatvâbhāve pramāṇâbādhita-yathôkta-jñāna-bhāvanā-pariniṣpattyā niṣpannatva-virahāc cakravarty-ādivad viparyāsa-prasaṅgaḥ. aviparyastaś cêṣyate tathāgata iti viparyaye bādhakaṃ pramāṇaṃ. paramâṇūnām ayogān nânaikāntikatā ca hetoḥ. tasmāl lakṣaṇa-

1. °ve or °vaṃ C, om. P. raṅ-bṣin. 2. °ṇ'ādi tathā C. 3. ghaṭa PC. snam-bu. 4. °lpena C. 5. °vâparibh° PC. sṅon daṅ phyi-mar gyur-pa. 6. om. C. 7. °ṅgād asmād C. 8. °na- C. 9 ... 9. kārye iti svabhāva-hetu P. 10. eṣa ca ... prabhāvito =de-bṣin gśegs-paḥi sku ḥdi ni yaṅ-dag-paḥi mthas rab-ta phye-ba de-bṣin-gśegs-paḥi skur—(sde-dge); de-bṣin-gśegs-paḥi sku ḥdi ni yaṅ-dag-paḥi mthas rab-tu phye-ba chos-kyi skuḥi de-bṣin-gśegs-paḥi skur—(gnas-brtan). 11. atyup° C, °tanā P.

vyañjanôjjvalo yo 'yaṃ rūpakāyas tathāgato bhavya-sattvaiḥ samīkṣate. nâsau tāttviko dharmakāyaḥ śāstā. kiṃ tu parama-vimalânanta-guṇa-rāśi-dharma-kāy'ādhipatyād eva teṣāṃ sva-jñānaṃ tathā-bhūta-rūpa-kāy'ākāreṇa pratibhāsate.[1] yena te 'vidita-sva-jñāna-tathāgata-pratibhāsa-rūpā bāhyo 'yaṃ Bhagavān iti śāstṛ-buddhyā vikalpayanto darśana-vandan'ādibhir abhyudaya-niḥśreya-sabhājo bhavanti. krameṇa mithyā-pratibhāsino 'pi hi vikalpasya pāramparyeṇa hita-hetutvaṃ dṛṣṭam evânityatv'ādi-vikalpavad vastu-sambandhān, na tu kṣipram. yasmād yāvad bhāvâbhiniveśena jñeye 'pi[2] jñānaṃ samupajāyate tāvad a-tasmiṃs tad-grahād bhrāntam e(P. 95[a])va taj[3] jñānaṃ tattva-darśanād dūrī-bhavati. tasmād yathā māyākāro bhāvavat pratibhāsamāneṣv[4] api hasty-ādiṣu sva-nirmiteṣu bhāveṣu[5] bhāva-rūpatayā satyā eta iti nâbhiniveśate tathā bahuśo bahudhôpāyaṃ kālena bahunā 'nabhyasta-mahāyāna-[Tib. 129[a]]sva-rūpeṇâpy ādikarmikeṇa satā kṣipraṃ tāthāgatīm avasthām avāptum icchatā tathāgat'ādhipatya-bhāvini sva-jñāna-pratibimbake rūpa-kāya-tathāgate jagad-gurāv abhiniveśa-yogena pratipatti-sārā śraddhā vidheyêti.

na khalu punar me Bhagavaṃs teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva me Bhagavaṃs teṣu tathāgata-śarīreṣu |

tad eva kathayann āha: *na khalu punar me Bhagavann* ity-adi.

api tu khalu punar Bhagavann itaḥ prajñāpāramitāto nirjātāni tathāgata-śarīrāṇi pūjāṃ labhante || tasmāt tarhi Bhagavann anayaiva prajñāpāramitayā pūjitayā teṣām api tathāgata-śarīrāṇāṃ paripūrṇā pūjā kṛtā bhavati ||

tṛtīyaṃ[6] mṛdv-adhimātram adhikṛty' āha: *api tu khalu punar Bhagavann* ity-ādi. *api-tu*-śabdo nipāto, yasmād-arthe vartate.

tat kasya hetoḥ | prajñāpāramitā-nirjātatvāt tathāgata-śarīrāṇāṃ |

nanu bhede sati kathaṃ mātuḥ pūjayā tathāgata-pūjêti *tat kasya hetor* ity

1. °sati C. 2. vi- PC. haṅ. 3. tad vi- PC, om. Tib. 4. avabhās° C. 5. om. P. 6. om. C & Tib.

āśaṅky' āha: *prajñāpāramitā-nirjātatvāt tathāgata-śarīrāṇām* iti.

idam atrârtha-tattvaṃ: yasmād īdṛśāḥ sarva-lokâbhyudgata-mūrtayo buddhā bhagavantaḥ prajñāpāramitāto niṣpadyante tasmān mahā'nubhāvatayā pūjyêyam iti tathāgatôtpatti-sambandhenâsyāḥ pūjāyā bhede 'pi tathāgatāḥ pūjitā iti.

tad-yathā 'pi nāma Bhagavan Sudharmāyāṃ deva-sabhāyām ahaṃ yasmin samaye divye svake (95) āsane niṣaṇṇo bhavāmi tadā mama deva-putrā upasthānāy' āgacchanti | yasmin samaye na niṣaṇṇo bhavāmi atha tasmin samaye yan mam' āsanaṃ tatra deva-putrā mama gauraveṇa tad āsanaṃ namaskṛtya pradakṣiṇīkṛtya punar eva prakrāmanti ||

yad-āśrayeṇa yat pūjyaṃ[1] bhavati tat-pūjāyāṃ tad eva pūjitam ity etad eva dṛṣṭânta-pūrvakaṃ spaṣṭayann āha: *tad-yathā 'pi nāma Bhagavan Sudharmāyām* ity-ādi. tatra Sudharmā nāma (P. 95[b]) deva-sabhā Sumeru-sthita-Sudarśana-nagarasya bahir eva dakṣiṇa-paścime[2] sthitā, yasyāṃ niṣadya devāḥ kṛtyâkṛtyaṃ cintayanti.

tat kasya hetoḥ | iha hi kil' āsane niṣadya Śakro devānām indro devānāṃ trayastriṃśānāṃ(1) dharmaṃ deśayatîti ||

kathaṃ punar anyasya gauraveṇânyatra namaskār'ādikam iti *tat kasya hetor* ity āśaṅky' āha: *iha hi kil' āsana* ity-[Tib. 129[b]]ādi. *Kila*-śabdo 'nusmaraṇe. tat-sambandhād āsana-pūjāyāṃ Śakro 'pi pūjita iti matiḥ.

evam eva Bhagavan mahêś'ākhya-hetu-pratyaya-bhūtā prajñāpāramitā tathāgatasyârhataḥ samyaksambuddhasya sarvajñatāyā āhārikā |

*mahêś'ākhya-hetu-pratyaya-bhūt*êti *mahêś'ākhyā* câsau mahā'nubhāva-saṃjñatvena *hetu-pratyaya-bhūtā* ca yathākramam upādāna-sahakāri-kāraṇa-bhedād iti tathôktā. *āhārik*êty utpādikā.

(1) trāyastriṃśānām iti ga° |
1. °jā P. 2. °mena C.

sarvajñatāyāś ca tathāgata-śarīrāṇy āśraya-bhūtāni na tu tāni pratyaya-bhūtāni na kāraṇa-bhūtāni jñānasyôtpādāya | evam eva Bhagavan sarvajña-jñāna-hetukā tathāgata-śarīreṣu pūjā kṛtā bhavati ||

sthiti-hetutvena tathāgata-śarīram eva buddhatvôtpādakam iti kasyacid āśaṅkāyām āha: *sarvajñatāyāś* cêty-ādi.

idam uktaṃ bhavati: sarvajñatā-parigrahād eva *tathāgata-śarīrāṇ*îty ucyante. ato *na tāny* apūrva-sarvajñatôtpattiṃ prati hetu-*pratyaya-bhūtāni*, kiṃ tu niṣpatter uttara-kālaṃ sthiti-hetutven' *āśraya-bhūtān*îti.

*sarvajña-jñāna-hetuk*êti tathāgata-jñāna-hetukā. prajñāpāramitā pūjyêti śeṣaḥ.

tasmāt tarhi Bhagavann anayor dvayor bhāgayoḥ sthāpitayor imām evâhaṃ Bhagavan prajñāpāramitāṃ parigṛhṇīyām | na khalu punar me Bhagavaṃs teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva me Bhagavaṃs teṣu tathāgata-śarīreṣu | api tu khalu punar Bhagavaṃs tāni tathāgata-śarīrāṇi prajñāpāramitā-paribhāvitatvāt pūjāṃ labhyante ||

upasaṃhārârtham āha: *tasmāt tarhi Bhagavann anayor* ity-ādi.

tiṣṭhatu khalu punar Bhagavann ayaṃ Jambūdvīpas tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddhaḥ | tiṣṭhatu cāturmahādvīpako lokadhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddhaḥ | tiṣṭhatu sāhasro lokadhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddhaḥ | tiṣṭhatu Bhagavan dvisāhasro madhyamo lokadhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddhaḥ | ayam eva Bhagavaṃs trisāhasra-mahāsāhasro lokadhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddha eko bhāgaḥ kṛtvā sthāpyeta | iyaṃ ca prajñāpāramitā likhitvā dvitīyo bhāgaḥ sthāpyeta | anayor dvayor bhāgayoḥ sthāpitayor

ekatareṇa bhāgena pravāryamāṇo 'nayoṛ dvayor bhāgayoḥ (96) sthāpitayor yas te Bhāgo 'bhipretas tam ekaṃ bhāgaṃ gṛhāṇêti tatra imām evâhaṃ Bhagavan prajñāpāramitāṃ parigṛhṇīyām | na khalu punar Bhagavaṃs teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva me Bhagavaṃs teṣu tathāgata-śarīreṣu | api tu khalu punar Bhagavaṃs tāni tathāgata-śarīrāṇi prajñāpāramitā-paribhāvitāni pūjāṃ labhante |

caturtham[1] madhya-mṛduṃ vaktum āha: *tiṣṭhatu khalu punar Bhagavann ayaṃ Jambūdvīpa* ity-ādi.[2] *api tu khalu punar* ity-ādi kāraṇa-vacanaṃ gatârtham api prasaṅgântareṇôktatvān na puna(P. 96ᵃ)r uktam.

tathāgata-śarīrāṇi hi sarvajña-jñān'āśraya-bhūtāni[(1)] tad api sarvajña-jñānaṃ prajñāpāramitā-nirjātaṃ ||

prajñāpāramitā-prabhāvitatvam ev' āha: *tathāgata-śarīrāṇi h*îty-ādi.

tasmāt tarhi Bhagavann anayor dvayor bhāgayoḥ sthāpitayor imām evâhaṃ Bhagavan prajñāpāramitāṃ parigṛhṇīyām | na khalu punar me Bhagavaṃs teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva me Bhagavaṃs teṣu tathāgata-śarīreṣu |

*tasmāt tarh*îty-ādy upasaṃhāraḥ.

api tu khalu punar Bhagavann itaḥ prajñāpāramitāto nirjātāni tāni tathāgata-śarīrāṇi pūjāṃ labhante yad uta prajñāpāramitā-paribhāvitatvāt ||

pañcamaṃ[1] madhya-madhyârtham āha: *api tu*[3] *khalu punar Bhagavann ita* ity-ādi. *ito* viparyāsa-rahitāyāḥ prajñāpāramitāyāḥ[4] śravaṇ'[Tib. 130ᵃ]ādi-krameṇôtpādāt pūjā'rhāṇi śarīrāṇîty-arthaḥ. tad-utpattyā 'pi kasmāt pūjāṃ

(1) sarvajñajñānāśraya iti kha° ga° |
1. om. C & Tib. 2. ādinā C. 3. nu PC. ḥon kyaṅ. 4. om. P.

labhanta ity āha: *yad uta prajñāpāramitā-paribhāvitatvād* iti. su-viśuddhāt kāraṇāt samutpannaṃ phalaṃ su-viśuddham evôpajāyata iti kṛtvā yasmāt prajñāpāramitāyā mahā'nubhāvatvôtpādanena[1] paribhāvitās tathāgatāḥ sarvathā vāsitās tasmāt tad-utpattyā *pūjāṃ labhanta* iti.

tad-yathā 'pi nāma Bhagavann anarghaṃ maṇi-ratnam ebhir evaṃrūpair guṇaiḥ samanvāgataṃ syāt tad-yathā tad yatra-yatra sthāpyeta tatra-tatra manuṣyā vā amanuṣyā vā avatāraṃ na labheran| yatra-yatra vā 'manuṣya-gṛhītaḥ kaścid bhavet puruṣo vā strī vā tatra-tatra tasmin maṇi-ratne praveśita-mātre so 'manuṣyas tato 'pakrāmet| vātenâpi bādhyamānasya dhamyamāne śarīre tan maṇi-ratnaṃ sthāpyeta tasya taṃ vātaṃ nigṛhṇīyān na vivardhayed upaśamayet| pittenâpi dahyamāne śarīre sthāpyeta tasya tad api pittaṃ nigṛhṇīyān na vivardhayed upaśamayet| śleṣmaṇā 'pi parivṛddhe sarvato bādhyamāne śarīre sthāpeta tasya tam api 'sleṣmāṇaṃ nigṛhṇīyān na vivardhayed upaśamayet| sānnipātikenâpi vyādhinā duḥkhitasya śarīre sthāpyeta tasya tam api sānnipātikaṃ vyādhiṃ nigṛhṇīyān na vivardhayed upaśamayet| andhakāra-tamiśrāyāṃ ca(97)rātrāv apy avabhāsaṃ kuryāt| uṣṇe câpi vartamāne yasmin pṛthivī-pradeśe sthāpyeta sa pṛthivī pradeśaḥ śītalo bhavet| śīte câpi vartamāne yasmin pṛthivī-pradeśe sthāpyeta sa pṛthivī-pradeśa uṣṇo bhavet| yasmiṃś ca pṛthivī-pradeśa āśīviṣā anuvicareyus tathā anye 'pi kṣudra-jantavas tatrâpi pṛthivī-pradeśe dhāryeta sthāpitaṃ vā bhavet te 'py āśīviṣās te ca kṣudra-jantavas tato 'pakrāmeyuḥ| saced Bhagavan strī vā puruṣo vā āśīviṣeṇa daṣṭo bhavet tasya tan maṇi-ratnaṃ daśyeta| tasya saha daṃśanenâiva(1) maṇi-ratnasya tad viṣaṃ pratihanyeta vigacchet| ebhiś cânyaiś ca Bhagavann evaṃrūpair guṇaiḥ

(1) darśanenâivêti kha° ga°|
1. °mitayā mahā'nubhāvôtp° P.

samanvāgataṃ tan maṇi-ratnaṃ bhavet| yeṣām api keṣāṃcid Bhagavann akṣiṣv arbudaṃ vā timiraṃ vā 'kṣir-ogo vā paṭalaṃ vā bhavet teṣāṃ ca tan maṇi-ratnaṃ akṣiṣu sthāpyeta teṣāṃ sthā-pitamātreṇâiva te 'kṣi-doṣā nirghātaṃ praśamaṃ gaccheyuḥ| etaiś cânyaiś ca Bhagavann evaṃrūpair guṇaiḥ samanvāgataṃ maṇi-ratnaṃ bhavet| yatra côdake sthāpyeta tad apy udakaṃ eka-varṇaṃ kuryāt svakena varṇena saced pāṇḍareṇa vastreṇa pariveṣṭya udake prakṣipyeta tad udakaṃ pāṇḍarīkuryāt| evaṃ sacen nīlena pītena lohitena mañjiṣṭhena eteṣām anyeṣāṃ vā nānā-prakārāṇāṃ vastrāṇām anyatamena vastreṇa tan maṇi-ratnaṃ veṣṭayitvā vā baddhvā vā udake prakṣipyeta tena-tena vastra-rāgeṇa tat-tat svabhāva-varṇaṃ tad udakaṃ kuryāt| yo 'pi tasyôdakasya kaluṣa-bhāvas tam api prasādayet| ebhir api Bhagavann evaṃrūpair guṇaiḥ samanvāgataṃ tan maṇi-ratnaṃ bhavet||

etad eva dṛṣṭântena sphuṭīkurvann āha: *tad-yathā 'pi nāma Bhagavann anargham* ity-ādi. tatrânarghaṃ praṇītatvenâmūlyârhaṃ. *ebhir evaṃ-rūpair* iti vakṣyamāṇair evaṃ-svabhāvaiḥ. *dhamyamāna* ity āpūryamāṇe. *nigṛhṇīyād* iti mandatām āpādayet. *na vivardhayed* iti vṛddhiṃ na kuryāt. *upaśamayed* iti samūlam apanayet. *dahyamāna* iti tapyamāne. *parivṛddha*[1] iti vyāpte. *bādhyamāna* iti pīḍyamāne. *andhakāra-tamisrāyām* ity-ādi andhakāra-gahvarāyāṃ.[2] *dhāryetêti*[3] antarīkṣe dhāraṇāt. *sthāpitam* iti bhūmi-sthāpanāt. mandat'āpādanāt *pratihanye* P. 96[b])*ta.* sarvathā 'panayanād *vigacchet.*

ebhiś cânyaiś cêty-ādi ebhir anantarôktair anyair evaṃ vakṣyamāṇair yuktam ity arthaḥ. abhivardhamāna-piṭakam *arbudam.* upaghātas *timiram.* śūl'ādy *akṣi-rogaḥ.* ghanatā *paṭalam.* samudācarad-rūpa-bījâvasthā-[Tib. 130[b]] vigamād yathākramam *nirghātaṃ praśamaṃ gaccheyur* iti yojyam.

kas tasya svako varṇa ity āha: *saced pāṇḍareṇêty* ādi. *anyeṣām* iti harita-

1. parigṛddha P & Ed., parigṛdha C. yons-su rgyas-śiṅ. 2. gahvār° C, śaṅkar° P. thibs-pa. 3. °ryoṇêti (!) P, om. C.

śabal'ādīnaṃ.[1] samastaṃ *vastreṇa pariveṣṭayitvā,* tad-eka-deśena *vā baddhvêti* jñeyaṃ. pariveṣṭayitvêty asya sub-dhātu-prayogeṇa nâpaśabdatā. rajo-bahulatā *kaluṣa-bhāvaḥ*. *tam api prasādayed* adho nayet.

(98) atha khalv āyuṣmān Ānandaḥ Śakraṃ devānām indram etad avocat| kiṃ punaḥ Kauśika deva-loka eva tāni maṇiratnāni santi uta Jāmbūdvīpakānām api manuṣyāṇāṃ tāni maṇi-ratnāni santi||

Śakra āha| deveṣv āry' Ānanda tāni maṇi-ratnāni santi| api tu khalu punar Jāmbūdvīpakānām api manuṣyāṇāṃ maṇi-ratnāni santi| tāni tu gurukāni alpāni parīttāni guṇa-vikalāni na tais tathā-rūpair guṇaiḥ samanvāgatāni| tat teṣāṃ divyānāṃ maṇi-ratnānāṃ śatatamīm api kalāṃ nôpayānti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpayānti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam api upanisām apy upaniṣadam api na kṣamante nôpayānti| yāni khalu punar deveṣu tāni laghūni sarv'ākāra-guṇa-paripūrṇāni| yatra ca karaṇḍake tan maṇi-ratnaṃ prakṣiptaṃ bhavaty utkṣiptaṃ vā tata uddhṛte 'pi tasmin maṇi-ratne karaṇḍakāt spṛhaṇīya eva sa karaṇḍako bhavati| tair maṇi-ratna-guṇaiḥ parā tatra karaṇḍake spṛhôtpadyate|| evam eva Bhagavan prajñāpāramitāyā ete guṇāḥ sarvajña-jñānasya ca| yena parinirvṛtasyâpi tathāgatasyârhataḥ samyaksambuddhasya tāni tathāgata-śarīrāṇi pūjāṃ labhante| sarvajña-jñānasyêmāni tathāgata-śarīrāṇi bhājana-bhūtāny abhūvann iti||

Jambūdvīpe[5] mahêś'ākhya-Śuddhodanasyâp' īdṛśa-ratnâsambhavāt sā[6] dṛṣṭâ-

1. °lān° P. Tib. adds: dkris sam bciṅs-te ṣes-bya-ba=veṣṭayitvā baddhvā vêti.
5. °dvīpa- P. 6. °tna-sambhavā PC. rin-po-che med-pas ... ḥdi.

ntâsiddhir iti kasyacid abhiprāya-nivāraṇāy' āha: *kiṃ punar Kauśikêty-ādi.*

prativiśiṣṭa-puṇyatvād āha: *deveṣv* ity-ādi. saṃkhyā-prabhāvābhyāṃ yathākramam *alpāni parīttānîti* dvayam uktaṃ.

tair maṇi-ratna-guṇair iti atra paribhāvitatvād iti śeṣaḥ.

parinirvṛtasyâpîti api-śabdo tiṣṭhataḥ.

yathā ca Bhagavan sarva-lokadhātuṣu buddhānāṃ bhagavatāṃ dharma-deśanā prajñāpāramitā-nirjātatvāt pūjyā evaṃ dharma-bhāṇakasya dharma-deśanā prajñāpāramitā-nirjātatvāt pūjyā|

prakārântareṇâpi prajñāpāramitā-hetutvena pūjāṃ darśayann āha: *yathā ca Bhagavann* ity-ādi. *buddhānāṃ dharma-deśanêti* yasmād vikalpasya sv'ākāram bāhya-rūpeṇâdhyāropya pravartanād a-tasmiṃs tad-grahena (P. 97[a]) svayam avidyā-svabhāvasya [1]sadbhāve 'śeṣ'āvaraṇa-prahāṇam[1] na sambhavati tasmān nitya-samāhitānām eva buddhānāṃ bhagavatāṃ prajñāpāramitā-jñāna-prabhāvato yathā'dhimukti-bhavyānām asaṃkīrṇa-deśanā-nirbhāsāḥ sva-jñāna-pratyayāḥ samupajāyanta ity evaṃvidha-pratyayânusāreṇa[Tib. 131[a]]teṣāṃ deśanā bhagavatāṃ vyavasthāpitā. ataḥ śuddha-laukika-jñāna[2]-saṃmukhībhāvo munināivaṃ prakāśita ity-ādi-vineya-jana-hitâdhyavasāyena kvacit saṃgīti-kartṛbhir uktaḥ. tasmād vineya-śabda[3]-jñāna-nirbhāsa-rūpatvena śrotṛjana-sambandhiny api deśanā. yathā *prajñāpāramitā*-jñān'ādhipatya-*nirjātatvād* buddhānāṃ dharma-deśanêti kṛtvā *pūjyā.* tathêdānīṃtanānāṃ api *dharma-bhāṇaka*nāṃ *deśanā* Bhagavataḥ paramparā-bal'āyātatvena *prajñāpāramitā*-jñān'ādhipatya-*nirjātatvāt pūjyêty* arthaḥ.

yathā ca Bhagavan rāja-puruṣo rājânubhāvāt mahato jana-kāyasyâ(99)kuto-bhayaḥ pūjyaḥ evaṃ sa dharma-bhāṇako dharma-kāyânubhāvāt mahato jana-kāyasyâkuto-bhayaḥ pūjyaḥ| yathā ca dharma-deśanā dharma-bhāṇakāś ca pūjāṃ labhante

1 ... 1. °dbhāve śeṣāvaraṇan P, dbhāve 'pi viś° C. yod-na sgrib-pa ma-lus pa spaṅs-pa. 2. vijñāna C. 3. om. CP. sgra.

evaṃ tāni tathāgata-śarīrāṇi pūjāṃ labhante ||

ṣaṣṭham[1] madhyâdhimātraṃ nirdiśann āha : *yathā ca Bhagavan rāja-puruṣa* ity-ādi. *akuto-bhaya* iti na kutaścid bhayam asyâstîti tathôktaḥ *dharmakāyânubhāvād* iti dharma-dhātu-niṣyanda[2]-prajñāpāramitā'nubhāvād ity arthaḥ.

tasmāt tarhi Bhagavaṃs tiṣṭhatu trisāhasra-mahā-sāhasro lokadhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddho ye 'pi Bhagavan Gaṅgā-nadī-vālukôpamā lokadhātavas te 'pi sarve tathāgata-śarīrāṇāṃ paripūrṇāś cūḍikā-baddhā eko bhāgaḥ sthāpyeta | iyaṃ ca prajñāpāramitā likhitvā dvitīyo bhāgaḥ sthāpyeta | tatra cen māṃ Bhagavan kaścid eva pravārayed[(1)] anyatareṇa bhāgena pravāryamāṇo 'nayor dvayor bhāgayoḥ sthāpitayor yas te bhāgo 'bhipretas tam ekaṃ bhāgaṃ parigṛhṇīṣvêti tatra imām evâhaṃ Bhagavaṃs tayor dvayor bhāgayoḥ sthāpitayor bhāgaṃ gṛhṇīyāṃ yad uta prajñāpāramitāṃ | na khalu punar Bhagavan mama teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva Bhagavaṃs teṣu tathāgata-śarīreṣu || api tu khalu punar Bhagavan prajñāpāramitā-paribhāvitā sarvajñatā sarvajñatā-nirjātā ca tathāgata-śarīrāṇāṃ pūjā bhavati || tasmāt tarhi Bhagavan prajñāpāramitāyāṃ pūjitāyām atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ pūjā kṛtā bhavati ||

saptamam[1] adhimātra-mṛduṃ vaktum āha : *tiṣṭhatu trisāhasra-mahā-sāhasro lokadhātur* ity ādi.

punar aparaṃ Bhagavan ye 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavanta etarhi tiṣṭhanti dhriyante yāpayanti tān dharmatayā draṣṭu-kāmena kula-putreṇa vā kula-

(1) pravaryet iti kha° |

1. om. Tib. 2. niḥṣy° C.

duhitrā vā prajñāpāramitāyāṃ caritavyāṃ prajñāpāramitāyāṃ yogam āpattavyaṃ prajñāpāramitā bhāvayitavyā |

aṣṭamam[1] adhimātra-madhyaṃ nirdiśann āha : *punar aparaṃ Bhagavan ye* (P. 97[b]) *'prameyeṣv* ity-ādi. sva-parôbhayârtha-sampad-bhedhād yathākramaṃ *tiṣṭhant*îty-ādi-pada-trayaṃ vācyaṃ.

atha vā dharma-kāyen' ā-saṃsāram avasthānāt *tiṣṭhanti,* sambhoga-kāyena bodhisattvârtha-saṃdhāraṇād *dhriyante,* nirmāṇa-kāyena katipaya-dinâvasthānād *yāpayanti.*

prajñāpāramitāyāṃ caritavyam ity-ādi prayog'ādy-avasthā-bhedād uktaṃ.

(100) evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat | ye 'pi te Kauśika abhūvann atīte 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambuddhās te 'pi Kauśika imām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhāḥ | ye 'pi te Kauśika bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ samyaksambuddhās te 'pi Kauśika imām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambhotsyante | ye 'pi te Kauśika etarhi aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti te 'pi Kauśika buddhā bhagavanta imām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhāḥ | aham api Kauśika etarhi tathāgato 'rhan samyaksambuddha imām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhaḥ ||

pūrvam iva[2] svahastam *evam etad Kauśikâivam* [Tib. 131[b]] *etad* iti datvā mātur māhātmyam āvedayann āha : *ye 'pi te Kauśik*êty-ādi.

evam ukte Śakro devānām indro Bhagavantam etad avocat |

1. om. Tib. 2. °rvavat C.

mahā-pāramitêyaṃ Bhagavan yad uta prajñāpāramitā | sarva-sattvānāṃ hi Bhagavaṃs tathāgato 'rhan samyaksambuddhaś citta-caritāni samyak prajānāti sampaśyati ||

navamam[1] adhimātrâdhimātraṃ kathayann āha: *mahā-pāramitêyaṃ Bhagavann* ity-ādi. mahattvam eva kathayann[2] āha: *sarva-sattvānāṃ hîty*-ādi. etad uktam: yasmān mātuḥ prabhāvena Bhagavān prayogâvasthāyāṃ *sarva-sattvānāṃ citt*ânuṣṭhānāni *prajānāti*, pṛṣṭhâvasthāyāṃ *sampaśyati* tasmān mahattvam asyā iti.

Bhagavān āha | evam etat Kauśikâivam etat | tathā hi Kauśika bodhisattvo mahāsattvo dīrgha-rātraṃ prajñāpāramitāyāṃ carati tena sarva-sattvānāṃ citta-caritāni prajñāpāramitāyāṃ samyak prajānāti sampaśyati ||

etad eva samarthayann āha: *tathā hi Kauśikêty*-ādi. [3]*dīrgha-rātram* iti[3] dīrgha-kālaṃ.

atha khalu Śakro devānām indro Bhagavantam etad avocat | kiṃ Bhagavan prajñāpāramitāyām eva bodhisattvo mahāsattvaś carati nânyāsu pāramitāsu ||

*prajñāpāramitāyāṃ carat*îti vacanād anya-vyavaccheda ity abhiprāyavān āha: *kiṃ Bhagavann* ity-ādi. *nânyāsv* iti dān'ādy-ātmikāsu.

Bhagavān āha | sarvāsu Kauśika ṣaṭsu pāramitāsu bodhisattvo mahāsattvaś carati |

sarvatrâivêty āha: *sarvāsv* ity-ādi.

dānaṃ niṣpratikāṅkṣasya, niḥspṛhasya punar-bhave
śīlaṃ, kṣāntiś ca sarvatra, vīryaṃ sarva-śubhôdaye ||
vin' ārūpyaṃ tathā dhyānaṃ prajñā côpāya-saṃhitā
samyak-prayogo dhīrāṇāṃ ṣaṭsu pāramitāsu hi ||

1. om. Tib. 2. samarth° P bstan-pa. 3...3. om. P.

iti vacanād a(P. 98a)nena samyak-prayogena *sarvāsv* eva *bodhisattvaś caratîty* arthaḥ.

api tu khalu punaḥ Kauśika prajñā(101)pāramitâivâtra pūrvaṅgamā bodhisattvasya mahāsattvasya dānaṃ vā dadataḥ śīlaṃ vā rakṣataḥ kṣāntyā vā sampādayamānasya vīryaṃ v' ārabhamānasya dhyānaṃ vā samāpadyamānasya dharmān vā vipaśyato(1) bodhisattvasya mahāsattvasya prajñāpāramitâivâtra pūrvaṅgamā ||

prajñāpāramitā-vacanaṃ kim-artham ity āha: *api tu khalv* ity-ādi. yathā ca *pūrvaṃgamā* bhavati tathā prāg āveditaṃ. tad[1] eva kathayann āha: *bodhisattvasya mahāsattvasya dānaṃ dadata* ity-ādi. *vipaśyata* iti bhāvayataḥ.

na ca Kauśika āsāṃ ṣaṇṇāṃ pāramitānāṃ upāya-kauśalya-parigṛhītānāṃ prajñāpāramitā-pariṇāmitānāṃ sarvajñatā-pariṇāmitānāṃ viśeṣo na ca nānā-karaṇam upalabhyate || tad-yathā 'pi nāma Kauśika Jambūdvīpe nānā-vṛkṣā nānā-varṇā nānā-saṃsthānā nānā-pattrā nānā-puṣpā nānā-phalā nān'āroha-pariṇāha-sampannā na ca teṣāṃ vṛkṣāṇāṃ chāyāyā viśeṣo vā nānā-karaṇaṃ vā prajñāyate | api tu chāyā chāyêty evaṃ saṃkhyāṃ gacchati | evam eva Kauśika āsāṃ ṣaṇāṃ pāramitānāṃ upāya-kauśalya-parigṛhītānāṃ prajñāpāramitā-pariṇāmitānāṃ sarvajñatā-pariṇāmitānāṃ na viśeṣo na ca nānā-karaṇam upalabhyate ||

upacayârtham āha: *na ca Kauśik' āsām* [Tib. 132a] ity-ādi. *prajñāpāramitā-pariṇāmitānām* iti tri-maṇḍala-viśuddhyā paribhāvitānāṃ. *sarvajñatā-pariṇāmitānām* iti tathāgatatve niryātitānāṃ. apāramitā-vyavacchedāt pāramitā-rūpeṇa *viśeṣo na* cêti pūrveṇa saṃbandhaḥ. pāramitā-śabda-vācyatayā *na ca*

(1) vipaśyamānasyêti kha° ga° |
1. °ditavyam. etad C.

nānā-karaṇam.

nīla-pīt'ādi-bhedān *nānā-varṇāḥ*. sama-viṣama-rūpeṇa *nānā-saṃsthānāḥ*. *nān'āroha-pariṇāha-sampannā* iti *āroho* dairghyam. *pariṇāhaḥ* pārimaṇḍalyam. a-tad-rūpa-parāvṛttyā *na ca cchāyā*[1]*-viśeṣaḥ*. tathâivâika-śabda-vācyatvān *na ca nānā-karaṇam*. tad ev' āha: *api tu chāyā chāy*êty-ādi. *saṃkhyām* iti vyapadeśam.

evam ukte Śakro devānām indro Bhagavantam etad avocat | mahā-guṇa-samanvāgatêyaṃ Bhagavan yad uta prajñāpāramitā aprameya-guṇa-samanvāgatêyaṃ Bhagavan yad uta prajñāpāramitā aparyanta-guṇa-samanvāgatêyaṃ Bhagavan yad uta prajñāpāramitêti ||

evaṃ trividhā'dhimukti-manaskārāṇāṃ pratyekaṃ mṛdu-mṛdv-ādi-nava-prakārān pratipādyôpasaṃharann āha: *mahā-guṇ*êty-ādi. bahv-anuśaṃsa-svârthâdhimukter niṣpādanān *mahā-guṇa-samanvāgatā*.[2] saṃkhyā-pramāṇâviṣaya-sva-parârthâdhimukti-yogād *aprameya-guṇa-samanvāgatā*.[2] aparyanta-sattva-dhātu-deśa-parârthâdhimukti-sadbhāvād *aparyanta-guṇa-samanvāgatā*.[2]

etāvaty eva sva-parôbhayârtha-bhedena pratyekam nava-prakāratvenâdhimuktiḥ saptaviṃśati-prakārâivêti na vipratipattiḥ kāryā.

tathā côktaṃ:

adhimuktis tridhā jñeyā, svârthā ca sva-parârthikā
parârthikâivety. eṣā ca pratyekaṃ trividhêṣyate || (18)
mṛdvī madhyādhimātrā ca. mṛdu-mṛdv-ādi-bhedataḥ
sā punas trividhêty evaṃ saptaviṃśatidhā matā || iti. (19)

yathôktena ca grantha-pratānena[3] kramād uttarôttarâdhikânuśaṃsā[4]-[Tib. 132[b]]pratipādana-pareṇânyâpadeśena sarva evâyam adhimukti-manaskāraḥ paridīpitaḥ. [5]sarvatra ca svârthâdhimukti[5]-prakāre mṛdu-mṛdv-ādau pratipakṣ'ātmake 'dhimātrâdhimātr'ādir[6] vipakṣo 'rthān nirdiṣṭaḥ. svârthâdhimuktāv[7] uddiṣṭaḥ[7] parârtho bhavati. dvitīyāyāṃ[8] sântaraḥ[9] prayogas, tṛtīyāyāṃ nirantaro 'va-

1. chāyāyā Ed. 2. sambandh'āg° P. 3. prabhāvena C. 4. °ṃsā C. 5...5. sarva-svarth'ādy-adh° C, °rth'ādy-adh° P. 6. °di-C. 7. om. P. 8. °tīyāyāḥ C. 9. (raḥ). lacuna C.

gantavyaḥ. anyathā 'nuśaṃsa-kathana-mātre 'bhyupagamyamāne yāvān anuśaṃsaḥ sambhavati tāvataḥ sakṛd evâbhidhānād grantha-pratānasya[1] nirarthakatā syād iti Pūrv'ācāryāḥ.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ guṇa-parikīrtana-parivarto nāma caturthaḥ 129 ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ guṇa-parikīrtana-parivarto nāma caturthaḥ.

1. (tāna) lacuna C.

V.

PUṆYA-PARYĀYA-PARIVARTO NĀMA PAÑCAMAḤ

atha khalu Śakro devānām indro Bhagavantam etad avocat yo Bhagavan kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayet vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā 'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | evam imaṃ nirdeśaṃ śrutvā evaṃ-mahā'rthikā batêyaṃ prajñāpāramitā evaṃ-mahā'nuśaṃsā evaṃ-mahā-phalā evaṃ-mahā-vipākā batêyaṃ prajñāpāramitā evaṃ-bahu-guṇa-samanvāgatêyaṃ prajñāpāramitā aparityajanīyā mayā prajñāpāramitā rakṣitavyā mama prajñāpāramitā gopāyitavyā mama prajñāpāramitā parama-durlabhā hîyaṃ prajñāpāramitêty adhimuñcet | svayam eva câināṃ prajñāpāramitāṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ | yo vā anyaḥ saṃpūjya parasmai cârthikāya chandikāya kula-putrāya kula-duhitre vā yācamānāya dadyād upanāmayet niryātayet (103) parityajet

antaśaḥ pustaka-gatām api kṛtvā | kataras tayor Bhagavan kula-putrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasaved yo vā parityāga-buddhir yo vā na parityāga-buddhiḥ ||

yathā'dhimokṣa-dṛṣṭa-dharma-lakṣaṇāṃ prajñāpāramitāṃ prati pravṛttasyâdhimokṣa-manaskārasya prathama-dvi-tri-navâvasthānāṃ bhāvaka-bodhisattvasya yathā(P. 99a)kramam utsāhanāya pratyekaṃ navabhiḥ prakārair uttarôttarâbhinandanaṃ stutiḥ stobhaḥ[1] praśaṃsā ca buddh'ādibhiḥ kriyata ity adhimokṣa-manaskārânantaraṃ prathamāṃ stuti-mātrāṃ nirdiśann āha: *atha khalu Śakra* ity-ādi. tyakta-mukt'āśayenâpratyākhyānād[2] *aparityajanīyā.* bāhyôdak'ādy-upadrava-nirākaraṇād *rakṣitavyā.* ādhyātmikâkṣar'ādi-bhraṃśa[3]-doṣâpanayanād *gopāyitayā. adhimuñced* ity aparityāga-buddhyā svīkuryāt. *arthikāyêti* prayogataḥ. *chandikāyêty* āśayataḥ. [Tib. 133a] *dadyād* iti granthârtha-svabhāvāyāḥ phalena saha sarva-sva-dānāt. etad eva prayoga-maula-pṛṣṭhâvasthā-bhedena yathākramaṃ darśayann āha: *upanāmayen niryātayet parityajed* iti. deya-dāyaka-pratigrāhakânupalabdhi-bhedād vā pada-trayam uktaṃ.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | tena hi Kauśika tvām evâtra pratiprakṣyāmi yathā te kṣamate tathā vyākuryāḥ | tat kiṃ manyase Kauśika yaḥ kula-putro vā kula-duhitā vā tathāgatasya parinirvṛtasya śarīraṃ satkṛtya paricared dhārayet satkuryād gurukuryān mānayet pūjayed arcayed apacāyet svayam eva | yo vā 'nyaḥ kula-putro vā kula-duhitā vā tathāgata-śarīraṃ svayaṃ ca satkuryād gurukuryān mānayet pūjayed arcayed apacāyet parebhyaś ca vistareṇa samprakāśayed dadyāt saṃvibhajed vaistārikī pūjā bhaviṣyatîti sattvānāṃ cânukampām upādāya | kataras tayor dvayoḥ kula-putrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasavet | kiṃ yaḥ svayaṃ ca pūjayet parebhyaś ca vistareṇa samprakāśayed dadyāt saṃvibhajet kiṃ vā yaḥ svayam eva

1. stotraḥ C. bkur-ba. 2. °khyāṇād PC. 3. °kṣaraṃ graṃśa C, bhrama P. om. Tib.

pratyātmaṃ(1) pūjayet ||

Śakra āha | yo Bhagavan kula-putro vā kula-duhitā vā svayaṃ ca tathāgata-śarīraṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet parebhyaś ca vistareṇa samprakāśayed dadyāt saṃvibhajed vaistārikī pūjā bhaviṣyatîti sattvānāṃ cânukampām upādāya | ayam evânayor dvayoḥ kula-putrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasavati ||

tad-vacanena pratipādayitum āha: *tena hîty-ādi. śarīram* iti pratim'ādikaṃ. tāvatkālikatvena dānāt *saṃvibhajet.*

ayam eva tayor iti kṛpā-pūrvaka[1]-dān'āśayasy'ādhikyena *tayor* madhye satkār'ādi-puraḥsaraṃ tathāgata-śarīraṃ yo dadyāt so 'yam evêty arthaḥ.

Bhagavān āha | evam etat Kauśikâivam etat | evam etat Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā (104) pustaka-gatāṃ kṛtvā udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parasmai cârthikāya chandikāya kula-putrāya kula-duhitre vā yācamānāya dadyād upanāmayen niryātayet parityajed antaśaḥ pustaka-gatām api kṛtvā | ayam eva Kauśika tayor dvayoḥ kula-putrayoḥ kula-duhitror vā parânugrahakaraḥ kula-putro vā kula-duhitā vā parityāga-buddhis tan nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

tad-vacanenêdānīṃ pariharann āha: *evam eva Kauśikêty-ādi.*

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā yatra-yatra bhājanībhūtāḥ kula-putrā vā kula-duhitaro vā syur asyāḥ prajñāpāramitāyās tatra-tatra gatvā tebhyaḥ imāṃ prajñāpāramitāṃ dadyāt saṃvibhāgaṃ kuryād ayam eva Kauśika

(1) pratyātmanā iti kha° |
1. °kaṃ P.

tataḥ kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet ||

dvitīyām āha *punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā yatra yatrêty*-ādinā. paṭutara-śraddhêndriy'ādi-yogena pā(P. 99ᵇ)trībhūtatvād *bhājanībhūtā* yatra Magadh'ādau deśe sthitāḥ. *tata* ity agatvā dātuḥ[1] pūrvôktāt pudgalād ity arthaḥ.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā ye Jambūdvīpe sattvās tān sarvān daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyam prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavet yaḥ imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā 'bhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayed udyukto 'muṃ grāhayet sandarśayet samādāpayet samuttejayet (105) sampraharṣayed vācā neṣyati vineṣyaty artham asyā[(1)] asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ cânaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitāṃ sattva-dhātum

(1) asya iti kha° ga° |
1. dāntaḥ PC.

anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūtakoṭi-prabhāvanatāyām iti || ayaṃ Kauśika kula-putro vā kula-duhitā vā parityāga-buddhyā tataḥ paurvakāt kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet ||

tṛtīyām āha *punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā ye Jambūdvīpa* ity-ādinā. grahaṇāya yatna-karaṇāt *samādāpayet*. gṛhītānāṃ sthirīkaraṇāt *pratiṣṭhāpayet*.

ata ity asmād anantarârtha-kāriṇaḥ pudgalāt. *akilāsitayêty* analasyena. svayaṃ pratipatty-anuṣṭhānāt *sampādayet*. kṛtôtsāhatvād *udyuktaḥ*. *amum* [Tib. 133ᵇ] ity utpādita-bodhicittaṃ. samāsato[1] granthârtha-śikṣaṇād *grāhayed imāṃ prajñāpāramitām* iti pūrveṇa sambandhaḥ. ajñāna-saṃśaya-mithyājñāna-yogān[2] mūḍhaṃ prati[3] samyag-artha-kathanāt *saṃdarśayet*. kausīdyâcchandikatā[4]-vyāsaṅga-yogāt pramattaṃ kuśalârthaṃ pravartanāt *samādāpayet*. hīnâdhimukty-aśaky'ātma[5]-sambhāvanā-kaukṛtya-bahukṛtya[6]-bhīrutā-yogāt saṃlīnam viśiṣṭa-vīryânuśaṃsa-kathanāt *samuttejayet*. aviparīta-samādhy-asaṃtuṣṭi[7]-vīrya-pratipatti-yogāt samyak-pratipanna-bhūta-guṇâbhinandanāt *sampraharṣayet*. vidheyat'āpādanād evaṃ *vācā* 'nuśāsanyā *neṣyati* prajñāpāramitāṃ prāpūrayiṣyati.[8] tatra ca samprajanyena samyag-upalakṣaṇatayā layauddhatya-doṣâpanayanād yathākramaṃ *vineṣyaty anuneṣyati*. *artham* i(P. 100ᵃ)ti phalânuśaṃsaṃ.[9] *evaṃ cêty* anantarôktena[10] krameṇa. ajñāna-mithyājñāna-vigamāc *cittaṃ viśodhayiṣyati*. saṃśaya-jñāna-nirākaraṇān *nirvicikitsaṃ kariṣyati*. *ehi tvam* iti āgaccha tvaṃ. *bodhisattva-mārga* iti prajñāpāramitāyāṃ. saṃnāha-prayogânivartana-vīrya-bhedād yathākramaṃ *śikṣamāṇaś caran vyāyacchamāna* iti pada-trayam uktaṃ. *upadhi-saṃkṣaya* iti sa-mala-skandhâbhāve dharmakāya ity arthaḥ.

tiṣṭhantu khalu punaḥ Kauśika Jambūdvīpe sarva-sattvā etena Kauśika paryāyena ye 'pi te Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā

1. °māgrato C. 2. °gena C. 3. om. P. 4. °ndīk° P. 5. asakt'āt° P. 6. om. P. 7. °dhi-sattaṣṭi PC. mñam-pa daṅ chog mi śes-paḥi. 8. prāray° P, prāpray° C. 9. °lam an° C, °lam anuśaṃsāṃ P. ḥbras-buḥi phan-yon. 10. °kta-C.

kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet || tiṣṭhantu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika sāhasre cūḍike(1) lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet || tiṣṭhantu khalu punaḥ Kauśika sāhasre cūḍike(2) lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet | tiṣṭhantu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvā etena paryāyeṇa (106) ye 'pi te Kauśika trisāhasra-mahāsāhasre loka-dhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuṣaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet |

tiṣṭhantu khalu [Tib. 134a] *punaḥ Kauśika Jambūdvīpe sarva-sattvās*, tathā *cāturmahādvīpake, sāhasre cūḍike, dvisāhasre madhyama*[1] iti hāraka-catuṣṭayena yathāsaṃkhyaṃ caturthī, pañcamī, ṣaṣṭhī, saptamī ca stuti-mātrā nirdiṣṭā.

kiṃ tu sarvatra *samādāpayet pratiṣṭhāpayed* iti paryanta-nirdiṣṭa-padânantaraṃ pūrvôkta-hārakāt *tat kiṃ manyasa* ity-ādi yāvad *bahutaraṃ puṇyaṃ prasaved* ity anuvartanīyaṃ.

tiṣṭhantu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvā etena Kauśika prayāyeṇa yāvanto Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pra-

(1) cūḍikāyām iti ga° |
(2) cūḍikānām iti ga° |
1. °pake sāhasre madhyame cūḍikāyāṃ, dvisāhasra-madhyame, trisāhasra-mahāsāhasra C.

tiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata |

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśaḥ likhanāyâpi vācanāyâpy akilāsitayā sampādayed udyukto 'muṃ grāhayet sandarśayet samādāpayet samuttejayet sampraharṣayed vācā neṣyati vineṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ cânaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhi(107)vineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti || ayaṃ Kauśika kula-putro vā kula-duhitā vā parityāga-buddhyā tataḥ paurvakāt kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet ||

aṣṭamīṃ stuti-mātrām āha *tiṣṭhantu khalu punaḥ*[1] *Kauśika trisāhasra-mahāsāhasra* ity-ādinā.

ataḥ khalu punar iti daśa-kuśale[2] samādāpayituḥ pratiṣṭhāpayituś ca sakāśād ity arthaḥ.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣu

1. °ha punar aparaṃ C. 2. °la PC.

dhyāneṣu pratiṣṭhāpayet| tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet||

Śakra āha| bahu Bhagavan bahu Sugata||

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśayasampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayed udyukto 'muṃ grāhayet sandarśayet samādāpayet samuttejayet sampraharṣayed vācā neṣyati vineṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ cânaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti|| tiṣṭhantu khalu punaḥ Kauśika Jambūdvīpe sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā (108) vā caturṣu dhyāneṣu pratiṣṭhāpayet|| tiṣṭhantu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika sāhasre cūḍike[1] lokadhātau sattvās tān api sarvān Kaścid eva kula-putro vā kula-duhitā caturṣu dhyāneṣu pratiṣṭhāpayet|| tiṣṭhantu khalu punaḥ Kauśika

(1) cūḍikāyāṃ iti ga°|

cūḍike[1] lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣu dhyāneṣu pratiṣṭhāpayet|| tiṣṭhantu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣu dhyāneṣu pratiṣṭhāpayet| tiṣṭhantu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvā etena Kauśika paryāyeṇa yāvanto Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣu dhyāneṣu pratiṣṭhāpayet|| tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet||

Śakra āha| bahu Bhagavan bahu Sugata||

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampa(109)nnāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayed udyukto 'muṃ grāhayet sandarśayet samādāpayet samuttejayet sampraharṣayed vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ cânaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyā-

(1) cūḍikāyāṃ iti ga°|

yacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti ||

navamīṃ stuti-mātrām āha *punar aparam Kauśik*êty-ādinā. yāvad-Gaṅgā-nadī-vālukôpama-trisāhasra-mahā-sāhasra-lokadhātu-sattvānāṃ catur-dhyāneṣu pratiṣṭhāpayitur adhika-puṇya-pratipādanena.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās tān sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣv apramāṇeṣu pratiṣṭhāpayed evaṃ peyālena kartavyaṃ | yathā caturṣv apramāṇeṣu evaṃ catasṛṣv ārūpya-samāpattiṣu pañcasv abhijñāsu yāvat samastāsu dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata |

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vacanāyâpy akilāsitayā (110) sampādayiṣyaty udyukto 'muṃ grāhayiṣyati sandarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ

samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti ||

tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakān sarva-sattvān dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpya puṇyâbhisaṃskāro 'nena paryāyeṇa ye 'pi te Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet ||

tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpya puṇyâbhisaṃskāro ye 'pi te Kauśika sāhasre cūḍike[1] lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet ||

tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpya puṇyâbhisaṃskāro ye 'pi te Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet ||

tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame (111) lokadhātau sarva-sattvān dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpya puṇyâbhisaṃskāro ye 'pi te Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet ||

pra(P. 100[b])thamāṃ stobha-mātrām āha *puuar aparaṃ Kauśika yāvanto*

(1) cūḍikāyam iti ga° |

Jambūdvīpa ity-ādinā. *cāturmahādvīpake, sāhasre, dvisāhasre, trisāhasre* ca *lokadhātau* sarva-sattvān *dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayed* iti hāraka-catuṣṭayena yathākramaṃ dvitīyā, tṛtīyā, caturthī, pañcamī ca stobha-mātrā nirdiṣṭā. sarvatra ca hāraka-catuṣṭaye *pratiṣṭhāpayed* iti padânantaraṃ pūrvôkta-hārakāt *tat kiṃ manyasa* ity [Tib. 134[b]] ārabhya yāvad *bhūta-koṭi-prabhāvanatāyām* ity etat paryantam anuvartanīyam.

tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvān dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpya puṇyâbhisaṃskāro 'nena paryāyeṇa ye 'pi kecit Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet |

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā saṃpādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai saṃprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsmin eva bodhisattva-mārge (112) śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya

câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti ||

ṣaṣṭhīṃ stobha-mātrām āha *tiṣṭhantu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātāv* ity-ādinā.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā svayaṃ ca vācayet parebhyaś ca likhitvā pūrvavad dadyād ayatnataḥ Kauśika pūrvakāt kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet |

saptamīṃ stobha-mātrām āha *punar aparaṃ Kauśik*êty-ādinā.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām artha-kuśalo vācayet parebhyaś ca likhitvā pūrvavad dadyāt sârthāṃ sa-vyañjanām upadiśet paridīpayed ayatnataḥ Kauśika sa kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavet ||

aṣṭamīṃ stobha-mātrām āha *punar aparam* ity-ādinā. arthâvabodha-nipuṇatvād *artha-kuśalaḥ*.

atha khalu Śakro devānām indro Bhagavantam etad avocat | iyam api Bhagavan prajñāpāramitā upadeṣṭavyā ||

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā[1]
dharmadhātu-vinirmukto yasmād dharmo na vidyate[2] ||

iti vacanāt pratīyamāna-padârtha eva hi prajñāpāramitā kasmād upadiśyata ity abhiprāyavān āha: *iyam api Bhagavan prajñāpāramitôpadeṣṭavyêti*.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | iyam api Kauśika prajñāpāramitā upadeṣṭavyā abudhyamānasya kula-putrasya vā kula-duhitur vā ||

1. This line occurs at P 65[a], 116[a]. 2. °taḥ PC.

padârtha-svabhāva-śūnyatā 'nabhijñasya deśyata ity āha: *iyam apîty-ādi.*

tat kasya hetoḥ | utpatsyate hi Kauśika anāgate 'dhvani prajñāpāramitā-prativarṇikā | tatrâbudhyamānaḥ kula-putro vā kula-duhitā vā anuttarāṃ samyaksambodhim abhisamboddhu-kāmo mā praṇaṃkṣīt tāṃ prajñāpāramitā-prativarṇikāṃ śrutvā ||

nanu padârtha-pratipattau tat[1]-svabhāva-śūnyatā'pratipattiḥ[2] katham iti *tat kasya hetor* ity āśaṅky' āha: *utpatsyate* (P. 101[a]) *hîty-ādi.*

etad uktaṃ: yasmād anāgate kāle sādṛśyârthena prajñāpāramitā-prativarṇikôtpatsyate, 'tas tāṃ śrutvā mithyā-śāstrâbhyāsena pracchādita-pratīyamāna-padârthe māyôpama-svabhāvâvabodhād anuttara-bodhy-arthī[3] bodhisattvas tāṃ samyak-prajñāpāramitām[4] anavabudhyamāno 'bhimatârtha-bhraṃśān mā vinaṣṭo bhaviṣyati tasmād deśyata [Tib. 135[a]] iti.

atha khalu Śakro devānām indro Bhagavantam etad avocat | kathaṃ Bhagavann anāgate 'dhvani prajñāpāramitā-prativarṇikā veditavyā | iyaṃ sā prajñāpāramitā-prativarṇikôpadiśyata iti ||

kiṃ-hetukā kiṃ-sva-rūpā ca sā yena[5] tad-dhetu-svabhāva-parityāgāt parihriyata[6] ity āha: *katham ity-ādi. prajñāpāramitā-prativarṇikêti*

prakrāntârtha-tiraskāro yā cârthântara-kalpanā
prajñāpāramitāyāṃ hi proktā sā prativarṇikā ||

ity ācārya-Dignāgaḥ.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | bhaviṣyanti (113) Kauśika anāgate 'dhvani eke bhikṣavo 'bhāvita-kāyā abhāvita-śīlā abhāvita-cittā abhāvita-prajñā eḍamūka-jātīyā prajñā-parihīṇās te prajñāpāramitām upadekṣyāma iti tasyāḥ prativarṇikām upadekṣyanti || kathaṃ ca Kauśika

1. tatra C. 2. °nyaḥ prat° P. 3. artho P. 4. saṃbodhim C. śes-rab-kyi pha-rol-tu phin-pa. 5. sic PC. gaṅ-gis. Qu. yâiva? 6. parikriy° P.

prajñāpāramitā-prativarṇikām upadekṣyanti | rūpa-vināśo rūpânityatêty upadekṣyanti | evaṃ vedanā-saṃjñā-saṃskārā vijñāna-vināśo vijñānânityatêty upadekṣyanti |

eke bhikṣava iti mahāyānikā eva Vijñānavādina ity arthaḥ. ekâneka-svabhāva-virahān niḥsvabhāvatvenânabhyasta-saviṣaya-ṣaḍ-vijñāna-kāya-svabhāvatvenâ*bhāvita-kāyāḥ.* tad eva kathayann āha: *abhāvita-śīlā* ity-ādi. etac ca pada-trayam adhiśīlâdhicittâdhiprajña-śikṣā-traya-vaikalyād yathākramam uktam. etat-samarthanârtham āha: *duḥprajñā*[1] ity-ādi. yasmād ajñāna-yogena duḥprajñāḥ. saṃśaya-jñānād *eḍamūka-jātīyāḥ.* mithyā-jñānāt *prajñā-parihīṇāḥ.*[2]

rūpa-vināśo rūpânityatêti rūpasya kalpita[3]syâbhāvo vināśo rūpânityatā, vikalpi(P. 101[b])tasya[4] rūpasya[5] kṣaṇād ūrdhvam anavasthānam vināśo rūpânityatā, dharmat'ātmakasya ca rūpasya kalpita[3]-rūpa-rahitatā vināśo rūpânityatā prajñāpāramitêty *upadekṣyanti.* artha-[Tib. 135[b]]trayaṃ caîtad āvṛtti-nyāyena draṣṭavyaṃ.

evaṃ côpadekṣyanti ya evaṃ gaveṣayiṣyati sa prajñāpāramitāyāṃ cariṣyatîti || iyaṃ sā Kauśika prajñāpāramitā-prativarṇikā veditavyā ||

mithyā-jñānôpahatatven' ātmānam utkarṣayantîty āha: *evaṃ côpadekṣyanti: ya evaṃ gaveṣayiṣyati sa prajñāpāramitāyāṃ cariṣyatîti.*

na khalu punaḥ Kauśika rūpa-vināśo rūpânityatā draṣṭavyā | evaṃ vedanā-saṃjñā-saṃskārā na khalu punaḥ Kauśika vijñāna-vināśo vijñānânityatā draṣṭavyā | saced evaṃ paśyati prajñāpāramitā-prativarṇikāyāṃ carati || tasmāt tarhi Kauśika kula-putreṇa vā kula-duhitrā vā prajñāpāramitāyā artha upadeṣṭavyaḥ | prajñāpāramitāyām artham upadiśan kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavet ||

1. This word is wanting in Ed. 2. prah° C, h° P. yoṅs-su mñam-poḥo. 3. kun-brtags-pa = parikalpita. 4. °kalpasya tu C. 5. Tib. adds mtshan-ñid = lakṣaṇam.

yathôktena ca nirdeśena dharma-dharmiṇor anirākaraṇe viparyasta-bhāvâbhiniveśān na muktir ity abhiprāyavān āha: *na khalu punaḥ Kauśika rūpa-vināśo rūpânityatā draṣṭavy*êty-ādi. api tu rūp'ādīnāṃ māyôpama-svabhāvatâiva prajñāpāramitā bhāvâbhāv'ādi-viparyāsâbhiniveśa[1]-mūlasya sa-vāsana-sakala[2]-kleśa-jñey'āvaraṇasya samyak-prahāṇa[3]-hetutvena tathāgatatva-pada-prāpaṇāt pratipattavyêti matiḥ.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās tān sarvān kaścid eva kula-putro vā kula-duhitā vā srotaāpatti-phale pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyā(114)śaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati sandarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadi-saṅkṣaye 'bhivineṣyasi yad

1. viparyâbh° C, pary° P. 2. °kara C, om. P & Tib. 3. sampr° P

uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva Kauśika tataḥ paurvakāt kula-putrataḥ[(1)] kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika srotaāpatti-phalaṃ prabhāvyate || tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakān sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā srotaāpatti-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās tān api sarvān kaścid eva (115) kula-putro vā kula-dahitā vā srotaāpatti-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā srotaāpatti-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā srotaāpatti-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre loka-dhātau sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā srota-āpatti-phale pra-

(1) kula-putrād iti ga° |

tiṣṭhāpayet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy aki(116)lāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva Kauśika tataḥ paurvakāt kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet ||

navamīṃ stobha-mātrām āha *punar aparam Kauśika yāvanta* ity ārabhya yāvad-Gaṅgā-nadī-vālukôpama[1]-lokadhātu-pratiṣṭhita-sattva-dhātu-srotaāpatti-phala-pratiṣṭhāpa-kāriṇaḥ sakāśād bahutara-puṇya-prasavatva-pratipādanena.

1. According to the context the word trisāhasra-mahāsāhasra ought to stand here, but not in Tib. too.

tat kasya hetoḥ | ato hi Kauśika srotaāpatti-phalaṃ prabhāvyate ||

nanu srotaāpatti-phale pratiṣṭhāpanam[1] anāsrave dhātau vyavasthāpanaṃ, śraddh'ādi-pūrvakaṃ prajñāpāramitā-pustaka-dānaṃ tat-saṃdarśan'ādikaṃ ca s'āsravaṃ. tat kathaṃ (P. 102[a]) pūrvakârtha-kāriṇaḥ sakāśād uttarârtha-kāriṇo bahutaraṃ puṇyam iti *tat kasya hetor* ity āśaṅky' āha: *ato hi Kauśika srotaāpatti-phalam* ity-ādi.

etad uktaṃ: vipula-vimalânanta-guṇa-rāśi-tathāgatatv'ādi-[Tib. 136[a]]sarv'ārya-dharmāṇāṃ jina-jananyā hetutvena sutarām eva srotaāpatti-phalam ataḥ prajñāpāramitātaḥ sambhavati. tasmād asyāḥ pustaka-dān'ādinā 'vikala-kāraṇa-svabhāvatvāt srotaāpatti-phalasyânyasya ca prativiśiṣṭa-svabhāvasya buddhatv'āder dānād bahutaraṃ puṇyam iti.[2]

punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā kula-duhitā vā yāvanto Jambūdvīpe sattvās tān sarvān sakṛdāgāmi-phale pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata |

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāyâdhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisa(117)ttvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vinyeṣyaty anuneṣyaty artham asyā asmai

1. °ṣṭhānam C. 2. °ṇyaṃ prasavati P, but Tib. as C.

samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva Kauśika tataḥ paurvakāt kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika sakṛdāgāmi-phalaṃ prabhāvyate || tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakān sarva-sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cuḍike lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau (118) sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika triṣāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-

sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanyāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodha(119)yiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipraṃ evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva Kauśika tataḥ paurvakāt kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet ||

prathamāṃ praśaṃsā-mātrām āha *punar aparaṃ Kauśika yo hi kaścid eva*

kula-putro vā kula-dukitā vā yāvanto Jambūdvīpe sattvās tān sarvān sakṛdāgāmi-phale pratiṣṭhāpayed ity-ādinā.

tat kasya hetoḥ | ato hi Kauśika sakṛdāgāmi-phalaṃ prabhāvyate ||

pūrvavat *tat kasya hetor* ity āśaṅkya tathâiva pariharann āha: *ato hi Kauśika sakṛdāgām*îty-ādi.

punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā kula-duhitā vā yāvanto Jambūdvīpe sattvās tān sarvān anāgāmi-phale pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvi(120)cikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi

yad uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti | ayam eva tato bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika anāgāmi-phalaṃ prabhāvyate || tiṣṭhatu khalu punaḥ Kauśika Jambūdvīpakān sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvāntaḥ Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgāmi-phale pratiṣṭhāpayet | tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yavantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgā(121)mi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgāmi-phale pratiṣṭhāpayet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata |

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno adhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati sandarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyati evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanāyām iti| evaṃ ca vācaṃ bhāṣeta eteṣām eva (122) tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti|| ayam eva tato bahutaraṃ puṇyaṃ prasavet||

dvitīyām āha *punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā kula-duhitā vā yāvanto Jambūdvīpe sattvās tān sarvān anāgāmi-phale pratiṣṭhāpayed* ity-ādinā.

tat kasya hetoḥ| ato hi kauśika anāgāmiphalaṃ prabhāvyate||

pūrvôktâbhiprāyeṇa *tat kasya hetor* ity āśaṅkya tathâiva pariharann āha: *ato hi Kauśikânāgāmîty*-ādi.

punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā

kula-duhitā vā yāvanto Jambūdvīpe sattvās tān api sarvān arhattve pratiṣṭhāpayet| tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet|

Śakra āha| bahu Bhagavan bahu Sugata||

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyati evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânutarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti| evaṃ ca vācaṃ bhāṣeta eteṣām eva kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti|| ayam eva tato (I23) bahutaraṃ puṇyaṃ prasavet|| tat kasya hetoḥ| ato hi Kauśika arhattvaṃ prabhāvyate|| evaṃ câsyôtsāhaṃ vardhayiṣyati yathā-yathā hi tvaṃ kula-putra prajñāpāramitāyāṃ śikṣiṣyase tatha-tathā tvam anupūrveṇa buddha-dharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksambodheḥ| atra hi tvaṃ śikṣāyām śikṣamāṇaś caran vyāyacchamānaḥ srotaāpatti-phalaṃ

prabhāvayiṣyasi sakṛdāgāmi-phalaṃ prabhāvayiṣyasi anāgāmi-phalaṃ prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi pratyekabuddhatvaṃ prabhāvayiṣyasi samyaksambuddhatvaṃ prabhāvayiṣyasîti || tiṣṭhatu khalu punaḥ Kauśika Jambūdvīpakān sarva-sattvān arhattve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika cāturmahā-dvīpake lokadhātau sarva-sattvān arhattve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān arhattve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān arhattve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvān (124) arhattve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | saṃkhyā api Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ | gaṇanā 'py upamā 'py aupamyam apy upaniśā 'py upaniṣad api Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ |

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evānuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca (125) vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva tato bahutaraṃ puṇyaṃ prasavet ||

tṛtīyām āha *punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā kula-duhitā vā yāvanto Jambūdvīpe sattvās tān sarvān arhattve pratiṣṭhāpayed* ity-ādinā.

tat kasya hetoḥ | ato hi Kauśika arhattvaṃ prabhāvyate || evaṃ câsyôtsāhaṃ vardhayiṣyati yathā-yathā hi tvaṃ kula-putra prajñāpāramitāyāṃ śikṣiṣyase tathā-tathā tvam anupūrveṇa buddha-dharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bha-

viṣyasy anuttarāyāḥ samyaksambodheḥ | atra hi tvaṃ śikṣāyāṃ śikṣamāṇaś caran vyāyacchamānaḥ srotaāpatti-phalaṃ prabhāvayiṣyasi sakṛdāgāmi-phalaṃ prabhāvayiṣyasi anāgāmi-phalaṃ prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi pratyekabuddhatvaṃ prabhāvayiṣyasi samyaksambuddhatvaṃ prabhāvayiṣyasîti ||

yathā-vihita-prakāreṇa *tat kasya hetor* ity āśaṅkya pūrvavad āha: *ato hi Kauśikârhattvam* ity-ādi.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati (126) vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta

bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva tato bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika pratyekabuddhatvaṃ prabhāvyate || evaṃ câsyôtsāhaṃ vardhayiṣyati yathā-yathā hi tvaṃ kula-putra prajñāpāramitāyāṃ śikṣiṣyase tathā-tathā tvam anupūrveṇa buddha-dharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksambodheḥ | atra hi tvaṃ śikṣāyāṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram eva srotaāpatti-phalaṃ prabhāvayiṣyasi sakṛdāgāmi-phalaṃ prabhāvayiṣyasi anāgāmi-phalaṃ prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi pratyekabuddhatvaṃ prabhāvayiṣyasi samyaksambuddhatvaṃ prabhāvayiṣyasîti || tiṣṭhatu khalu punaḥ Kausika Jāmbūdvīpakān sarvā-sattvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmāhādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyeka(127)buddhatve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro ye 'pi kecit kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva

kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sāttvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati (128) samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai saṃprakāśayisyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ cânaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva tato bahutaraṃ puṇyaṃ prasavet ||

caturthīm āha *puna*(P. 102[b])*r aparaṃ Kauśikā yāvanto Jambūdvīpe sattvās tān sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayed* ity-ādinā.

tat kasya hetoḥ | ato hi Kauśika pratyekabuddhatvaṃ prabhāvyate | evaṃ câsyôtsāhaṃ vardhayiṣyati yathā-yathā hi tvaṃ kula-putra prajñāpāramitāyāṃ śikṣiṣyase tathā-tathā tvam anupūrveṇa buddha-dharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksambodheḥ | atra hi tvaṃ śikṣāyāṃ śikṣamāṇaś caran vyāyacchamānaḥ srotaāpatti-phalaṃ prabhāvayiṣyasi sakṛdāgāmi-phalaṃ prabhāvayiṣyasi anāgāmi-phalaṃ prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi samyaksaṃbuddhatvaṃ prabhāvayiṣyasîti ||

yathôdita-vidhinā *tat kasya hetor* ity āśaṅkya tathâiv' āha: *ato hi Kauśika pratyekabuddhatvam* ity-ādi.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās teṣāṃ sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau cittaṃ samutpādayet | yaś cânyaḥ kaścit Kauśika kula-putro vā kula-duhitā vā teṣāṃ sarveṣām anuttarāyāṃ samyaksaṃbodhau cittam utpādya tebhya imāṃ prajñāpāramitāṃ likhitvā dadyāt | yo vā Kauśika kula-putro vā kula-duhitā vā avinivartanīyāya bodhisattvāya mahāsattvāyâināṃ prajñāpāramitāṃ likhitvā upanāmayed atrâiva prajñāpā(129)ramitāyāṃ śikṣiṣyate yogam āpatsyate |

[Tib. 136[b]] pañcamīm āha *punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās teṣāṃ sarveṣām* ity-ādinā.

upanāmayed iti dadyāt.

atrâiva prajñāpāramitāṃ bhāvayan vṛddhiṃ virūḍhiṃ vipulatāṃ gataḥ paripūrayiṣyati buddha-dharmān ity ayaṃ

tasmāt paurvakān kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet |

ken' āśayenêty āha: *atrâiva prajñāpāramitāyām* ity-ādi. prayoga-mārgeṇa *prajñāpāramitāṃ bhāvayan*, darśana-mārgeṇa *vṛddhiṃ*, bhāvanā-mārgeṇa *virūḍhiṃ*, bodhisattva-viśeṣa-mārgeṇa *vipulatāṃ gatas*, tathāgata-bhūmau *paripūrayiṣyati buddha-dharmān* ity artha-bhedo vācyaḥ. *tasmāt paurvakād* iti yaḥ kaścid bodhau cittam utpādayed, yaś cânyo bodhau[1] cittam utpādya pustakaṃ dadyāt tataḥ pudgala-dvayād ity arthaḥ.

tat kasya hetoḥ | niyatam eṣo 'nuttarāṃ samyaksambodhiṃ abhisambudhya sattvānāṃ duḥkhasyântaṃ kariṣyatîti ||

nanu bodhicittôtpādana-pūrvakaṃ pustaka-dātur adhikārtha-kāriṇaḥ sakāśāt kevala-pustaka-mātra-dātuḥ· kathaṃ puṇya-mahattvam iti *tat kasya hetor* ity āśaṅky' āha: *niyatam eṣa* ity-ādi. niyatam avaśyam eṣo 'vinivartanīya ity arthaḥ.

etad uktaṃ: yasmād avaivartiko bodhisattvo niyatam *abhisambudhya sattvānāṃ duḥkhânta*-kāritvena viśiṣṭaṃ puṇya-kṣetram atas tasmai pustaka-dātur bahutaraṃ puṇyaṃ. na tu bodhicittôtpādana-pūrvakam aniyata-gotra-pudgalāya (P. 103[a]) pustaka-dātur iti.

tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakānāṃ sarva-sattvānāṃ anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās teṣām api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau cittam utpādayet ||

ṣaṣṭhīm āha *tiṣṭhantu khalu punaḥ Kauśika Jāmbūdvīpakānām* ity-ādinā. etad-dhārakânte *'nuttarāyāṃ samyaksam*[Tib. 137[a]]*bodhau cittam utpādayed* ity

1. °dhi- P.

ato 'nantaraṃ *yaś cânyaḥ kaścit*[1] *Kauśika kula-putro vā kula-duhitêty*[2]-ādi-granthaḥ[3] pūrvôkta evânuvartanīyaḥ.[4]

tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvānām anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās teṣām api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā anuttarāyāṃ samyaksambodhau cittam utpādayet ||

saptamīm āha *tiṣṭhantu khalu punaḥ Kauśika cāturmahādvīpake lokadhātāv* ity-ādinā. tathâivâtra hārakânte grantho 'nuvartanīyaḥ.

tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvānām anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās teṣām api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau cittam utpādayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvānām anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās teṣām api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau cittam utpādayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sahāsre lokadhātau sarva-sattvā(130)nām anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ. Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās teṣām api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau

1. om. P. 2. °putro vêty P. 3. Ed. 128[18]. 4. ev' āvart° P. rjes-su bzla-bar byaho.

cittam utpādayet | yaś cânyaḥ kaścit Kauśika kula-putro vā kula-duhitā vā teṣāṃ sarveṣām anuttarāyāṃ samyaksambodhau cittam utpādya tebhya imāṃ prajñāpāramitāṃ likhitvā dadyād | yo vā Kauśika kula-putro vā kula-duhitā vā avinivartanīyāya bodhisattvāya mahāsattvāyânāṃ prajñāpāramitāṃ likhitvā dadyād upanāmayed atrâiṣa prajñāpāramitāyāṃ śikṣiṣyate yogam āpatsyate | evam asyêyaṃ prajñāparamitā bhūyasyā mātrayā bhāvanāṃ vṛddhiṃ virūḍhiṃ vipulatāṃ paripūriṃ gamiṣyatîti | ayaṃ Kauśika tataḥ paurvakāt kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | niyatam eṣo 'nuttarāṃ samyaksambodhim abhisambudhya sattvānāṃ duḥkhasyântaṃ kariṣyatîti ||

aṣṭamīm āha *tiṣṭhantu khalu punaḥ Kauśika sāhasre cūḍikāyāṃ*[1] *lokadhātāv* ity-ādinā.

*bhūyasyā mātrayê*ti adhikena prakāreṇêty arthaḥ. *tat kasya hetor* ity atrâpi praśna-parihārârthaḥ[2] pūrvavad vācyaḥ.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās te sarve avinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyaḥ[(1)] kaścid eva kula-putro vā kula-duhitā vā auuttarāṃ samyaksambodhim abhisamprasthitebhya imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet | yaś ca tebhyaḥ kaścid eva kula-putro vā kula-duhitā vā imāṃ prajñāpārāmitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyam prasavet ||

(131) Śakra āha | bahu Bhagavan bahu Sugata | saṃkhyā

(1) tebhyo 'pi sarvebhyaḥ iti kha°, tebhyaś ca iti gha° |
1. °ḍike Ed. 2. °rtho PC.

'pi Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ | gaṇanā 'py upamā 'py aupamyam apy upanisā 'py upaniṣad api Bhagavaṃs tasya na sukarā kartuṃ |

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved yas teṣām avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ kṣiprataram anuttarāṃ samyaksambodhim abhisamboddhu-kāmebhya imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet iha ca tān prajñāpāramitāyā[(1)]m avavaded anuśiṣyāt || tiṣṭhatu khalu punaḥ Kauśika Jambūdvīpakebhyaḥ sarva-sattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet || tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvebhyo 'vinivartanīyebhyaḥ imāṃ prajñāpāra(132)mitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva

(1) tāṃ prajñāparimitām iti ga° |

kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanāṃ upadiśet ‖ tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanāṃ upadiśet | tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva kula-putro va kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanāṃ upadiśet ‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ‖

Śakra āha | bahu Bhagavan bahu Sugata | saṃkhyā 'pi Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ | gaṇanā 'py upamā 'py aupamyam apy upanisā 'py upaniṣad api Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ ‖

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā (133) kula-duhitā vā bahutaraṃ puṇyaṃ prasaved yas teṣām avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ samyaksambodhim abhisamboddhu-kāmebhya imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanāṃ upadiśet iha ca tān prajñāpāramitāyām avavaded anuśikṣyāt ‖ athâparaḥ Kauśika bodhisattvo mahāsattva utpadyeta |

sa evaṃ vaded aham eteṣāṃ kṣiprataram anuttarāṃ samyaksambodhim abhisambhotsya iti ‖ yas taṃ Kauśika kula-putro vā kula-duhitā vā kṣiprâbhijñataram bodhisattvaṃ mahāsattvaṃ prajñā-pāramitāyām avavaded anuśiṣyād ayaṃ tataḥ(1) paurvakāt kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet

navamīṃ praśaṃsā-mātrām āha *punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās te sarva* ity-ādinā.

atha khalu Śakro Devānām indro Bhagavantam etad avocat | yathā-yathā Bhagavan bodhisattvo mahāsattva āsannībhavaty anuttarāyāḥ samyaksambodhes tathā-tathā prajñāpāramitāyām avavaditavyo 'nuśāsitavyaḥ tathā-tathā prajñāpāramitāyām avodyamāno(2) 'nuśiṣyamāṇas tathatāyā āsannībhavati | tathatāyā āsannībhavan yeṣāṃ paribhuṅkte cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkārāṃs teṣāṃ tān kāran kṛtān mahā-phalān karoti mahā'nuśaṃsān ataḥ sa bahutaraṃ puṇyaṃ prasavati ‖

na kevalam abhisambudhyânyeṣām artha-karaṇāt kṣiprâbhijñaṃ bodhisattvam avavadato 'nuśāsataś ca bahutaraṃ puṇyaṃ, kiṃ tarhy anabhisambudhyâpîti pratipādayann āha: *yathā-yathā Bhagavann* ity-ādi. tatra *cīvaraṃ* vastraṃ. *piṇḍapāto*[1] maṇḍak'ādi. *śayanaṃ* tūlik'ādi.[2] *āsanaṃ* daṇḍ'āsan'ādi.[3] vyādhibhir upahataṃ *glānaṃ* [4]*praty* eti gacchati yukta-rūpaṃ bhaiṣajyam[4] harītaky[5]-ādi. *pariṣkāraḥ*[6] khallak'ādi. *tān kārān kṛtān* iti cīvar'ādīn dattān ity arthaḥ. saṃdṛṣṭa-phala-dāna-sāmarthyān *mahā-phalān karoti.* janmântare phala-dānān *mahā'nuśaṃsāṃ karot*îti pūrveṇa [Tib. 137b] sambandhaḥ. tathāgatānāṃ bo(P.

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(1) ayatnataḥ Kauśika iti ga° |
(2) avavodyamānaḥ iti kha° ga° |
1. °pātro C. 2, staṅ naṅ-tshaṅs-can la-sogs-paḥo. 3. khri stan la-sogs-pa.
4 ... 4. °ktaṃ r° C, °kta-rūpa-bh° P. gso-sman ni de bsal-ba daṅ rjes-su mthun-pa ni =tat praty eti yukta-rūpaṃ bh° ? 5. °rīt° P. 6. °risk° PC & Ed.

103[b])dhisattvānāṃ ca parama-dakṣiṇīyatvena nirviśiṣṭatvād iti bhāvaḥ.

kuta etad iti cet, yasmāc Cundasya karmakāra-putrasya piṇḍapātaṃ paribhujya parinirvāṇa-kāla-samaye Bhagavatâivôktam Āgame: mā hâiva[1] tannimittaṃ Cundasya karmakāra-putrasya vipratisāro bhūt. sa tvay' Ānanda Cundasya karmakāra-putrasya prativinodayitavyaḥ. evaṃ ca[2] vaktavyaḥ: yaś ca piṇḍapātaṃ[3] paribhujya Tathāgato 'nuttarāṃ samyaksambodhim abhisambuddhaḥ, yaś ca piṇḍapātaṃ[3] paribhujya nirupadhiśeṣe nirvāṇa-dhātau parinirvṛto[4] dvāv imau piṇḍapātāv[5] asama-sama-vipākāv iti tulya-phala-pratipādanāt tayoḥ sama-dakṣiṇīyatvam āveditam iti.

tat kasya hetoḥ | evaṃ hy etad Bhagavan bhavati | yad bodhisattvo[(1)] mahāsattva āsannībhavaty anuttarāyāḥ samyaksambodheḥ ||

nanu bhāvanā'bhyāsād āsannībhāve sati katham avavādânuśāsanībhyām āsannībhāvo nirdiśyata iti *tat kasya hetor* ity āśaṅky' āha: *evaṃ hy etad Bhagavann* ity-ādi.

evaṃ manyate: pratītyasamutpāda-dharmatâiṣā, yasmād avavādânuśāsanībhyāṃ viśiṣṭa-citta[6]-kṣaṇôtpādād āsannībhāvo bhavati, bhāvanā-balāt tu nitarām evêti.

atha khalu āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat | (134) sādhu sādhu Kauśika yas tvaṃ bodhisattvayānikānāṃ pudgalānām utsāhaṃ dadāsi anugṛhṇīṣe anuparivārayasi | evaṃ ca Kauśika tvayā karaṇīyaṃ ya ārya śrāvakaḥ sarva-sattvānām anugrahaṃ kartu-kāmaḥ sa bodhisattvānāṃ mahāsattvānāṃ anuttarāyāṃ samyaksambodhav utsāhaṃ vardhayaty anugṛhṇīte 'nuparivārayaty evam etat karaṇīyaṃ ||

bodhisattvôtsāha-dātṝṇāṃ *sādhu sādhv* iti sādhu-kāra-dānena stuti[7]-stobhita-

(1) yathā bodhisattva iti kha° |

1. hai C. 2. °vaṃ ca sa C. 3. °traṃ C. 4. °vṛtto PC. 5. °trāv C. 6. om. C. 7. stuta P.

praśaṃsā'rtham upasaṃharatîty ārya-Vimuktiṣeṇaḥ[1]. kṣipratar'āsannībhāva-kathanād *utsāhaṃ da*(P.104[a])*dāsi*. avavādanā[2]-mukhen[Tib. 138[a]]*ânugṛhṇīṣe*. anuśāsanī-dvāreṇâ*nuparivārayasi*..

tat kasya hetoḥ | ataḥ prasūtā hi bodhisattvānāṃ mahāsattvānām anuttarā samyaksambodhiḥ |

katham anyasyôtsāha-vardhanenânyasyânugraha[3] iti *tat kasya hetor* ity āśaṅky' āha: *ataḥ prasūtā h*ity-ādi.

etad uktaṃ: yasmād anuttarasamyaksambodhi-cittôtsāha-vardhanena niṣpadyate *bodhisattvānāṃ mahāsattvānāṃ*[4] jagad-artha-kārikā *'nuttarasamyaksambodhis* tasmāt teṣām utsāha-vardhanāt sattvānām anugraha iti.

yadi hi bodhisattvā mahāsattvā etad bodhicittaṃ nôtpādayeran na câite bodhisattvā mahāsattvā anuttarāyāṃ samyaksambodhau śikṣeran na ṣaṭ-pāramitāsu śikṣerann aśikṣamāṇā anuttarāṃ samyaksambodhiṃ nâbhisambudhyeran |

etad eva vyatireka-mukhena kathayann āha: *yadi h*ity-ādi. *nâbhisambudhyerann* ato na sattvârthaṃ kuryur iti śeṣaḥ.

yasmāt tarhi bodhisattvā mahāsattvā bodhisattva-śikṣāyām āsu ṣaṭ-pāramitāsu śikṣante tasmād etad bodhicittam utpādayante tasmād anuttarāṃ samyaksambodhim abhiṣambudhyanta iti ||

anvaya-mukhena c'[5] āha *yasmāt tarh*ity-ādinā. *abhisambudhyante tasmāj* jagad-artha-kāriṇa iti matiḥ. ta ete stuty-ādaya uttarôttara-puṇya-mahattvasya pratipādanāt tat-svabhāvatvena nirdiṣṭā yathā-bhūtârthâdhigama-mātra-lakṣaṇā, [6]nârthavād'ādi-rūpā,[6] yathôkta-prabhedā eva pratipattavyāḥ.

tathā côktaṃ:

1. °ktisenaḥ C. 2. atha vāda C. 3. °dhanenâsyânugr° P. 4. om. P. 5. °n' P. 6 ... 6. nâvavād° C. gcam-gsag-tsam-du smra-ba la-sogs-pa ni ma yin-pas.

stutiḥ[I] stobhaḥ[II] praśaṃsā[III] ca prajñāpāramitāṃ prati
adhimokṣasya mātrāṇāṃ navakais tribhir iṣyate ¦ iti. (20)

evaṃ ca kṛtvā tatra[1] sūtrântare nidāneṣu yad uktaṃ sarvair[2] bodhisattvair mahāsattvaiḥ sarva-buddha-stuta-stobhita-praśastaiḥ sârdhaṃ Bhagavān viharatîti tad upapannaṃ bhavati.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ puṇya-paryāya-parivarto nāma pañcamaḥ ‖ 539 ¦

Abhisamayâlaṃ(P. 104[b])kārâlokāyāṃ prajñāpāramitā-vyākhyāyāṃ puṇya-paryāya-parivarto nāma [Tib. 138[b]] pañcamaḥ.

1. °tra tatra C. 2. °rva- C.

VI.

ANUMODANĀ-PARIṆĀMANĀ-PARIVARTO NĀMA ṢAṢṬHAḤ

(135) atha khalu Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtiṃ sthaviram āmantrayate sma ¦ yac ca khalu punaḥ ārya Subhūte bodhisattvasya mahāsattvasyânumodanā-pariṇāmanā-sahagataṃ puṇya-kriyā-vastu yac ca sarva-sattvānāṃ dānamayaṃ puṇya-kriyā-vastu śīlamayaṃ puṇya-kriyā-vastu bhāvanāmayaṃ puṇya-kriyā-vastu idam eva tato bodhisattvasya mahāsattvasyânumodanā-pariṇāmanā-sahagataṃ puṇya-kriyā-vastu agram ākhyāyate[(1)] śreṣṭham ākhyāyate jyeṣṭham ākhyāyate varam ākhyāyate pravaram ākhyāyate praṇītam ākhyāyate uttamam ākhyāyate anuttamam ākhyāyate niruttama[(2)]m ākhyāyate asamam ākhyāyate asama-samam ākhyāyate ‖

sarva-buddha-stuta-stobhita-praśastasyâdhimukti- manaskārasyânuttara[1]-samyaksambodhau pariṇāmanaṃ vidheyam ity ato 'nantaraṃ pariṇāmanā-manaskāro vaktavyaḥ.

sa ca vyāvṛtti-viṣaya-bhedād anekavidha ity ādau viśeṣa-pariṇāmanā-manaskāraṃ nirdiśann āha : *atha khalu Maitreya* ity-ādi. tatra *maitreyo* nāma samādhiḥ. tal-lābhāt kasyacit samādher maitreyatvaṃ phalaṃ. tad-adhigamāt, pūrva-praṇihita-maitrī-phalâbhisamayād, īdṛśā vā guṇās tena maitrī-vimokṣa-mukha-prabhāvitatvād arjitā yenâsau maitreyo jāta iti *Maitreyaḥ*. samyak-prajñā-yogād *bodhisattvaḥ*. sarv'ākārôpāya-sambaddhān[2] *mahāsattvāḥ*. bodhisattva-mahāsattva-śabdayoḥ prajñôpāyâbhidhāyitayā 'moghapāśa-sūtre pāṭhād

(1) agra ākhyāyate iti kha° ga° |
(2) niruttaram iti ga° |
1. °ttarāyāṃ C. 2. °mbandhān PC. daṅ ldan-pa.

iti.[1] *anumodanā-pariṇāmanā-sahagatam* iti anumodanā-pūrvikā pariṇāmanā tathāgatânuttara-samyaksambodhy-anupalambh'ālambanena manaskāreṇa pariṇāmanād viśeṣaḥ pariṇāmanā-manaskāras, tayā ca sahagatam iti samāsaḥ. [2]tathā hi[2] parakīyaṃ dānamay'ādi-puṇya-(P. 105a)kriyā-vastu vakṣyamāṇânumodanā-manaskāreṇânumodya bodhau pariṇāmayitavyaṃ ity ayam api prakāraḥ saṃbhavati. tathā cânantaram eva vakṣyaty: *evam anumodyânumodanā-sahagataṃ puṇya-*[Tib. 139a]*kriyā-vastv anuttarāyāṃ samyaksambodhau pariṇāmayāmîti vācaṃ bhāṣetêti.*[3] *tata* iti sarva-sattvānāṃ dānamay'ādi-puṇya-kriyā-vastunaḥ sakāśād ity arthaḥ. *agram ākhyāyate* dvividhâgratā-yogāt. dvividhâgratā śreṣṭhâgratā côttaptatayā jyeṣṭhâgratā câdvitīyatayêty āha: *śreṣṭham ākhyāyate jyeṣṭham ākhyāyata* iti. śreṣṭhâgratā 'pi dvividhā varatayā côpāya-kauśalena pravaratayā ca prajñāpāramitayêty āha: *varam ākhyāyate pravaram ākhyāyata* iti. ubhābhyāṃ nânyat praṇītam iti kathanāyôktaṃ *praṇītam ākhyāyata* iti. jyeṣṭhâgratā 'pi dvividhôttamatayā ca samâbhāvād, anuttamatayācâdhikâbhāvād iti darśanāyôktaṃ: *uttamam ākhyāyate 'nuttamam ākhyāyata* iti. ābhyāṃ nânyan niruttamam ity āha: *niruttamam ākhyāyata* iti. yathôktena ca vidhinā śrāvak'ādy-asādhāraṇatven*âsamam ākhyāyate.* asamair buddhaih samatā-prāptu[4]-hetutvād *asama-samam ākhyāyate.*

evam ukte āyuṣmān Subhūtiḥ sthaviraṃ Maitreyam bodhisattvaṃ mahāsattvam etad avocat| yat punar ayaṃ Maitreya bodhisattvo mahāsattvo daśa-diśi loke sarvataḥ sarvatragatayā aprameyâprameyeṣu asaṃkhyeyâsaṃkhyeyeṣu aparimāṇâparimāṇeṣu acintyâcintyeṣu anantâparyanteṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu atīte 'dhvani ekâikasyāṃ diśi ekâikasmiṃs trisāhasra-mahā-sāhasre lokadhātau aprameyâprameyāṇām asaṃkhyeyâsaṃkhyeyānām aparimāṇâparimāṇānām acintyâcintyānām anantâparyantānām anupadhiśeṣe nirvāṇa-dhātau parinirvṛtānān tathāgatānām arhatāṃ (136) samyaksambuddhānāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-

1. Sic PC. Not rendered in Tib. 2 ... 2. ḥdi-las. 3. Ed. 138[7]. 4. °ptuṃ P, °pta C.

netrīkānāṃ paryātta-bāṣpāṇāṃ mardita-kaṇṭakānāṃ sv-apahṛta-bhārāṇām anuprāpta-svakârthānāṃ parikṣīṇa-bhava-saṃyojanānāṃ samyag-ājñā-suvimukta-cittānāṃ sarva-ceto-vaśi-parama-pārami-prāptānāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyaksambodhim abhisambuddhānāṃ yāvac cânupadhiśeṣe nirvāṇa-dhātau parinirvṛtānāṃ yāvac ca saddharmo nântarhitaḥ etasminn antare yas teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandho vimukti-skandho vimukti-jñāna-darśana-skandhaś ca| yāni ca ṣaṭ-pāramitā-pratisaṃyuktāni kuśala-mūlāni buddha-guṇa-sampat-pratisaṃyuktāni kuśala-mūlāni bala-vaiśāradya-pāramitā-pratisaṃyuktāni kuśala-mūlāni evam abhijñā-pāramitā-pratisaṃyuktāni parijñā-pāramitā-pratisaṃyuktāni[(1)] praṇidhāna-pāramitā-pratisaṃyuktāni sarvajña-jñāna-sampat-pratisaṃyuktāni kuśala-mūlāni yā ca hitâiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā ye câprameyā 'saṃkhyeyā buddha-guṇā yā cânuttarā[(2)] samyaksambodhir yac cânuttaraṃ samyaksambodhi-sukhaṃ yā ca sarva-dharmâiśvarya-pāramitā yaś câparimeyo 'nabhibhūtaḥ sarvâbhibhūtaḥ parama-ṛddhy-abhisaṃskāraḥ yac cânāvaraṇam asaṃgam apratihatam asama[(3)]m asama-samam anupamam aparimeyaṃ tathāgata-yathābhūta-jñāna-balaṃ yad buddha-jñāna-balaṃ balānāṃ yad buddha-jñāna-darśanaṃ yā ca daśa-bala-pāramitā yaś ca catur-vaiśāradya-parama-sukha-(137)paripūrṇo 'dhigamaḥ yaś ca sarva-dharmāṇāṃ paramârthâbhinirhāreṇa dharmâdhigamaḥ yac ca dharma-cakra-pravartanaṃ dharmôlkā-pragrahaṇaṃ dharma-bherī-sampratāḍanaṃ dharma-śaṅkha-prapūraṇaṃ dharma-śaṅkha-pravyā-

(1) ga° pustake parijñāpāramitā pratisaṃyuktānīty atra prajñāpāramitā pratisaṃyuktānīti pāṭho vartate|
(2) yāvac cānuttarā iti ga°|
(3) kha° ga° pustakayoḥ asamam iti pāṭho nâsti|

haraṇaṃ dharma-khaḍga-praharaṇaṃ dharma-vṛṣṭi-pravarṣa=ṇaṃ dharma-yajña-yajanaṃ dharma-dānena sarva-sattva-saṃ=tarpaṇaṃ dharma-dāna-sampravāraṇaṃ ye ca tatra dharma-deśanāsu buddha-dharmeṣu pratyekabuddha-dharmeṣu śrāvaka-dharmeṣu vā vinītāḥ śikṣitā adhimuktā niyatāḥ sambodhi-parā=yaṇās teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni ye ca tair bud=dhair bhagavadbhir bodhisattvā mahāsattvā vyākṛtā anuttarā=yāṃ samyaksambodhau teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni ṣaṭ-pāramitā-prati-saṃyuktāni ye ca pratyekabuddha-yānikāḥ pudgalā vyākṛtāḥ pratyekabodhau teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni yac ca śrāvaka-yānikānāṃ pudgalānān dānama=yaṃ puṇya-kriyā-vastu śīlamayaṃ puṇya-kriyā-vastu bhāvanā=mayaṃ puṇya-kriyā-vastu yāni ca śaikṣāṇy anāsravāṇi kuśala-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni yaiś ca pṛthagjanais tatra dharma-kuśala-mūlāny avaropitāni teṣāṃ ca[(1)] buddhānāṃ bhagavatāṃ catasṝṇāṃ parṣadām bhikṣūṇāṃ bhi=kṣuṇīnāṃ upāsakānām upāsikānāṃ yac ca dānamayaṃ puṇya-kriyā-vastu śīlamayaṃ puṇya-kriyā-vastu bhāvanāmayaṃ puṇya-kriyā-vastu yaiś ca tatra teṣāṃ buddhānāṃ bhagavatāṃ dharmaṃ deśayatāṃ devair nāgair yakṣair gandharvair asurair garuḍaiḥ kinnarair mahoragair manuṣyâmanuṣyair vā yaiś ca tiryag-yonigatair api sattvaiḥ kuśala-mūlāny avaropitāni yaiś ca teṣāṃ buddhānāṃ bhagavatāṃ parinirvāpayatā[(2)]m api kuśala-mūlāny avaropitāni yaiś ca tatra teṣāṃ buddhānāṃ bhagavatāṃ pari(138)nirvṛtānām api kuśala-mūlāny avaropitāni buddhaṃ ca bhagavantam āgamya dharmaṃ c' āgamya saṃ=ghaṃ c' āgamya mano-bhāvanīyāṃś ca pudgalān āgamya teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni tat sarvaṃ kuśala-mūlaṃ

(1) yeṣāñ cati ka° gha° |
(2) parinirvāpatāṇāmi ga° parinirvāyatām iti gha° |

niravaśeṣam anavaśeṣa[(1)]m aikadhyam abhisaṃkṣipya piṇḍayitvā tulayitvā agrayā 'numodanayā 'numodeta śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttarayā[(2)] asamayā asama-samayā anumodanayā anumodeta | evam anu=modyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayāmîti vācaṃ bhāṣetânuttarāyāḥ samyaksambodher āhārakaṃ bhavatv iti ||

anupalambh'ākā(P. 105[b])ra-pariṇāmanā-manaskāraṃ nirdidikṣur āha : *evam ukta āyuṣmān Subhūtir* ity-ādi. *daśa-diśi loke sarvataḥ sarvatragatay*êti daśasu dikṣu lokadhātau sarvasmin pūrv'ādi-dig-vyāptyêty arthaḥ. pūrva-dakṣiṇa-paści=môttarāsu dikṣu yathākramam *aprameyâsaṃkhyeyâparimāṇâcintyasu*[1] sthitā [Tib. 139[b]] lokadhātavo yathāsaṃkhyam aprameyâ*prameyeṣv* ity-ādinā nirdiṣṭāḥ. tathôrdhvâdho[2]-diśi sthitā *anantâparyanteṣv* ity artha-bhedo vācyaḥ. *aprameyâ=prameyāṇām* ity-ādi laukika-vīta-rāgāṇāṃ śaikṣāṇām aśaikṣāṇāṃ[3] pratyekabud=dhānāṃ bodhisattvānāṃ ca yathākramam *aprameyâsaṃkhyeyâparimāṇâcintyâ=paryantānāṃ*. jñāna-pathâtītatvenâpramey'ādayo veditavyāḥ. *chinna-vartmanām* ity-ādi hatâritvena kṣīṇ'āsravatvena ca *chinna-vartmānaḥ*. niḥkleśatvena vaśī=bhūtatvena ca *chinna-vartmanayaḥ*. suvimukta-citta-suvimukta-prajñatvena *chin=na-prapañca-bhavanetrīkāḥ*.[4] ājāneya-mahānāgatvena *paryātta-bāṣpāḥ*. kṛta-kṛtyatvena[5] kṛta-karaṇīyatvena ca *mardita-kaṇṭakāḥ*. *sv-apahṛta-bhārāṇām* ity-ādi vyākhyātaṃ. atha vā sarv'ākārajñatā mārgajñatā sarvajñatā sarv'ākārâ=bhisambodho mūrdhâbhisambodha iti pañcabhir abhisamayaiḥ prahātavya-vastu-pra(P. 106[a])hāṇād yathākramaṃ chinna-vartmanām ity-ādi-pañca-padāni. tair eva pañcabhir abhisamayaiḥ prāptavya-dharmâdhigama-yogād yathāsaṃkhyaṃ sv-apahṛta-bhārāṇām ity-ādi-pañca-padāni vācyāni. *etasminn antara* iti madhye. anāsravaṃ śīlaṃ samādhiḥ prajñā ca *sīla-skandhaḥ samādhi-skandhaḥ prajñā-skandhaḥ*. sarv'āvaraṇa-prahāṇaṃ *vimukti-skandhaḥ*. viśiṣṭa-jñāna-sākṣātkara=ṇaṃ *vimukti-jñāna-darśana-skandhaḥ*.

(1) niravaśeṣam avaśeṣam iti ka° kha° gha° |
(2) niruttarayā uttarôttarayā iti ga° |
1. °cityāsu P, °cittyāsu C. 2. tathādho P, °rddhāvo C. 3. om. C. 4. °trīk° P. 5. kṛtyena C.

[Tib. 140a] sarvaś câiva śrāvak'ādibhiḥ sādhāraṇa ity asādhāraṇârtham āha: *yāni* *cêty*-ādi. tatra dravyataḥ *ṣaṭ-pāramitā*. nāmatas tu daśa bhavanti prajñāpāramitā-prabhedatvāc catasṛṇāṃ pāramitānāṃ. tathā hi lokôttaraṃ nirvikalpakaṃ jñānaṃ krameṇa sarv'āvaraṇa-prahāṇa-kāri-prajñāpāramitā. lokôttara-mārga-pṛṣṭhalabdhajñāna-saṃgṛhītāḥ punar upāya-praṇidhāna-bala-jñāna-pāramitāḥ syur iti. prādhānyād ādau ṣaṭ-pāramitā nirdiśya pariśiṣṭa-pāramitôpādānârtham āha: *buddha-guṇa-sampad* ity-ādi. buddha-guṇa-sampad upāyapāramitā. *balapāramitêti*[1] sugamam.[2] *abhijñāpāramitêti*[3] bauddhī[4] sarvâbhijñā.[5] ṣaṣṭhī[6] vā grāhyā. *parijñāpāramitêti* jñānapāramitā.

katham prakṛṣṭā 'pi satī jñāna-pārami(P. 106b)tā na nirvikalpêti cet. ucyate: yasmāj jñāna-pāramitā nirvikalpa-jñāna-pṛṣṭha-labdhaṃ jñānaṃ yena jñānenâdhigamaṃ paricchidya svayaṃ ca dharma-sambhogaṃ[7] pratyanubhavati. parāṃś ca paripācayati. tac câitan[8] nirvikalpa-jñāne dvayam api nâstîty, [Tib. 140b] ato na nirvikalpā jñāna-pāramitā.

praṇidhāna-pāramitêti jñāyata eva.[9] *sarvajña-jñāna-sampad* iti pramudit'ādi-bhūmayaḥ. *yā ca hitâiṣitêti* muditôpekṣe. *buddha-guṇā* ity aṣṭādaś'āveṇika[10]-buddha-dharm'ādayaḥ. *samyaksambodhi-sukham* iti kleśa-jñey'āvaraṇa[11]-vāsanā'nusaṃdhi-prahāṇa-phalaṃ. *sarva-dharmâiśvarya-pāramitêti* sarv'ākāra-jagad-artha-[12]saṃpādana-śaktatā.[12] [13]*anabhibhūtaḥ sarvâbhibhūr*[13] iti Māra-tīrthik'ādibhir a-tiraskṛtas, teṣāṃ ca kṛtâbhibhavanaḥ. *ṛddhy-abhisaṃskāra* iti ṛddhi-prātihāryam āvarjana[14]-pūrvaka-bodhi-bīj'āropaṇa-hetuḥ. *yac cânāvaraṇam* ity-ādi kleśa-jñey'āvaraṇâbhāvād yathākramam *anāvaraṇam asaṅgam* ata evâ*pratihataṃ*. samâbhāvād *asamaṃ*. asamenâiva samatvād *asama-samaṃ*. sarvânyôpamā'tikrāntatvād *anupamaṃ*. ananta-jñāna-pariccheda-yogyatvād *aparimeyaṃ*. evaṃ viśeṣaṇa-viśiṣṭaṃ kiṃ tad ity āha: *tathāgata-yathābhūtajñāna-balam* iti. āde(P. 107a)śan'ādi-prātihārya-karaṇa-samartham eva jñānam avyāhatatvād *balam* uktaṃ. *yad buddha-jñāna-balaṃ balānām* iti āsravakṣaya-jñānam eva balaṃ balānāṃ madhye prakṛṣṭataraṃ. *yad buddha-jñāna*-[Tib. 141a]*darśa*-

1. bala-vaiśāradya-p° Ed. & 大般若第五百四十三 (正藏七 791a). 2. °gataṃ C, om. P. 3. om. P, 4. °ddhī- P. 5. °jñāḥ P. 6. °ṣṭī PC. 7. °bhāg° P. 8. °taṃ PC. 9. evam P. 10. °kā C. 11. °ṇā C. 12 ... 12. sapadāna-ś° P, saṃvādana-ś° C. rdsogs-par spyod-pa-ñid-do. 13 ... 13. °taḥ sarvâbhibhūtaḥ Ed. zil-gyis mi gnon-pa daṅ zil-gyis gnon-pa. 14. °ni C.

naṃ iti.

jñānaṃ satyâbhisambodhir, abhijñāḥ pañca darśanam ||

daśabala-pāramitêti sthānâsthāna-jñāna-bal'ādīni daśa. *catur-vaiśāradyêti* samyaksambuddho 'ham ity-ādi-pratijñāne paryanuyoktur abhāvena nirbhayat'ākārās catvāras; taiś[1] caturbhir vaiśāradyaiḥ *parama-sukha-paripūrṇo 'yam adhigamaḥ* sāṃvṛtaḥ.[2]

tāttvikas tv anya ity āha: *yaś cêty*-ādi. *paramârthâbhinirhāreṇêti* māyôpamatā'bhimukhīkaraṇena. *dharma-cakra-pravartanam* iti dharmasya svâdhigamasya dyotikayā prajñāpāramitā-deśanayā cakravat punaḥ-punar āmukhīkaraṇârthena pravartanaṃ vineya-saṃtāne vistārīkaraṇaṃ. tad eva tamo'panayanād *dharmôlkā-pragrahaṇaṃ*. samyak-pratibodhanād *dharma-bherī-sampratāḍanaṃ*. vineya-manaḥ-prapūraṇād *dharma-śankha-prapūraṇaṃ*. paurītvena[3] *dharma-śankha-pravyāharaṇaṃ*. dṛḍha-sarv'āvaraṇa-praharaṇād *dharma-khaḍga-praharaṇaṃ*. tarpaṇatvena[4] *dharma-vṛṣṭi-pravarṣaṇaṃ*. vispaṣṭatvena vijñeyatvena ca *dharma-yajña-yajanaṃ*. manojñatvena *sarva-sattva-saṃtarpaṇaṃ*. śravaṇīyatve(P. 107b)na yathāsukhīkaraṇāt *sampravāraṇaṃ*.

ye ca tatrêty-ādi. *buddha-dharmeṣu* vinayanād *vinītāḥ*. *pratyekabuddha-dharmeṣu* śikṣaṇāc[5] *chikṣitāḥ*. *śrāvaka-dharmeṣv* adhimokṣād *adhimuktā* iti yojyaṃ. [Tib. 141b] sva-bodhy-adhigamaṃ prati niyata-gotratva-lābhān *niyatāḥ*. tata eva *sambodhi-parāyaṇāḥ*. *śaikṣāṇîti* prathama-phala-pratipannak'ādīnāṃ sambandhīni. *aśaikṣāṇîty* arhatāṃ.[6] tatra traivācik'ādi-karmaṇôpasampanno *bhikṣuḥ*. evaṃ *bhikṣuṇī*. tri-śaraṇa-parigrahāt pañca-śikṣāpada-parigrahāc *côpāsakaḥ*. tathôpāsikêti dvidhā bhedaḥ. tri-śaraṇa-parigṛhītam upāsakaṃ ma ācāryo dhārayatu. tathā tri-śaraṇa-gataṃ pañca-śikṣāpada-gṛhītam upāsakaṃ ma ācāryo dhārayatv iti Vinaye dvidhā-pāṭhāt. *mano-bhāvanīyān* iti eka-dvi-tri-pudgalān manaḥ-prasāda-kāriṇaḥ. *niravaśeṣam anavaśeṣam* iti [7]ananta-hetutvād[7] aprameya-phala-pradatvāc ca yathākramaṃ vācyaṃ. *aikadhyam* ity-ādi. atīta-tathāgata-sambandhena nirdiṣṭatvād aikadhyam eka-prakāratvam *abhisaṃkṣipya* cetasy adhyāropya, aprameyatv'ādi-rūpeṇa *piṇḍayitvā* gaṇayitvā, bodhisattv'ādi[8]-

1. om. P. 2. °taḥs P, saṃvṛttaḥ C. kun rdsob -tuḥo. 3. °rit° P. rgyas-par byed-pa. Cf. paurī = gron-khyer-du ḥgro-ba. & 閙上 in Bodhisattvabhūmi I, 65[11]. 4. varṇ° PC. tshim-par byed-pa. 5. °kṣamāṇāc C. 6. °tāḥ P. 7 ... 7. rgyu mthaḥ-yas-pe-las byuṅ-ba-ñid yin-paḥi phyir. 8. °diḥ P.

yāvat-tiryag-yoni-saṃbandhena *tulayitvā* pramāṇīkṛtya, vakṣyamāṇa-lakṣaṇayā *'grayā 'numo*(P. 108ᵃ)*danayā 'numodeta* [1]kartur āśayâtiśaya-śraddhā'tiharṣaḥ[1] svayaṃ tat-sarva-sampādan'āśayâtiśayaṃ kuryād iti yāvat.

agrârtham eva kathayann āha: *śreṣṭhayêty*-ādi. vyākhyātam etat. *vācaṃ bhāṣetêti* sarva-tathāgata-[Tib. 142ᵃ]śīl'ādi-skandhasyânupalambh'ālambanena manaskāreṇânumodanā-sahagataṃ puṇyaṃ sarva-sattvârtham anuttara-bodhau pariṇāmayāmîti vacanam uccārayed ity arthaḥ. *āhārakam* iti utpādakam. mama sarva-sattvānāṃ cêti śeṣaḥ.

tatra bodhisattva-yānikaḥ pudgalo yair vastubhiḥ anumodeta yair ārambaṇai[(1)]r yair ākārais tac cittaṃ utpādayet api nu tāni vastūni tāni vā ārambaṇāni[(2)] te vā ākārās tathôpalabhyeran yathā nimittīkaroti ||

anupalambha-pariṇāmanā-manaskāraṃ nirdiśyêdānīṃ tatra ku-codya-parihārârthaṃ praśnayann āha: *tatra bodhisattva-yānika* ity-ādi. *yair vastubhiḥ pariṇāmayatîti* yais tathāgatatv'ādi-gotra[2]-hetubhir niryātayatîty arthaḥ. kvacid *anumodetêti* pāṭhaḥ. tatrâpi pariṇāmanā-manaskārasya prakrāntatvāt pariṇāmayatîty arthe grāhyaḥ. tathā cânantaram eva vakṣyati: katamair vastubhiḥ pariṇāmayatîti.[3] *yair ālambanair*[4] *yair ākārair*[5] iti ālambanāni śīl'ādi-skandhāḥ sarva-dharmāḥ. tad-grahaṇa-prakārā ev' ākārāḥ. *taccittam* iti grāhaka-vikalpaṃ. *api nu* iti api-nu-śabdo nipātaḥ kiṃ-śabdârthe vartate. *tathôpalabhyeran*[6] *yathā nimittīkarotîti* vastv-ādīny animittīkṛtya pari(P. 108ᵇ)ṇāmayitum aśakyatvāt tāny atītatayā[7] 'vidyamānāny evâdhyāropya yathôdbhāvanā-saṃvṛtyā viṣayīkriyante. kiṃ tattvatas tathâiva samupalabhyanta ity arthaḥ. yady upalabhyanta iti mataṃ, [8]tathā ca sati,[8]

pramāṇa-vyāhatatvena viparyāso hi vastunaḥ
upalambho marīcy-ādi-jñānavat [Tib. 142ᵇ]pariniścitaḥ ||

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(1) ārambhanair iti pāṭhaḥ sambhāvyate |
(2) ārambhaṇānîti pāṭho 'numīyate |
1 ... 1. °rtur āśayād atiśaya-śraddhā'tiharṣa- PC. byed-pa-poḥi bsam-pa phul-du byuṅ-baḥi dad-pas śin-tu dgaḥ-śiṅ. 2. °trair P. 3. See Ed. 139⁸. 4. ākārair P. 5. ālambanair P. 6. °lambhy° P. 7. °tvāt tāni tyatatayā P, °tvāt tāny agītatayo(!) C. ḥdas-pa-ñid kyis. 8 ... 8. de lta-na ni.

tasmāt tad-balato vṛttaḥ pariṇāma-vidhir mataḥ
ātm'ātmīya-viparyāsa-pravṛtta iva durbalaḥ |

iti matiḥ.

evam ukte Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | na tāni[(1)] bhadanta Subhūte vastūni tāni vā ārambaṇāni[(2)] te vā ākārās tathôpalabhyante yathā nimittīkaroti |

vikalpa-viṣayasyâdhyāropitatvenâlīkatvāt pratyayâdhīnatayā[1] vīta[2]-vṛttitvāc ca svapna-māyā-marīci-van naivôpalabhyante tattvata ity āha: *na tāni bhadanta* ity-ādi.

evaṃ ukte āyuṣmān Subhūtiḥ sthaviro Maitreyaṃ bodhisattvaṃ mahāsattvam etad avocat | yadi so 'saṃvidyamānaṃ vastu asaṃvidyamānam ārambaṇa(139)m ārambaṇīkuryā[(3)]n nimittīkuryāt tat[(4)] katham asya saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāso na bhavet |

evam api viparyasta-pariṇāma-prasaṅga ity āha: *yadi so 'saṃvidyamānam* ity-ādi. sva-lakṣaṇa-viṣayīkaraṇād *ālambanīkuryāt*. sāmānya[3]-rūpa-paricchedān *nimittīkuryāt*. saṃjñāyā [4]nimittôdgrahaṇ'ātmikāyāḥ sva-viṣayâbhāvena viparyāso 'tasmin tad-grahād[4] bhrāntiḥ *saṃjñā-viparyāsaḥ*. cittasy' ālambana-grāhaka-vijñānasya tathâiva viparyāsaś *citta-viparyāsaḥ*. dṛṣṭer ev' ākāra-pariccheda-rūpāyāḥ saṃtīraṇ'ātmikāyāḥ prajñāyāḥ pūrvavad viparyāso *dṛṣṭi-viparyāsaḥ*. *na bhaved* iti* *kathamasyêti* pūrveṇa sambandhād api nu bhaved ity arthaḥ. tathā (P. 109ᵃ) cânupalambha-pariṇāmanā-manaskāraḥ saṃjñā-viparyās'ādi-rūpa iti śeṣaḥ. yasmād[5] anyathā saṃjñ'ādīnāṃ[6] viparyāsatva-pratipādanena prā-

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(1) na nu tāni iti ga° |
(2) ārambhaṇānîti pāṭho 'numīyate |
(3) ārambhaṇam ārambhaṇī-kuryād iti pāṭhaḥ sambhavaparaḥ |
(4) gha° pustake tad iti pāṭho na vidyate |
1. °tyayâvīt° P, °tyayādhāna C. 2. om. C. 3. °nye C, sāmā P. 4(haṇ°)... 4(gra). om. P. 5. tasm° P. gaṅ-gi phyir. 6. °jñānāṃ C.

kṛtârthâvirodhān[1] na kiṃcid uktam syāt.

tat kasya hetoḥ | tathā hi rāgo 'py asaṃvidyamānaṃ vastu anitye nityam iti duḥkhe sukham iti anātmany ātmêti aśubhe śubham iti vikalpya saṃkalpya utpadyate saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāsaḥ |

[2]nanv anyasya[2] sva-viṣayâbhāvena saṃjñ'āder viparyāsatve[3] 'tat-svabhāvasyânyasya katham saṃjñā-viparyās'ādi-rūpatêti[4] *tat kasya hetor* ity āśaṅky' āha: *tathā hîty*-ādi. [Tib. 143[a]] *rāgo'pîty api*-śabdena dveṣ'ādi-parigrahaḥ. *vikalpyêty* adhyāropya. *saṃkalpyêti* punaḥ-punar ālambya. viparyasta-saṃjñ'ādi-prabhavatvād *rāgo 'pi saṃjñā-viparyāsa* ity-ādi[5] yojyam.

etad uktaṃ: yasmād avidyamānaṃ nityatv'ādikam anityatv'ādi-dharma-yukte vastuny adhyāropya tad eva punaḥ-punar ālambyôtpadyamāno rāg'ādir[6] viparyasta-saṃjñ'ādi-hetukatvena saṃjñā-viparyās'ādi-rūpaḥ samutpadyate tasmād anupalambha-pariṇāmanā-manaskāras tathâivôtpadyata iti.

athâpi yathā vastu yath' ārambaṇaṃ[(1)] yath' ākāras tathā bodhis tathā cittam evaṃ sarva-dharmāḥ sarva-dhātavaḥ |

pakṣântarârtham āha: *athâpîty*-ādi. athâpi *yathā vastu yath' ālambanaṃ yath' ākāro* 'saṃvidyamāna[7] iti śeṣaḥ. *tathā bodhis tathā cittaṃ*. kim. asaṃvidyamānam ity adhyāhāryaṃ. evam ity abhyupagame saty āha: *evam* ity-ādi. grāhyā grāhakāś ca *sarva-dharmāḥ*. tad-vāsanāḥ[8] *sarva-dhā*(P. 109[b])*tavo* 'saṃvidyamānāḥ prāptā iti matiḥ.

yadi ca yathā vastu yath' ārambaṇaṃ[(2)] yath' ākāras tathā bodhis tathā cittaṃ tat katamair vastubhiḥ katamair ārambaṇaiḥ katamair ākārair katamaṃ cittam anuttarāyāṃ samyaksambodhau pariṇāmayati katamad vā anumodanā-sahagataṃ puṇya-

(1) (2) ārambhaṇam iti pāṭho 'tra sambhāvanīyaḥ |

1. prak° PC. dkyusma. 2 ... 2. nand an° C, nanv asya P. gal-te gṣan-la = yady anyasya? 3. sic PC. °tvam a-? 4. °tveti PC. 5. om. C. 6. °di PC. 7. 'vidy° P. 8. PC add here sarvāḥ, apparently by mistake.

kriyā-vastu kvânuttarāyāṃ samyaksambodhau pariṇāmayati |

bhavatv evaṃ ko doṣa iti cet. āha: *yadi* cêty-ādi.

evaṃ manyate: yadi *yathā vastv*-ādikam asaṃvidyamānaṃ *tathā bodhicitt*'ādikaṃ tadā *katamair vastv*-ādibhiḥ *katamac citt*'ādikaṃ kva *bodhau pariṇāmayati*. yāvatā nâiva kenacit kiṃcit kvacit pariṇāmayati. ataḥ sarvathā pariṇāmânupapattau pariṇāma-viparyāsa iti.

atha khalu Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | nêdam ārya-Subhūte nava-yāna-samprasthitasya bodhisattvasya mahāsattvasya purato bhāṣitavyaṃ nôpadeṣṭavyaṃ

tattvena viparyasto 'py anity'ādi-vikalpavat pāramparyeṇa bhūtârtha-prāpakaḥ [Tib. 143[b]] saṃvṛtyā vastv-āder vidyamānatvena pariṇāmanā-manaskāra iṣyata eva. ato na kiṃcid adhikaṃ tvayôktam[1] ity abhiprāyeṇ' āha: *nêdam ārya Subhūta* ity-ādi.

atha vā tasmin vastv-ālamban'ādau pāramārthikâbhiniveśa-vigamena saṃvṛtyā māyā-puruṣasyêva pariṇāmanān na viparyasta-pariṇāma ity abhiprāyavān āha: *nêdam ārya Subhuta* ity-ādi.

tat kasya hetoḥ | yad api hi syāt tasya śraddhā-mātrakaṃ prema-mātrakaṃ prasāda-mātrakaṃ gaurava-mātrakaṃ tad api tasya sarvam antardhīyeta |

yukti-yuktam api katham ādikarmikasya na vaktavyam iti *tat kasya hetor* ity āśaṅky 'āha: *yad api hi syād* ity-ādi. adhigama-sampratyaya-vaikalyād adṛḍhatvena *śraddhā-mātrakaṃ*. tad eva mṛdu-madhyâdhimātra-bhedād uktaṃ *prema-mātrakam* ity-ādi-pada-trayeṇa. atha vā *śraddhā-mātrakam* astitva-guṇavattva-(P. 110[a])śaktatveṣu yathākramam abhisampratyayaḥ prasādo 'bhilāṣa ity evaṃ *prema-mātrakam* ity-ādi-tridhā nirdiṣṭaṃ. *antardhīyetêti* vinaśyet saṃvṛti-paramârtha-vibhāgâkuśalatvād iti bhāvaḥ.

1. °dhikatv° khyed-kyis lhag-ma.

avinivartanīyasyêdam ārya-Subhūte bodhisattvasya mahāsattvasya purato bhāṣitavyam upadeṣṭavyaṃ | yo vā kalyāṇa-mitrôpastabdho bodhisattvo mahāsattvo bhavet so 'tra nâvaleṣyate na saṃleṣyate na vipatsyati na viṣādam āpatsyate na vipṛṣṭhīkariṣyati mānasaṃ na bhagnapṛṣṭhīkariṣyati nôttrasiṣyati na saṃtrasiṣyati(1) na saṃtrāsam ā(140)patsyate |

na vaktavyam eva tarhi prāptam ity āha: *avinivartanīyasyê*ty-ādi. *yo vā kalyāṇa-mitrôpastabdha*[1] iti pṛthag-janasyâpi kalyāṇa-mitrâdhiṣṭhitatvenôbhaya-satya-svarūpa-parijñānād ity bhāvah.

evaṃ ca bodhisattvena mahāsattvena anumodanā-sahagataṃ puṇya-kriyā-vastu sarvajñatāyāṃ pariṇāmayitavyaṃ |

upasaṃhārârtham āha: *evaṃ cê*ty-ādi. *evam* iti saṃvṛti-satyânatikrameṇa.

atha khalve āyuṣmān Subhūtiḥ sthaviro Maitreyaṃ bodhisattvaṃ mahāsattvam etad avocat | yena Maitreya cittenânumodya yat pariṇāmayati tac cittaṃ(2) kṣīṇaṃ niruddhaṃ vigataṃ vipariṇataṃ tat katamat tac cittaṃ yena pariṇāmayaty(3) anuttarāyai samyaksambodhaye |

punar api saṃvṛti-pakṣ'āśrayeṇa codyârtham āha: *yenê*ty-ādi. [Tib. 144^{a}] *yad* ity anumodanā-sahagataṃ kuśala-mūlaṃ. *tac cittam* ity anumodakaṃ, °pariṇāmanā-kāle *kṣīṇam* upacaya[2]-vināśān, *niruddhaṃ* prabandha-vināśena, *vigataṃ* prakṛti-nāśād,[3] *vipariṇataṃ* vikāra-vināśena. *tat* tasmāt *katamac cittam* anumodakaṃ pariṇāmanā-kāle *yen*ânumodaka-cittena *pariṇāmayati.* nâiva kenacid ity arthaḥ.

(1) nôtrasyati na santrasyati iti kha° ga° |
(2) tac cittam evam iti kha° |
(3) yat pariṇāmayati iti ga° |

1. °pastartha P, °tro yas tathā (!) Ed. ñe-bar bstan-pa. 2(nā)...2(u). om. P. 3. °taṃ vikṛti-vināśād C.

evaṃ manyate: *evaṃ câtra bodhisattvena mahāsattvenânumodyânumodanā*[1]*-sahagataṃ puṇya-kriyā-vastu sarvajñatāyāṃ pariṇāmayitavyam* iti[2] vacanena paurvāparya-pratipādanān naikasmin kṣaṇe dvāv anumodanā-pariṇāmanā-manaskārau bhavata iti pratipāditaṃ. tasmāt sa(P. 110^{b})māna-kartṛtve ktvā-pratyaya-vidhānād ekam eva cittaṃ pūrvam anumodya paścāt pariṇāmayatîty uktaṃ cet.[3] tac câyuktaṃ. yato nityasya krama-yaugapadyābhyām artha-kriyā-virodhāt, kṣaṇikatvenânumodakam cittaṃ [4]pariṇāmanā-kṣaṇe nâstı. atas tena kathaṃ[4] pariṇāmayatîti.

katamad vā tac cittam anumodanā-sahagataṃ puṇya-kriyā-vastu yat pariṇāmayaty anuttarāyai samyaksambodhaye |

evam *anumodyê*ti padam asaṅgatam iti nirdiśyêdānīm anumodanā-sahagataṃ puṇya-kriyā-vastv iti padam ayuktam ity āvedayann āha: *katamad vê*ty-ādi.

etad uktam: anumodan'ākāreṇôtpādād anumodakam eva cittam anumodanā-sahagataṃ puṇya-kriyā-vastûcyate yatas, tasmāt *katamad vā* tac cittaṃ vyatiriktam[5] *anumodanā-sahagataṃ puṇya-kriyā-vastu* [Tib. 144^{b}] *yac* cittaṃ karma-bhūtam anumodakaṃ cittaṃ kartṛ-bhūtaṃ *pariṇāmayati.* na ca tenâiva cittena tasyâiva pariṇāmanā yuktā, sv'ātmani kāritra-virodhād iti matiḥ.

atha matam: anumodanā-cittânantaraṃ viśiṣṭa-citta-kṣaṇôtpādād anumodanā-sahagataṃ puṇya-kriyā-vastu yac cittaṃ prāptaṃ tat paścāt pariṇāmanā-cittena pariṇāmayitavyam ity ayaṃ tasya vākyasyârtha iti.

kathaṃ vā śakyaṃ cittena cittaṃ pariṇāmayituṃ(1) yadā dvayoś cittayoḥ samavadhānaṃ nâsti |

tathā 'pi *pariṇāmayitavyam* iti padam nôpapannam ity āha: *kathaṃ vā* [6]*śakyam* ity-ādi.

evaṃ vākyârtho[6] yojanīyaḥ: prathama-kṣaṇa-bhāvino vijñānasya kṣaṇikatvena dvitīye kṣaṇe[7] 'bhāvaḥ. ta(P 111^{a})thā dvitīya-kṣaṇa-bhāvino 'pi kāraṇa-

(1) parigṛhītuṃ pariṇāmayitum iti ga° |

1. °ttvenânumodanā C. rjes-su yi-raṅ-bar byas-nas rjes-su yi-raṅ-ba cf. P. 338^{23}. 2. Ed. 140^{1}? 3. Ex conj. °ktañ can P, °ktaṃ C. For ity uktaṃ cet Tib. has ṣes brjod-par gyur-na. 4...4. om. P. 5. om. P. 6...6(vā). om. P. 7. om. P.

vaikalyād anutpādena prathama-kṣaṇe 'bhāvaḥ. ity evaṃ[1] *yadā dvayoḥ pariṇāmanīya-pariṇāmakayoḥ* prathama-dvitīya-kṣaṇa-bhāvinoś *cittayoḥ samavadhānaṃ* sambhavo *nâsti* tat *kathaṃ* dvitīya-kṣaṇa-bhāvinā [2]pariṇāmanā-cittena[3] prathama-kṣaṇa-bhāvi-cittam anumodanā-sahagataṃ puṇya-kriyā-vastu[2] pariṇāmayitum *śakyam* iti.

na ca tac-citta-svabhāvatā śakyā pariṇāmayitum |

pūrva-cittânutpādatā tarhi vidyamānā pariṇāmyata iti cet. āha: *na ca tac-citta-svabhāvatā śakyā pariṇāmayitum* iti. nīrūpatvād iti bhāvaḥ.

Atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | mā khalv ārya Subhūte nava-yāna-samprasthitā bodhisattvā mahāsattvā imaṃ nirdeśaṃ śrutvā uttrasiṣuḥ saṃtrasiṣuḥ saṃtrāsam āpatsyate |

bhagavad-ārya-Maitreyâdhiṣṭhānena Śakraḥ pariharann āha: *mā khalv* ity-ādi.

ayam abhiprāyaḥ: saṃvṛtyā 'bhyupagata-bhāvānām artha-kriyā-kāritvena kṣaṇikatve sati viśiṣṭôtpatti-kriyā-samāveśaṃ muktvā na vai kaścit kriyā'ntara-samāveśaḥ sambhavati. [Tib. 145a] ato yogināṃ viśiṣṭânumodaka-cittânantaraṃ viśiṣṭataram anumodanā-sahagataṃ puṇya-kriyā-vastu-cittam utpadyate. tato 'py anantaraṃ tat-kuśala-mūla-vāsanā-vāsitaṃ viśiṣṭatamaṃ cittaṃ pariṇāmana'ākāreṇôdayam āsādayati pratītyasamutpāda-dharmatā-balāt. iti sthitam etaṃ[4] vastu-tattvaṃ kṣaṇena vyavahārâyogād bāla-janânurodhena saṃtānâpekṣaṇāt sāmayi(P. 111b)katvena ca śabda-vṛtter *evaṃ câtra bodhisattvena mahāsattvenânumodyânumodanā-sahagataṃ puṇya-kriyā-vastu sarvajñatāyāṃ pariṇāmayitavyam* ity anena vākyenôktam ārya-Maitreyeṇa karma-kartṛ-kriy'ādi-rūpatayā. tatra ca vastu-bhāgaṃ[5] parityajya śabda-mātram eva[6] gṛhītvā bāla-janôttrāsakaro vikalpo na kārya iti.

kathaṃ c' ārya-Subhūte bodhisattvena mahāsattvena tad

1. eva PC. de ltar-na. 2 ... 2. om. P. 3. °tte C. sems-kyis. 4. evaṃ C. ḥdi. 5. dṅos-poḥi cha-tsam = vastu-bhāga-mātram? dṅos-poḥi che-tsam (gnas-brtan). 6. evaṃ C.

anumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmayitavyaṃ kathaṃ cânumodanā-sahagataṃ puṇya-kriyā-vastu parigṛhṇatā 'numodanā-sahagataṃ cittaṃ pariṇāmayatā tad anumodanā-sahagataṃ cittaṃ suparigṛhītaṃ supariṇāmitaṃ bhavati ||

kiṃ ca *evam anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayāmîti vācam bhāṣetêti*[1] prāk sva-vacanād āryaSubhūtinā 'pi saṃvṛti-pakṣe yathôkta evâbhiprāyo 'bhyupagantavya ity abhiprāyeṇ' āha: *kathaṃ c' ārya-Subhūta* ity-ādi. yadi yathôktâbhiprāyo na gṛhyate tadā gaty-antarâbhāvāt kathaṃ pariṇāmayitavyaṃ. naîva kathaṃcit. tasmād yathôkta evâbhiprāyo grāhya ity arthaḥ. tad eva kathayann āha: *kathaṃ cânumodanā-sahagatam* ity-ādi. *parigṛhṇatā suparigṛhītaṃ*, [2]*pariṇāmayatā su-pariṇāmitaṃ*[2] [Tib. 145b] *kathaṃ bhavatîti* yojyam

Atha khalv āyuṣmān Subhūtiḥ sthaviro Maitreyaṃ bodhisattvaṃ mahāsattvam ārabhya Maitreyaṃ bodhisattvaṃ mahāsattvaṃ adhiṣṭhānaṃ kṛtvā Maitreyaṃ bodhisattvaṃ (141) mahāsattvam āmantrayate sma | iha Maitreya bodhisattvo mahāsattvas teṣām atītānāṃ buddhānāṃ bhagavatāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-netrīkānāṃ paryātta-bāṣpāṇāṃ mardita-kaṇṭakānāṃ apahṛta-bhārāṇāṃ anuprāpta-svakârthānāṃ parikṣīṇa-bhava-saṃyojanānāṃ samyag-ājñā-suvimukta-cittānāṃ sarva-ceto-vaśi-parama-pāramī-prāptānāṃ daśasu dikṣu aprameyâsaṃkhyeyeṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣv ekâikasyāṃ diśy ekâikasmiṃś ca trisāhasra-mahā-sāhasre lokadhātau aprameyâsaṃkhyeyānāṃ buddhānāṃ bhagavatāṃ parinirvṛtānāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyaksambodhim abhisambuddhānāṃ yāvac cânupadhiśeṣe nirvāṇa-dhātau parinir-

1. Ed. 138^{6-8}. 2 ... 2. om. P.

vṛtānāṃ yāvac ca sad-dharmo nântarhita etasminn antare yāni teṣāṃ buddhānāṃ bhagavatāṃ kuśala-mūlāni pāramitā-pratisaṃyuktāni yaś ca teṣāṃ buddhānāṃ bhagavatāṃ puṇyâbhisaṃskāraḥ kuśala-mūlâbhisaṃskāraḥ yaś ca teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandho vimukti-skandho vimukti-jñāna-darśana-skandhaḥ yā ca hitaiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā ye câprameyâsaṃkhyeyā buddha-guṇā yaś ca tair buddhair bhagavadbhir dharmo deśitaḥ ye ca tasmin dharme śikṣitā adhimuktāḥ pratiṣṭhitās teṣāṃ ca yāni kuśala-mulāni ye ca tair buddhair bhagavadbhir bodhisattvā mahāsattvā vyākṛtā anuttarāyaṃ samyaksambodhau teṣāṃ ca yāni kuśala-mūlāni ṣaṭ-pāramitā-pratisaṃyuktāni ye ca pratyekabuddha-yānikāḥ pudgalā vyākṛtāḥ pratyekabodhau teṣāṃ ca yāni kuśala-mūlāni yāni ca śrāvaka-yānikānāṃ pudgalānāṃ dānamaynāi kuśala-mūlāni śīlamayāni kuśala-mūlāni bhāvanāmayāni kuśala-mūlāni yāni ca śaikṣā(142)ṇy anāsravāṇi kuśala-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni yaiś ca tasmin dharme pṛthagjanaiḥ kuśala-mūlāny avaropitāni yaiś ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyair vā sa dharmaḥ śrutaḥ śrutvā ca kuśala-mūlāny avaropitāni yaiś ca tiryagyoni-gatair api sattvaiḥ sa dharmaḥ śrutaḥ śrutvā ca kuśala-mūlāny avaropitāny yaiś ca teṣu buddheṣu bhagavatsu parinirvāyatsu parinirvṛteṣu ca kuśala-mūlāny avaropitāni teṣām ca sarveṣāṃ yāni kuśala-mūlāni tāni sarvāṇy ekato 'bhisaṃkṣipya piṇḍayitvā tulyitvā niravaśeṣya niravaśeṣam anumodeta| anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayate|

aviparyāsa-lakṣaṇa-pariṇāmanā-manaskārârtham āha: *atha khalv āyuṣmān Subhūtir* ity-ādi. *ārabhy*êti vikalpakena vijñānen' āmukhīkṛtya. *adhiṣṭhānaṃ*

*kṛtv*êti agrato (C. 99a) [1]viṣaya-bhāvenâvasthāpya.

pariṇāmayato bodhisattvasya mahāsattvasya kathaṃ na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati

pariṇāmayāmîti vācā pariṇāmanād vikalpena pariṇāmaḥ kṛtas, tasmāt sarvasyâiva vikalpasya prakṛtyā sva-pratibhāse 'narthe 'rtha[2]-vyavasāyena pravṛtter bhrāntatvam ity abhiprāyeṇ' āha: *kathaṃ na saṃjñā-viparyāsa* ity-ādi.

evam ukte Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat saced ārya-Subhūte bodhisattvo mahāsattvo yena cittena yat pariṇāmayati tasmin citte na citta-saṃjñī bhavati

parihārârtham āha: *saced ārya-Subhūta* ity-ādi. *tasmiṃś citte na citta-saṃjñī bhavat*îti pariṇāmaka-cittena tasmin paramârthato *na citt*âbhiniveśī *bhavati.*

evaṃ bodhisattvena mahāsattvenânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmitaṃ bhavati|

evaṃ ko guṇo bhavatîty āha: *evam bodhisattven*êty-ādi.

yathā tac cittaṃ na saṃjānīte idaṃ tac cittam iti| evaṃ bodhisattvasya mahāsattvasya na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati|

upasaṃharann āha: *yathā tac cittam* ity-ādi. *idaṃ tad* vartamāna-pariṇāmakaṃ *cittam* ity abhiniveśena. tattvato *yathā tac cittaṃ na saṃjānīte* na pratipadyate tathā yadi pariṇāmayati tad evaṃ samyag-anupalambha-hetu-pravṛttatvān *na saṃjñā-viparyāsa* ity-ādi yojyaṃ.

etad uktaṃ: yadi tasya vikalpasyâviṣayasya viṣayavattāṃ gṛhṇīyāt tadā

1. In P from here up to C108a many leaves are wanting. 2. 'rtho C cf. P. 349 .

bhrānto bhavet yāvatā māyākāravad asau taj jñānam aviṣayam aviṣayatayâivâvagamya[1] vikalpena pariṇāmane[2] 'pi svarūpa-parijñānāt katham bhrānto bhavatîti.

atha yena cittena yat pariṇāmayati tac cittaṃ saṃjānīte idaṃ tac cittam iti citta-saṃjñī bhavati | evaṃ bodhisattvasya mahāsattvasya saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyaso bhavati |

sāmarthya-kathitam apy [Tib. 146[a]] arthaṃ spaṣṭayann āha : (C, 99[b]) *atha yena citten*êty-ādi.

sacet punar bodhisattvo mahāsattvo yac cittaṃ pariṇāmayati tac cittam evaṃ saṃjā(143)nīte evaṃ samanvāharati | tac cittaṃ samanvāhriyamāṇam eva kṣīṇaṃ kṣīṇam ity evaṃ saṃjānīte viruddhaṃ vigataṃ vipariṇatam ity evaṃ saṃjānīte | yac ca kṣīṇaṃ na tac chakyaṃ pariṇāmayituṃ | yenâpi cittena pariṇāmyate tasyâpi cittasya sâiva dharmatā | yair api dharmaiḥ pariṇāmyate teṣām api dharmāṇāṃ sâiva dharmatā | yeṣv api dharmeṣu pariṇāmyate teṣām api dharmāṇāṃ sâiva dharmatêti | saced evaṃ pariṇāmayati samyak pariṇāmyati na mithyā pariṇāmyati || evaṃ ca bodhisattvena mahāsattvena pariṇāmayitavyaṃ |

māyākāro yathā kaścin nirmitâśv'ādi-gocaraṃ
ceto[3] nirviṣayaṃ vetti tena bhrānto na jāyate ||

iti nyāyena pariṇāmyamāna-citt'ādāv[4] api māyā-puruṣasyêva pravartanān[5] na viparyāsa ity āha : *sacet punar* ity-ādi. *yac cittam* iti pariṇāmyamānaṃ. *evaṃ saṃjānīta* iti vakṣyamāṇa kṣīṇatv'ādinā prayoga-pṛṣṭhâvasthāyāṃ pratipadyate. *evaṃ samanvāharat*îti maulâvasthāyāṃ. *tasyâpi cittasya sâiva dharmat*êti pariṇāmaka-*cittasya*[6] svabhāva-virahāt *sâiva* kṣīṇatv'ādi-*dharmatā*. *yair api dharmair*

1. °ṣayatâiv° C. 2. °ṇānām° C. 3. ce C. 4. °ttā ād° C. sems la-sogspa.
5. °rtanā C. ḥjug-pas. 6. C adds again cittasya.

iti vastv-ādibhiḥ. *yeṣv api dharmeṣv* iti sarvajñat'ādiṣu.

punar aparaṃ ārya-Subhūte bodhisattvena mahāsattvena yathā 'tītānām evam anāgatānāṃ buddhānāṃ bhagavatāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-netrīkāṇām aprameyāṇām asaṃkhyeyānāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyakasambodhim abhisambhotsyante yāvac cânupadhiśeṣe nirvāṇa-dhātau parinirvāsyanti yāvac ca sad-dharmo nântardhāsyati etasminn antare yāni teṣāṃ buddhānāṃ bhagavatāṃ pāramitā-pratisaṃyuktāni kuśala-mūlāni yaś ca teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandho vimukti-skandho vimukti-jñāna-darśana-skandho yā ca hitâiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā ye câprameyâsaṃkhyeyā buddha-guṇā ye ca te buddhā bhagavanto dharmaṃ deśayiṣyanti ye ca tasmin dharme śikṣiṣyante 'dhimokṣayiṣyanti pratiṣṭhāsyanti teṣāṃ ca yāni kuśala-mūlāni yāṃs ca te buddhā bhagavanto bodhisattvān mahāsattvān vyākariṣyanti anuttarāyāṃ samyaksambodhau teṣām ca yāni ṣaṭ-pāramitā-pratisaṃyuktāni kuśala-mūlāni yāṃś ca te buddhā bhagavantaḥ pratyekabuddha-yānikān pudgalān vyākariṣyanti pratyekabodhau teṣāṃ ca yāni kuśala-(144)mūlāni yāni ca śrāvaka-yānikānāṃ pudgalānāṃ dānamayāni kuśala-mūlāni śīlamayāni kuśala-mūlāni bhāvanāmayāni kuśala-mūlāni yāni ca śaikṣāṇy anāsravāṇi kuśula-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni ye ca tasmin dharme pṛthagjanāḥ kuśala-mūlāny avaropayiṣyanti ye ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyā kuśala-mūlāny avaropayiṣyanti ye ca tiryagyoni-gatā api sattvās taṃ dharmaṃ śroṣyanti śrutvā ca kuśala-mūlāny avaropayiṣyanti ye ca sattvās teṣu buddheṣu bhagavatsu parinirvāyatsu(1) pari=

(1) parinirvāpatsu iti ga° |

nirvṛteṣu ca kuśala-mūlāny avaropayiṣyanti teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni tāni sarvāṇy ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣaṃ anumoditavyāni | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksaṃbodhaye pariṇāmayato bodhisattvasya mahāsattvasya kathaṃ na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | saced bodhisattvo mahāsattvo yena cittena yat pariṇāmayati tasmiṃś citte na citta-saṃjñī bhavati | evaṃ bodhisattvena mahāsattvenânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksaṃbodhaye pariṇāmitaṃ bhavati sa yathā tac cittaṃ na saṃjānīte idaṃ tac cittam iti | evaṃ bodhisattvasya mahāsattvasya na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | atha yena cittena yat pariṇāmayati tac cittaṃ saṃjānīte idaṃ tac cittam iti citta-saṃjñī bhavati | evaṃ bodhisattvasya mahāsattvasya saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāso (145) bhavati || sacet punar bodhisattvo mahāsattvo yac cittaṃ pariṇāmayati[1] tac cittaṃ evaṃ saṃjānīte evaṃ samanvāharati | tac cittaṃ samanvāhriyamāṇam evaṃ kṣīṇaṃ kṣīṇam ity evaṃ saṃjānīte niruddhaṃ vigataṃ vipariṇatam ity evaṃ saṃjānīte | yac ca kṣīṇaṃ na tac chakyaṃ pariṇāmayituṃ | yenâpi cittena pariṇāmyate[2] tasyâpi cittasya sâiva dharmatā | yair api dharmaiḥ pariṇāmyate teṣām api dharmāṇāṃ sâiva dharmatā | yeṣv api dharmeṣu pariṇāmyate teṣām api dharmāṇāṃ sâiva dharmatêti | saced evaṃ pariṇāmayati samyak pariṇāmayati na mithyā pariṇāmayati || evaṃ ca bodhisattvena mahāsattvena pariṇāmayitavyaṃ || punar aparaṃ ārya-Subhūte bodhisattvena mahāsattvena pratyutpannā-

(1) ga° pustake, sacet punar bodhisattvo mahāsattvo yac cittaṃ pariṇāmayati iti pāṭho nâsti | tatra, atha yena cittena yat pariṇāmayati iti pāṭho vartate |
(2) yat pariṇāmyate iti ga° |

nāṃ buddhānāṃ bhagavatāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-netrīkāṇām aprameyāṇām asaṃkhyeyānāṃ aprameyâsaṃkhyeyeṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu tiṣṭhatāṃ dhriyamāṇānāṃ yāpayatāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyaksaṃbodhim abhisaṃbudhyante yāvac ca nirupadhiśeṣe nirvāṇa-dhātau parinirvānti yāvac ca sad-dharmo nântardadhāti etasminn antare yāni teṣāṃ buddhānāṃ bhagavatāṃ pāramitā-pratisaṃyuktāni kuśala-mūlāni | yaś ca teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandhaḥ vimukti-skandhaḥ vimukti-jñāna-darśana-skandhaḥ yā ca hitâiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā (146) ye câprameyâsaṃkhyeyā buddha-guṇāḥ | yaṃ ca te buddhā bhagavanto dharmaṃ deśayanti ye ca tasmin dharme śikṣante 'dhimokṣayanti pratitiṣṭhanti teṣāṃ ca yāni kuśala-mūlāni | yāṃś ca te buddhā bhagavanto bodhisattvān mahāsattvān vyākurvanti anuttarāyāṃ samyaksaṃbodhau teṣāṃ ca yāni ṣaṭ-pāramitā-pratisaṃyuktāni kuśala-mūlāni | yāṃś ca te buddhā bhagavantaḥ pratyekabuddha-yānikān vyākurvanti pratyekabodhau teṣāṃ ca yāni kuśala-mūlāni | yāni ca śrāvaka-yānikānāṃ pudgalānāṃ dānamayāni kuśala-mūlāni śīlamayāni kuśala-mūlāni bhāvanāmayāni kuśala-mūlāni yāni ca śaikṣāṇy anāsravāṇi kuśala-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni | ye ca tasmin dharme pṛthagjanāḥ kuśala-mūlāny avaropayanti ye ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoragā manuṣyâmanuṣyā vā taṃ dharmaṃ śṛṇvanti śrutvā ca kuśala-mūlāny avaropayanti ye ca tiryagyoni-gatā api sattvā[1]s taṃ dharmaṃ śṛṇvanti śrutvā ca kuśala-mūlāny avaropayanti ye ca teṣu buddheṣu bhagavatsu parinirvāyatsu parinirvṛteṣu ca

(1) tiryagyoni-gatāḥ sattvā iti ga° |

kuśala-mūlāny avaropayanti teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni | tāni sarvāṇy ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumoditavyāni | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmayato bodhisattvasya mahāsattvasya kathaṃ na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | saced bodhisattvo mahāsattvo yena cittena yat pariṇāmayati tasmiṃś citte na citta-saṃjñī bhavati | evaṃ bodhisattvena (147) mahāsattvenânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmitaṃ bhavati yathā tac cittaṃ na saṃjānīte idaṃ tac cittam iti | evaṃ bodhisattvasya mahāsattvasya na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | atha yena cittena yat pariṇāmayati tac cittaṃ saṃjānīte idaṃ tac cittam iti citta-saṃjñī bhavati | evam bodhisattvasya mahāsattvasya saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāso bhavati | sacet punar bodhisattvo mahāsattvo yac cittaṃ pariṇāmayati tac cittam evaṃ saṃjānīte evaṃ samanvāharati | tac cittaṃ samanvāhriyamāṇam evaṃ kṣīṇam kṣīṇam ity evaṃ saṃjānīte niruddhaṃ vigataṃ vipariṇatam ity evaṃ saṃjānīte | yac ca kṣīṇaṃ na tac chakyaṃ pariṇāmayituṃ | yenâpi cittena pariṇāmyate tasyâpi cittasya sâiva dharmatā | yair api dharmaiḥ pariṇāmyate teṣām api dharmāṇāṃ sâiva dharmatā | yeṣv api dharmeṣu pariṇāmyate teṣām api dharmāṇāṃ sâiva dharmetêti | saced evaṃ pariṇāmayati samyak pariṇāmayati na mithyā pariṇāmayati || evaṃ ca bodhisattvena mahāsattvena pariṇāmayitavyaṃ || punar aparaṃ ārya Subhūte bodhisattvo mahāsattvo 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-netrīkāṇāṃ aprameyāṇām asaṃkhyeyānāṃ yāvat prathama-cittôtpādam upādāya yāvac

cânuttarāṃ samyaksambodhim abhisambuddhā abhisambhotsyante abhisambudhyante ca yāvac ca nirupadhiśeṣe nirvāṇa-dhātau parinirvṛtāḥ parinirvāsyanti parinirvānti ca yāvac ca sad-dharmo nântarhitaḥ nântardhāsyati nântardadhāti ca etasminn antare yāni teṣāṃ buddhānāṃ bhagavatāṃ ṣaṭ-pāramitā-pratisaṃyuktāni kuśala-mūlāni | yaś ca (148) teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandhaḥ vimukti-skandhaḥ vimukti-jñāna-darśana-skandhaḥ yā ca hitâiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā ye câprameyâsaṃkhyeyā buddha-guṇāḥ yaiś ca tair buddhair bhagavadbhir dharmo deśito deśayiṣyate deśyate ca ye ca tasmin dharme śikṣitāḥ śikṣiṣyante śikṣante ca adhimuktā adhimokṣayiṣyanti adhimokṣayanti ca sthitāḥ sthāsyanti tiṣṭhanti ca teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni | ye ca tair buddhair bhagavadbhir bodhisattvā mahāsattvā vyākṛtā vyākariṣyante vyākriyante cânuttarāyāṃ samyaksambodhau teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni | ye ca pratyekabuddha-yānikāḥ pudgalā vyākṛtā vyākariṣyante vyākriyante ca pratyekaboddhau teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni | yāni ca śrāvaka-yānikānāṃ pudgalānāṃ dānamayāni kuśala-mūlāni śīlamayāni kuśala-mūlāni bhāvanāmayāni kuśala-mūlāni yāni ca śaikṣāṇy anāsravāṇi kuśala-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni | yaiś ca tasmin dharme pṛthagjanaiḥ kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca yaiś ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoragair manuṣyâmanuṣyair vā sa dharmaḥ śrutaḥ śroṣyate śrūyate ca śrutvā ca kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca yaiś ca tiryagyoni-gatair api sattvaiḥ sa dharmaḥ śrutaḥ śroṣyate śrūyate ca śrutvā ca kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca yaiś ca sattvais teṣu buddheṣu bhagavatsu parinir=

vṛteṣu parinirvāsyatsu parinirvāyatsu ca kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni tāni sarvāṇy ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā (148) niravaśeṣya niravaśeṣam agrayā 'numodanayā 'numodeta śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā asamayā asama-samayā anumodanayā 'numodeta | evam anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmayāmîti vācam bhāṣetânuttarāyāḥ samyaksambodher āhārakaṃ bhavatv iti || tasya katham bodhisattvasya mahāsattvasya na saṃjñā-viparāyso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | sacet pariṇāmayann evaṃ samanvāharati te dharmāḥ kṣīṇā niruddhā vigatā vipariṇatāḥ sa ca dharmo 'kṣayo yatra pariṇāmyate ity evaṃ pariṇāmitaṃ bhavaty anuttarāyāṃ samyaksambodhau | sacet punar evam upaparīkṣate na dharmo dharmaṃ pariṇāmayatîty api pariṇāmitaṃ bhavaty anuttarāyāṃ samyaksambodhau || evaṃ bhadanta Subhūte pariṇāmayato bodhisattvasya mahāsattvasya na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati ||

amum[1] evârtham anāgat'ādi-hāraka-traya-bhedena darśayann āha: *yathā 'tītānām evam anāgatānām* ity-ādi.

sa ca dharmo 'kṣaya iti dharmatā-rūpeṇa kṣayâbhāvād akṣayo buddhatvaṃ. *na dharmo dharmaṃ pariṇāmayatîti dharmaḥ* pariṇāmanā-manaskāraḥ puṇya-kriyā-vastu-dharmaḥ.

tat kasya hetoḥ | tathā hi sa tāṃ pariṇāmatāṃ nâbhiniviśate ||

nanu *pariṇāmayāmîti* śabdôllekhena[2] pariṇāmanād[3] vikalpah samākṣiptas, tasya

1. aparam C. ḥdi. 2. °bdo-lekhe MS. 3. °nā C. yoṅs-su bsṅos-pa yin-paḥi phyir.

prakṛtyā sva-pratibhāse 'narthe 'rtha-vyavasāyena[1] pravṛtter bhrāntatvāt[2]. kathaṃ na saṃjñ'ādi-viparyāsa iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi sa tām* ity-ādi.

etad uktaṃ: yad'[3] āropitasya tāttvikasya ca rūpasya vibhāgaṃ na jānīyāt tadā dṛśya-[Tib. 146b]vikalpyāv arthāv[4] ekīkṛtya sva-pratibhāse 'narthe 'rthâdhyavasāyena[5] pravartanād[6] bhrānto bhavet. yāvatā vikalpa-viṣayam āropitam āropit'ātmanā 'līka-rūpeṇa niścitya[7] saṃvṛtyā, sva-lakṣaṇaṃ ca vastu nirvikalpaka-jñāna-gocaraṃ pṛthag eva māyôpam'ātmakaṃ[8] māyôpam'ātmanā 'vitatha-rūpeṇa paśyan yadā *pariṇāmanāṃ*[9] *nâbhiniviśate,*[10] *na* ca pariṇāmyamānaṃ *cittaṃ*[11] pariṇāmakaṃ *cittaṃ jānātîty* api pratipadyate, *na ca dharmo dharmaṃ pariṇāmayatîty* avagacchati,[12] tadā kathaṃ viparyasto nā(C. 100a)mêti.

sacet punar evaṃ saṃjānīte(1) na cittaṃ cittaṃ jānāti na dharmo dharmaṃ jānāti ity api pariṇāmitaṃ bhavaty anuttarāyai samyaksambodhaye | ayam bodhisattvasya mahāsattvasya anuttaraḥ pariṇāmaḥ | sacet punar bodhisattvas taṃ puṇyâbhisaṃskāraṃ saṃjānīte na pariṇāmayaty anuttarāyāṃ samyaksambodhau |

yathôktam evârthaṃ vyatireka-mukhena spaṣṭayann āha: *sacet punar* ity-ādi.

tat kasya hetoḥ | tathā hi sa tām pariṇāmanām abhiniviśate |

nanv avabodham antareṇa pravṛtty-asambhavāt katham jānāno[13] *na pariṇāmayatîti tat kasya hetor* ity āśaṅky' āha: *tathā hi sa tāṃ pariṇāmanām*[14] *abhiniviśata*[15] iti. pramāṇa-bādhita-bhāva-rūpāt tattvenêti[16] śeṣaḥ.

(1) sañjānāti iti ka° kha° gha° |

1. °rthe 'rthāvy° C. 2. °ntitv° C. 3. yady C. gaṅ-gi tshe. 4. °lpâbandhāv C. nam-par brtag-par bya-baḥi don. 5. 'rtha-vyavas° C. 6. °nā C. ḥjug yin-paḥi phyir. 7. °tatvāt C. ṅes-śiṅ. 8. °ka C. 9. °matāṃ Ed. 10. °ves° C. Corrected accord. to Ed. 11. °tta C. 12. °yaty av° C. sñam-du yaṅ rtogs-pa. 13. jānāto C. śes-pa ñid. = jānāna eva? 14. °matāṃ Ed. 15. °veś° C. Corrected accord. to Ed. 16. °pā ... ntven° C. de-kho-na-ñid-du-na ... phyir-ro ṣes-bya-ba.

sacet punar asyâivaṃ bhavati so 'pi puṇyâbhisaṃskāro viviktaḥ śāntaḥ yad apy anumodanā-sahagataṃ puṇya-kriyā-(150) vastu tad api viviktaṃ śāntam iti pariṇāmayaty anuttarāyāṃ samyaksambodhau |

vivikta-pariṇāmanā-manaskāram āha: *sacet punar asyâivaṃ bhavati so 'pi puṇyâbhisaṃskāra* [1]ity-ādi.[1] *puṇyaṃ* kuśala-mūlāny alobh'ādīni,[2] tasyâ*bhisaṃskāras* tat-samutthāpikā kriyā-cetanā. ātm'ādi-sambandha-doṣa-rahitatvād *viviktaḥ*. māyôpamatayā sarvôpadrava-praśama-hetutvena *śāntaḥ*.

saced evam api na saṃjānīte sarva-saṃskārāḥ śāntā viviktā iti | evam iyaṃ tasya bodhisattvasya mahāsattvasya prajñāpāramitā |

śāntatv'ādi-rūpeṇâpy abhiniveśo[3] viparyāsa ity āha: *saced evam* ity-ādi. yadi śāntā ity-ādy[4]-evaṃ[5]-rūpeṇa bhāvato na saṃjānīte tadā samyak-pravṛttatvād *evam iyaṃ tasya prajñāpāramitê*ti yojyaṃ.

yad api tat teṣāṃ buddhānāṃ bhagavatāṃ parinirvṛtānāṃ kuśala-mūlaṃ | yādṛśa eva sa pariṇāmas tādṛśam eve tat kuśala-mūlaṃ yenâpi tat pariṇāmitaṃ tad api taj-jātikaṃ tal-lakṣaṇaṃ tan-nikāyaṃ tat-svabhāvaṃ | saced evaṃ saṃjānīte na pariṇāmayaty anuttarāyāṃ samyaksambodhau ||

buddha-[Tib. 147a]kuśala-mūla-svabhāvânusmṛti-pariṇāmanā-manaskāraṃ nirdiśann āha: *yad api tat teṣāṃ*[6] *buddhānāṃ* ity-ādi. *yādṛśa eva sa*[7] *pariṇāma* iti māyôpamaḥ. *tad apî*ti pariṇāmakaṃ cittaṃ. saṃvṛtyā 'vicāraikaramya-pūrva-pūrva-sva-kāraṇam āśritya kuśala-mūlasyâivôtpādāt *taj-jātikaṃ*. sva-sāmānya-lakṣaṇa-rūpeṇa[8] yathākramam artha-kriyāsu yogyatvād ayogyatvāc ca *tal-lakṣaṇaṃ tan-nikāyaṃ*.[9] dharma-dhātu-svabhāvatvāt *tat-svabhāvaṃ*. *saced evaṃ saṃjānīta* iti nimitta iti śeṣaḥ.

1 ... 1. iti CT. 2. °mūlānsalobh° C. 3. abhivyav°(!) C. 4. śā ity-ādy(!) C. 5. eva C. 6. veṣ° C. 7. om. C. 8. Ex conj. tshulgyis. om. C. 9. °kāryaṃ C.

tat kasya hetoḥ | na hi buddhā bhagavanto nimitta-yogena pariṇāmanām abhyanujānanti |

buddhi[1]-pūrvakatvād vyāpārāṇāṃ kathaṃ pratipadyamāno na pariṇāmayatîti *tat kasya hetor* ity āśaṅky' āha: *na hi buddhā* ity-ādi. niṣedhyâbhāve[2] niṣedhânupapattau tatra śūnyatv'ādau tattvâbhiniveśo viparyāsa ity abhiprāyaḥ.[3]

yac câtītaṃ tat kṣīṇaṃ niruddhaṃ vigataṃ vipariṇataṃ yad apy anāgataṃ tad apy asamprāptaṃ pratyutpannasya sthitir nôpalabhyate yac ca nôpalabhyate tan nâiva nimittaṃ na viṣayaḥ | saced evaṃ nimittīkaroti na samanvāharati na pariṇāmayaty anuttarāyāṃ samyaksambodhau ||

prakārântaram apy āha: *yac câtītam* ity-ādi. *asamprāptam* iti vartamāna-kālatāṃ na pratipannaṃ. svabhāva-vaidhuryeṇâvasthānânupapatteh *sthitir nôpalabhyate*. sahakāri-kāraṇatayā *nâiva nimi*(C. 100b)*ttaṃ*. upādāna-kāraṇatayā *na viṣayaḥ*. yathôkta-rūpeṇ' ālambanāt *saced evaṃ nimittīkaroti*. tathâiva niṣedhâbhiniveśena vastu-tattvâparīkṣaṇān *na samanvāharati*. tato viparyastatvān na *pariṇāmayatî*ti.

atha smṛti-vaikalyena na nimittīkaroti na samanvāharati na manasikaroti smṛti-vaikalyād anavabodhād vā || evam api na pariṇāmayaty anuttarāyāṃ samyaksambodhau ||

animittīkāreṇa[4] tarhi pariṇāmanāyāṃ kāṣṭh'āder api prāpnotîty āśaṅky' āha: *atha smṛti-vaikalyenê*ty-ādi. smṛty-[Tib. 147b]abhāvena śūnyat'ādikam[5] kāṣṭh'ādi-bhāvo[6] *na nimittīkaroti*. tathā 'pi vastu-tattvâparijñānān *na samanvāharati*. evaṃ *smṛti-vaikalyād anavabodhād vā* Devadatt'ādir na *manasikaroti* kiṃcit.[7] tathā 'pi pūrvavaṃ *na samanvāharati*. tataś ca tathâiva viparyastatvān *na pariṇāmayatî*ti vākyârthaḥ.

1. vṛddhi C. blo. 2. °ṣevy° C. 3. ābh° C. 4. °ttāk° C. -mtshan-mar mi byed-pas. 5. °nyak'ād' C. stoṅ-pa-ñid. 6. bhīvo C. dṅos-po. 7. °ci C.

atha tan nimittaṃ samanvāharati na ca nimittīkaroty evaṃ pariṇāmitaṃ bhavati tat kuśala-mūlaṃ bodhisattvena mahāsattvenânuttarāyāṃ samyaksaṃbodhau ||

yadi [1]nimittīkāreṇa animittīkāreṇa ca na[1] pariṇāmas tadā kathaṃ tarhi kriyatām[2] ity āha : *atha tan-nimittam* ity-ādi.

etad uktaṃ : nimīlitâkṣa-jātyandh'ādīnām[3] iva pratyaya[4]-vaikalyenâmanasikāra[5]-mātrān na bhāv'ādi-viparyāsa-vāsanā prahīyate. asaṃjñi-samāpatty-ādi-vyutthitasyêva yoginaḥ punar api bhāv'ādy-abhiniveśa[6]-mūlasya rāg'ādi-kleśa-gaṇasyôtpattiḥ. na câpi vinā viparyāsa-prahāṇaṃ[7] pūrvôpalabdheṣu rūp'ādiṣu paṭutara-tad-anubhav'āhita-manasikāra-parivarjanaṃ śakyaṃ kartum agny[8]-aparivarjane dāhâparivarjanavat. tathā hîme[9] rūp'ādi-mithyā-vikalpā[10] na kaṇṭak'ādivad[11] utkīlya cetaso 'panetavyāḥ. kiṃ tarhi. bhāv'ādiṣv astitva-viparyāsa-bījâpagamāt. atas tad-abhinivṛttāv aprahīṇa-timira-doṣasyêva puṃso 'līka-rūp'ādy-abhiniveśaḥ pravartamānaḥ kena vāryeta. tac ca viparyāsa-bījaṃ yoginaḥ prajñā-cakṣuṣā nirūpayataḥ sarva-dharmāṇāṃ samyag-jñān'āloken' ādarśanān na bhavati. evaṃ [12]saty utkhāta-mūlā[12] iva taravo nirmūlatayā[13] durvikalpāś[14] cetasi tattvato na punar virohantî[Tib. 148ᵃ]ty evaṃ *tan-nimittaṃ* tathāgata-kuśala-mūlaṃ pariṇāmakaṃ ca cittaṃ māyôpama(C. 101ᵇ) tayā *samanvāharati.* tad-rūpeṇâiva tattvato 'nabhiniveśān *na ca nimittīkarotîti.*

evam atra bodhisattvena mahāsattvena śikṣitavyam idaṃ tad bodhisattvasya mahāsattvasyôpāya-kauśalaṃ veditavyaṃ || yenôpāya-kauśalena kuśala-mūlaṃ pariṇāmayati sa āsannaḥ sarvajñatāyāḥ || atra côpāya-kauśala-śikṣitu-kāmena bodhisattvena mahāsattvena iyam eva prajñāpāramitā 'bhīkṣaṃ śrotavyā udgṛhītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyā upadeṣṭavyā uddeṣṭavyā svādhyātavyā (151) paripraśnīkartavyā ||

1 ... 1. nimittākāreṇa ca pariṇāmas tadā nimittākāreṇa C. gal-te mtshan-mar byed-pa daṅ mtshan-mar mi byed-pas yoṅs-su bsṅo-ba ma yin-na. 2, yant° C. 3. yāty° C. dmus-loṅ. 4. pratya C. 5. °lyona m° C. yid-la mi byed-pa. 6. °v'ādibh° C. 7. °ṇa C. 8. asy C. me. 9. °mi C. ḥdi-dag. 10. °lpo C. 11. °ṇṭhak° C. 12 ... 12. satyaṃ tvata-m° C. de ltar gyur-na sa-las rtsa-ba druṅs-nas phyuṅ-ba. 13. sa-bon med-pa-ñid-kyis = nirbījatayā.

upāya-kauśala-pariṇāmanā-manaskāraṃ kathayann āha : *evam atra bodhisattvenêty-ādi. upāya-kauśalam* iti dān'ādīnām anuṣṭhāne[1] 'py anupalambhaḥ.

tat kasya hetoḥ | na hi prajñāpāramitām anāgamya śakyêyam aśrutavatā prajñāpāramitā pariṇāmanā-kriyā pravesṭaṃ |

nanu bhinnatvād upāya-kauśala-śikṣāyā mātuḥ śravaṇ'ādinā kaḥ sambandha iti *tat kasya hetor* ity āśaṅky' āha : *na hi prajñāpāramitām* ity-ādi.

etad uktaṃ : dān'ādīnām anupalambhena yā *prajñāpāramitāyā pariṇāmanā*[2]*-kriyā* sâiva yasmād upāya-kauśala-śikṣā[3] tasmān mātuḥ śravaṇ'ādikaṃ vinā na[4] bhavatîti.

tatra ya evaṃ vadec chakyam āgamya prajñāpāramitāṃ tat puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayitum iti sa mâivaṃ vocad iti syād vacanīyaḥ ||

etad eva spaṣṭayann āha : *tatra ya evaṃ vaded* ity-ādi. *vacanīya* iti vaktavyo bahved ity arthaḥ.

tat kasya hetoḥ | niruddhā hi te ātmabhāvā niruddhā hi te saṃskārāḥ śāntā viviktā virahitā upalabdhinaḥ |

nanu bhinnatvāt pariṇāmasya prajñāpāramitayā[5] saha kaḥ sambandha iti *tat kasya hetor* ity āśaṅky' āha : *niruddhā hîty-ādi.* pūrva-kuśala-mūlôpārjaka-citta-caitasika-dharmāṇāṃ tad-vāsanānāṃ ca tattvato 'nutpādān *niruddhā hi ta ātmabhāvā niruddhā hi*[6] *te saṃskārā* iti dvayam uktaṃ. prayoga-maula-pṛṣṭhâvasthāyām upalambhâbhāvena *ta* eva yathākramaṃ *śāntā viviktā virahitā upalabdhina* iti yojyaṃ. atha vā tad-ākāreṇa nirākāreṇâny'ākāreṇa ca jñānena grahītum aśakyatvād [Tib. 148ᵇ] yathāsaṃkhyaṃ vācyaṃ.

1. °ni py° C. rjes-su sgrub kyaaṅ. 2. °maya C. See Ed. 151². 3. °kṣyā C. slob-pa. 4. °kaṃ vina C. med-par mi. 5. °tāyā C. 6. Supplied from Ed.

ayaṃ abhipāyaḥ: pariṇāmya[1]-dharmāṇāṃ tad-vāsanānāṃ ca tattvato 'nutpādāt pariṇāmaka-jñāna-pathâtītatvena yasmāt pariṇāmânupapattis tasmād vikalpenâdhyāropya prajñāpāramitā-balena māyôpama-dharmatā-'dhimokṣād aviparyastaḥ samyag-upāya-kuśala-pariṇāmaḥ śakyate kartum iti.

api tu khalu punaḥ sa pudgalo nimittīkṛtya vikalpya ca yathābhūtam ayathābhūte yathābhūta-saṃjñī upalambham anupalambhe pariṇāmayet | tasya kuśala-mūlaṃ buddhā bhagavanta evaṃ pariṇāmitam anuttarāyaṃ samyaksambodhau nâbhyanujānanti ||

animitta-pariṇāmana-manaskāraṃ vaktum āha: *api tu[2] khalu punaḥ sa pudgala* ity-ādi. śūnyat'ādy-eka-rūpeṇa grahaṇān *nimittīkṛtya* punaḥ-punar manasikaraṇād *vikalpya ca yathābhūtam* apagata-bhāvâbhāv'ādi-rūpaṃ tattvaṃ, [4]paścāt sva-vikalpa-pratibhāse 'narthe '*yathā-bhūte* 'rthâdhyavasāyena[3] *yathā-bhū*(C.101b)*ta-saṃjñī* pāramārthika-saṃjñī san vikalpa-pratibhāsitam artham *upalambham anupalambhe* buddhatve *pariṇāmayed* iti vākyârthaḥ.

tat kasya hetoḥ | eṣa eva hi tasya mahān upalambho bhavati | yat sa parinirvāṇam api buddhānāṃ bhagavatāṃ nimittīkaroti vikalpayati ca ākārataś ca nirvāṇam upalabhate na côpalambha-saṃjñinas tathāgatā arhantaḥ samyaksambuddhāḥ pariṇāmanāṃ mahā'rtha-karīṃ vadanti ||

nanv arthôpalambhâbhāvāt katham evaṃ pariṇāmitaṃ *nâbhyanujānantîti tat kasya hetor* ity āśaṅky' āha: *eṣa eva hi tasyêty-ādi*.

etad uktaṃ: yasmāt *sa* pudgalaḥ śūnyat'ādy-ākāratayā *parinirvāṇam* anuttarāṃ bodhiṃ *nimittīkaroti vikalpayati ca* sva-vikalpa-pratibhāsen' ākāreṇa[4] tathâiva *côpalabhate* tasmād adhyāropitârtha-rūpeṇa grahaṇād acikitsyatvena *tasyâiva mahān upalambha* iti.

1. °myana C. sño-ba bya-ba. 2. nu C & Ed. ḥon kyaṅ. 3. 'rtho vyavas° C. 4. ārūpiṇa C. rnam-pas.

tat kasya hetoḥ | saviṣaḥ saśalyo hy eṣa pariṇāmaḥ |

nanûpalambhasya manah prasād'ādi-kāritvāt kathaṃ tat-*saṃjñinaḥ pariṇāmanā na mahā'rtha-karī* 'ti *tat kasya hetor* ity āśaṅky' [Tib. 149a] āha: *saviṣa*[1] ity-ādi. abhimata-dharma-tattvâdhigama-bhraṃśârthena maraṇa-hetutvāt *saviṣaḥ*.[2] sarva-saṃsāra-duruddhara-duḥkha-hetutvena *saśalyaḥ*. ādikarmikāṇāṃ manaḥ-prasād'ādi-kāritve 'pi pramāṇa-vyāhatatvād iti śeṣaḥ.

tad-yathā 'pi nāma praṇītaṃ saviṣam bhojanaṃ bhavet | kiṃ câpi tad varṇataś ca gandhataś ca rasataś sparśataś câbhilaṣaṇīyam bhavati api tu khalu punaḥ saviṣatvāt parivarjanīyaṃ bhavati paṇḍitānāṃ na paribhogāya | tad eva bāla-jātīyo duṣprajña-jātīyaḥ puruṣaḥ paribhoktavyaṃ manyeta | tasya tad bhojanaṃ paribhuñjānasya varṇataś ca gandhataś ca rasataś ca sparśataś ca svādeṣu sukha-karaṃ pariṇāme câsya duḥkha-vipākaṃ bhavati | sa tato nidānaṃ maraṇaṃ vā nigacchet maraṇa-mātrakaṃ vā duḥkhaṃ | evam ev' ārya-Subhūte ihâike durgṛhītena durupalakṣitena duḥsvādhyātena subhāṣitasyârtham ajānānā yathābhūtam artham anavabudhyamānā evam avavadi(152)ṣyanty evam anuśāsiṣyanti ehi tvaṃ kulaputrâtītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śīla-skandhaṃ samādhi-skandhaṃ prajñā-skandhaṃ vimukti-skandhaṃ vimukti-jñāna-darśana-skandhaṃ teṣāṃ ca śrāvakāṇāṃ yais tatra teṣv atītânāgata-pratyutpanneṣu buddheṣu bhagavatsu kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca yāvac ca sad-dharmo nântarhitaḥ nântardhāsyati nântardadhāti ca etasminn antare teṣāṃ buddhānāṃ bhagavatāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyaksambodhim abhisambuddhānāṃ bhagavatām yāvac cânupadhiśeṣe nirvāṇa-dhātau parinirvṛtānāṃ | ye ca tair buddhair bhagavadbhir bodhisattvā mahā-

1. °viṣaya C. 2. viṣayaḥ C.

sattvā anuttarāyāṃ samyaksambodhau vyākṛtā vyākariṣyante vyākriyante ca teṣāṃ ca yāni kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca | ye ca pratyekabuddha-yānikāḥ pudgalā vyākṛtā vyākariṣyante vyākriyante ca pratyekabodhau teṣāṃ ca yāni kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca | ye ca śrāvaka-yānikāḥ pudgalā vyākṛtā vyākariṣyante vyākriyante ca śrāvaka-bodhau teṣāṃ ca yāni kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca | yāni ca pṛthagjanānām aprameyâsaṃkhyeyeṣu lokadhātuṣu atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ sarva-lokadhātuṣu tat sarvaṃ kuśala-mūlam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati | evaṃ sa pariṇāmo nimitta-yogena pariṇāmyamāno viṣatvāya sampravartate | tad-yathā 'pi nāma tat saviṣam bhojanam eva nâsty upalambha-saṃjñinaḥ pariṇāmanā ||

etad eva spaṣṭayann āha: *tad-yathā 'pi nāmêty-ādi.* tatra parijñāta-viṣa-doṣa-rūpatvāt *paṇḍitāḥ.* viṣa-svarūpâjñānād *bālāḥ.*[1] svarūpâvagame 'py anavadhārita-māraṇa-śaktitvād *duḥprajñāḥ.* sukhôtpādakatvāt *sukha-karaṃ.* paryavasāne duḥkha-phalatvād *duḥkha-vipākaṃ. eka* ity upalambha-saṃjñinaḥ. śruta-cintā-bhāvanā'vasthāsu mithyā'vadhāraṇād yathākramaṃ *durgṛhītenêty-ādi-pada-trayaṃ.* māyôpamârthasya sarva[2]-viparyāsa-vinivṛtti-prayojanânavagamāt *subhāṣitasyârtham ajānānāḥ.* māyôpama-padârtha-svarūpâvadhāraṇa-śakti-vaikalyād *yathābhūtam artham anavabudhyamānāḥ.*

tat kasya hetoḥ | saviṣatvād upa(153)lambhasya | tasmād bodhisattva-yānikena pudgalena nâivaṃ śikṣitavyaṃ ||

nanv ādikarmika-manaḥ-prasāda-kāritvāt katham upalambhaḥ sadoṣo yena tat-saṃjñinaḥ pariṇāmo nâstîti *tat kasya hetor* ity āśaṅky' āha: *sa-viṣatvād upalambhasyêti* pramāṇa-vyāhatatvenêti matiḥ. *nâivaṃ śikṣitavyam* ity upalambha-yogena śikṣā na kāryā.

1. °lāḥ C. 2. sa C. thams-cad.

kathaṃ punar anena śikṣitavyaṃ katham atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ kuśala-mūlaṃ parigrahītavyaṃ kathaṃ ca parigṛhītaṃ suparigṛhītaṃ bhavati kathaṃ ca pariṇāmayitavyaṃ kathaṃ ca supariṇāmitaṃ bhavaty anuttarāyāṃ samyaksambodhau || ihânena bodhisattva-yānikena kula-putreṇa vā kula-duhitrā vā tathāgatam anabhyākhyātu-kāmenâivaṃ tat sarvaṃ kuśala-mūlam anumoditavyam evaṃ pariṇāmayitavyaṃ yathā te tathāgatā arhantaḥ samyaksambuddhā buddha-jñānena buddha-cakṣuṣā jānanti paśyanti tat kuśala-mūlaṃ yaj-jātikaṃ yan-nikāyaṃ yādṛśaṃ yat-svabhāvaṃ yal-lakṣaṇaṃ yayā dharmatayā saṃvidyate tathā 'numode tat kuśala-mūlaṃ yathā ca te tathāgatā arhantaḥ samyaksambuddhā abhyanujānanti pariṇāmyamānaṃ tat kuśala-mūlam anuttarāyāṃ samyaksambodhau tathā 'haṃ pariṇāmayāmîti || evam anumodamāna evaṃ pariṇāmayan bodhisattvo mahāsattvo 'naparāddho bhavati buddhānāṃ bhagavatāṃ samyaktvânumoditaṃ pariṇāmitaṃ ca bhavati tat kuśala-mūlam anuttarāyai samyaksambodhaye na ca tāṃs tathāgatān arhataḥ samyaksambuddhān abhyākhyāti || evaṃ câsya pariṇāmo nirviṣaḥ pariṇāmo mahā-pariṇāmo dharma-dhātu-pariṇāmaḥ paripūrṇaḥ suparipūrṇo bhavati adhyāśayenâdhimuktyā pariṇāmayataḥ ||

buddhânujñāta-pariṇāmanā-manaskāraṃ (C, 102ª) nirdiśann[1] āha: *kathaṃ punar* [Tib. 149ᵇ] *anena śikṣitavyam* ity-ādi. *anabhyākhyātu-kāmenêti* tathāgata-nirdiṣṭârthânuṣṭhānena phala-prāpti-darśanād a-tiraskartu-kāmena. *buddha-jñānena* prajñā-cakṣuṣā sarva-dharmâvikalpana-viṣayena *jānanti, buddha-cakṣuṣā* sarv'ākāra-sarva-dharmâbhisambodha-viṣayena *paśyantîti* yojyaṃ. *yayā dhar=*

1. °rdiṣṭaṃ C.

*matay*êti māyôpamatayā. *abhyanujānantî*ti yathā sarva-mārgânupalambh'ālambana[1]-manaskāreṇa *pariṇāmyamāna*sya svahastaṃ yacchanti. *anaparāddha* iti nirdoṣatvād a-kṛtâparādhaḥ. apagatôpalambha-viṣayatvān *nirviṣaḥ pariṇāmaḥ*. rūpa-kāya-dharma-kāya-prāpti-hetutvād yathākramaṃ *mahā-pariṇāmo dharma-dhātu-pariṇāmaḥ*. prayoga-pṛṣṭhâvasthā-prasthatvāt[2] *paripūrṇaḥ*. maulâvasthāyāṃ samyak-pravṛttatvāt *suparipūrṇaḥ*.

punar aparaṃ bodhisattva-yānikena kula-putreṇa vā kula-duhitrā vā evaṃ pariṇāmayitavyaṃ yac chīlaṃ yaḥ samādhir yā prajñā yā vimuktir yad vimukti-jñāna-darśanaṃ tad-yathā 'paryāpannaṃ kāma-dhātau aparyāpannaṃ rūpa-dhātau aparyāpannam ārūpya-dhātau nâpy atītaṃ nânāgataṃ na pratyutpannaṃ ||

traidhātukâparyāpanna-pariṇāma[3]-manaskāraṃ pratipādayann āha: *punar aparaṃ bodhisattva-yanikenê*ty-ādi. *aparyāpannam* iti kām'ādi-dhātu-trayasyânupalambhād apratiṣṭhitaṃ. tatra

naraka-preta-tiryañco manuṣyāḥ ṣaḍ-divaukasaḥ[4]
kāma-dhātuḥ sa naraka-dvīpa-bhedena viṃśatiḥ. |
ūrdhvaṃ saptadaśa-sthāno rūpa-dhātuḥ. pṛthak-pṛthak
dhyānaṃ tri-bhūmikam tatra, caturthaṃ tv aṣṭa-bhūmikaṃ.
ārūpya-dhātur asthāna upapattyā catur-vidhaḥ,[5]
dhyānād ūrdhvam asaṃsthāno, 'rūpe ṣaḍ bhāvanā [Tib. 150a] matāḥ.[6] |

atīt'ādi-kāla-traye 'pratiṣṭhitatvād āha: *nâpy atītam* ity-ādi.

tat kasya hetoḥ | tryadhva(154)-traidhātukâparyāpannatvāt tathâiva pariṇāmo 'py aparyāpannaḥ | yatrâpi dharme sa pariṇāmaḥ pariṇāmyate so 'pi dharmo 'paryāpannaḥ saced evam adhimuñcati | evaṃ pariṇāmayatas tasya bodhisattvasya mahāsattvasya avinaṣṭaḥ pariṇāmo bhavaty aparyāpanno nirviṣaḥ

1. °ne C. dmigs-paḥi. 2. sic C. yoṅs-su rgyas-paḥi phyir. = paripuṣṭatvat? 3. °manā? cf. supra & infra. (Aṣṭ. 154,1). 4. °vok° C. 5. For these verses see 阿毘達磨倶舍論第八 (正藏二九 40c) 6. bhā-vo tha vā (!) C. bsam-pa ni drug yin-no.

pariṇāmo mahā-pariṇāmo dharma-dhātu-pariṇāmaḥ paripūrṇaḥ suparipūrṇo bhavati |

nanu kām'ādi-dhātāv atīt'ādi-kāle ca sthitasya citta-kṣaṇasya pariṇāmanāt kathaṃ tatra na pratiṣṭhita iti *tat kasya hetor* ity āśaṅky' āha: *try-adhva-traidhātuk*êty-âdi.

etad uktaṃ: *try-adhva-traidhātuka*sya tattvenânutpādād *aparyāpannatve* kathaṃ tatra sthitaḥ *pariṇāma* iti.

yatrâpi dharma iti buddhatve. dharma-dhātuvat kṣayâbhāvād[1] *avinaṣṭaḥ pariṇāmaḥ*.

atha taṃ pariṇāmayati niviśate nimittīkaroti mithyā pariṇāmayati |

aparyāpanna ity abhiniveśo bandhanam ity āha: *atha tam* ity-ādi.

tatra yo 'yaṃ pariṇāmo bodhisattvasya mahāsattvasya anayā dharma-dhātu-pariṇāmanayā yathā buddhā bhagavanto jānanti yathā câbhyanujānanti tat kuśala-mūlam anuttarāyāṃ samyaksambodhau pariṇāmitaṃ evaṃ supariṇāmitaṃ bhavatîti tathā 'haṃ pariṇāmayāmi ity ayaṃ samyak-pariṇāmaḥ | evaṃ ca pariṇāmitaṃ supariṇāmitaṃ bhavaty anuttarāyāṃ samyaksambodhau ||

upasaṃharann āha: *tatra yo 'yam* ity-ādi.

atha khalu Bhagavān āyuṣmate Subhūtaye sādhu-kāram adāt | sādhu sādhu Subhūte śāstṛ-kṛtyaṃ tvaṃ Subhūte karoṣi | yas tvam bodhisattvānāṃ mahāsattvānāṃ dharmaṃ deśayasi ||

praśna-mukhena samyag-upadeśakatvād ārya-Subhūte *sādhu sādhv* iti sādhu-kāraḥ. anyath' ārya-Maitreyeṇôpadiṣṭatvāt katham anyaṃ prati sādhu-kāraḥ sādhuḥ syāt.

1. kṛpābhād C. zad-pa med-paḥi phyir-ro.

tat kasya hetoḥ | yo hy ayaṃ Subhūte pariṇāmo dharma-dhātu-pariṇāmo 'yaṃ bodhisattvasya mahāsattvasya |

nanv aviparyasta-dharma-deśanā'bhāve kathaṃ *śāstṛ-kṛtyam* iti *tat kasya hetor* ity āśaṅky' āha : *yo hy ayam* ity-ādi.

etad uktam : yasmān māyôpamatayā sarvo *'yaṃ pariṇāmo dharma-dhātu-pariṇāmas* tasmād aviparyasta-deśanayā buddha-*kṛtyaṃ karosîti*.

asyām eva dharmatāyāṃ yathā buddhā bhagavanto jānanti paśyanti tat kuśala-mūlaṃ yaj-jātikaṃ yan-nikāyaṃ yādṛśaṃ yat-svabhāvaṃ yal-lakṣaṇaṃ yayā dharmatayā saṃvidyate tathā 'numode yathā câbhyanujānanti tathā 'haṃ pariṇāmayāmîti || atra yaḥ puṇya-skandho yaś ca Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu ye sattvās tān sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet tasya yaḥ puṇyâbhisaṃskāras tato 'yam eva bodhisattvasya mahāsattvasya (155) dharma-dhātu-pariṇāma-jaḥ puṇya-skandho 'gra ākhyāyate śreṣṭha ākhyāyate jyeṣṭha ākhyāyate vara ākhyāyate pravara ākhyāyate praṇīta ākhyāyate uttama ākhyāyate anuttama ākhyāyate niruttama ākhyāyate asama ākhyāyate asama-sama akhyāyate || tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvān daśasu kuśaleṣu karma-patheṣu pratiṣṭhāpya puṇyābhisaṃskāro yāvantaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve caturṇāṃ dhyānānāṃ lābhino bhaveyuḥ teṣāṃ ca yaḥ puṇyâbhisaṃskāras tato 'yam eva bodhisattvasya mahāsattvasya pariṇāmanā-sahagataḥ puṇya-skandho 'gra ākhyāyate śreṣṭha ākhyāyate jyeṣṭha ākhyāyate vara ākhyāyate pravara ākhyāyate praṇīta ākhyāyate uttama ākhyāyate anuttama ākhyāyate niruttama ākhyāyate asama ākhyāyate asama-sama ākhyāyate ||

tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisahasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ catur-dhyāna-niṣpādana-sambhūtaḥ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve caturṇām apramāṇānāṃ lābhino bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu catur-apramāṇa-lābhināṃ sarva-sattvānāṃ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve catasṛṇām ārūpya-samāpattīnāṃ lābhino bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu (156) catur-ārūpya-samāpatti-lābhināṃ sarva-sattvānāṃ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve pañcānām abhijñānāṃ lābhino bhaveyuḥ |

ato 'nantaraṃ mahā-puṇyôdaya-pariṇāmanā-manaskāro vaktavyaḥ. sa ca mṛdu-madhyâdhimātra-bhedena trividha iti mṛdum adhikṛty' āha : *asyām eva dharmatāyām* ity-ādi yāvat *pañcānām abhijñānāṃ lābhino bhaveyur* iti.

[Tib. 150b] etad uktaṃ : daśa-kuśala-karmapatha-sevinaḥ sattvān ārabhya yāvat pañcâbhijñānāṃ puṇyâbhisaṃskārān mṛdu-bhūtāt tad-anupalambh'ālambana-manaskāreṇânumodanā-pūrvaka-parināmasyâdhika-puṇyatvena mṛdûpādhi-bhedān mṛdu[1]-mahā-puṇyôdaya-pariṇāmanā-manaskāra iti.

tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu pañcâbhijñānāṃ sarva-sattvānāṃ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu srotaāpannā bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ

1. °dur?

srotaāpannānāṃ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve sakṛdāgāmino bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ sakṛdāgāmināṃ puṇyâbhisaṃskāro yāvantaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve anāgāmino bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ anāgāmināṃ puṇyâbhisaṃskāro yāvantaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve arhanto bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānām arhatāṃ puṇyaskandho ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve pratyekabuddhā bhaveyuḥ |

madhyam āvedayann āha: *tiṣṭhatu khalu*[1] *punar* ity-ādi yāvat *sarve pratyekabuddhā bhaveyur* iti.

etad uktaṃ: prathama-phalastham ārabhya yāvat pratyekabuddhānāṃ puṇyâbhisaṃskārān madhya-bhūtāt tad-anupalambh'ālambana-manaskāreṇânumodanā-pūrvaka-pariṇāmasyâdhika-puṇyatvān madhyôpādhi-bhedena madhya-mahā-puṇyôdaya-pariṇāmanā-manaskāra iti.

tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu loka(157)dhātuṣu sarva-sattvānāṃ pratyekabuddhānāṃ puṇya-skandho ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve anuttarāyāṃ samyaksambodhau samprasthitā bhaveyuḥ | te sarve anyeṣv anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu ye sattvās tān sarvān ekâiko bo-

1. °ṣṭhantu C.

dhisattvaś cīvara-piṇḍapāta-śayan'āsana-glāna-prayaya-bhaiṣajya-pariṣkārair Gaṅgā-nadī-vālukôpamān kalpān upatiṣṭhet sarva-sukhôpadhānaiḥ sarvaiḥ sukha-sparśa-vihārais tac ca dānam upalambha-saṃjñino dadyuḥ |

adhimātraṃ vaktum āha: *tiṣṭhatu khalu punar* ity ārabhya yāvat [1]*sarve 'py upalambha-saṃjñino dānaṃ dadyur*[1] iti. *Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu* samyaksambodhi-prasthita-sarva-sattvānāṃ tāvadbhir adhikair vā sôpalambhaiḥ sarvaiś[2] *cīvarapiṇḍapāt'*ādibhis[3] tāvataḥ *kalpān* upasthāna-karaṇa-puṇyād adhimātra-bhūtāt tad-anupalambh'ālambana-manaskāreṇânumodanā-pūrvaka-pariṇāmasyâdhika-puṇyatvenâdhimātrôpādhi-bhedād adhimātra-mahā-puṇyôdaya-pariṇāmanā-manaskāra iti samudāyârthaḥ.

avayavârthas tûcyate: *samprasthitā* iti praṇidhi-prasthāna-(C. 103[a])cittābhyāṃ [Tib. 151[a]] pravṛttābhyāṃ pravṛttā ity arthaḥ. *te sarva* iti *dadyuḥ*. *etena paryāyeṇêti* vakṣyamāṇena sambandhaḥ. tam eva kathayann āha: *anyeṣv-anyeṣv* ity, aparâpareṣu. *upatiṣṭhed* iti sakṛd upasthānaṃ kuryāt. *sarva-sukhôpadhānair* iti [4]snānôdvartan'ādibhiḥ. *sarvaiḥ sukha-sparśa-vihārair* iti yathêcchaṃ caṃkramaṇ'ādi-vihārair, *upatiṣṭhed* iti pūrveṇa sambandhaḥ.

etena paryāyeṇa tān sarva-sattvān ekâikaṃ parikalpya tāṃś ca sarva-bodhisattvān ekâiko bodhisattvo Gaṅgā-nadī-vālukôpamān kalpān upatiṣṭhec cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpadhānaiḥ sarvaiḥ sukha-sparśa-vihāraiḥ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet | evam ekâikas teṣāṃ sarveṣāṃ bodhisattvānām anena paryāyeṇa dānaṃ dadyād evaṃ sarve 'pi te dānaṃ dadyuḥ | tat kiṃ manyase Subhūte api nu te bodhisattvās tato nidānaṃ bahu-puṇyaṃ prasaveyuḥ ||

Subhūtir āha | bahu Bhagavan bahu Sugata | aprameyaṃ Bhagavann aprameyaṃ Sugata | saṃkhyā 'pi Bhagavaṃs tasya

1...1. tac ca dānam upalambha-saṃjñino dadyuḥ Ed. & Tib. 2. sattvaiś C. thams-cad-kyis. 3. °ṇḍapātr'ād° C. 4. mnān° C. khrus.

puṇya-skandhasya na sukarā kartuṃ | gaṇanā 'py upamā 'py aupamyam apy upaniśā 'py upaniṣad api Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ | saced Bhagavan rūpī bhavet sa puṇya-skandho Gaṅgā-nadī-vālukôpameṣv api trisāhasra-mahā-sāhasreṣu lokadhātuṣu na māyet ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtiṃ sthaviram etād avocat | evam etat Subhūte evam etat | yatra khalu punaḥ Subhūte bodhisattva-yānikaḥ pudgalaḥ prajñāpāramitôpāya-kauśalya-parigṛhīto 'nena dharma-dhātu-pariṇāmena tat (158) kuśala-mūlam anuttarāyāṃ samyaksambodhau pariṇāmayet puṇyaṃ prasavaty asya Subhūte puṇya-skandhasya dharma-dhātu-pariṇāma-jasyâsau pūrvaka upalambha-saṃjñināṃ bodhisattvānāṃ dānamayaḥ puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti[(1)] sahasratamīm api śatasahasratamīm api koṭitamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti[(1)] saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniśām apy upaniṣadam api na kṣamate ||

*etena paryāyeṇ*êti *te sarve samyaksambodhi-samprasthitāḥ sattvā* yathôktâparâpara-lokadhātu-sthita-sarva-sattvānām *etena paryāyeṇ*âikâika-sattva-krameṇôpasthānāt[1] *tac ca dānam upalambha-saṃjñino dadyur* iti yāvat. *tān sarva-sattvān* ity-ādi. *tān* anyān yathôkta-lokadhātu-stithān sarva-sattvān *ekâikaṃ parikalpya* kṛtvā, punas *tān* eva *sarva-bodhisattvān ekâiko bodhisattvas* tāvataḥ *kalpān upatiṣṭhed*[2] iti vākyârthaḥ. krameṇêty abhiprāyāt pūrva-hārakād asya viśeṣaḥ. *anena paryāyeṇa dānaṃ dadyād* iti yathā Gaṅgā-nadī-vālukôpamān kalpān ekaṃ bodhisattvam eko bodhisattvaḥ samupatiṣṭhet. evaṃ sa evâiko bodhisattvo 'nena Gaṅgā-nadī-vālukôpama-kalpôpasthāna-krameṇa teṣām aparâpara-nirdiṣṭa-lokadhātu-saṃgṛhītānāṃ sarveṣāṃ bodhisattvānāṃ sukhôpadhānâr=

(1) : nôpayāti iti ga° |
1. °sthāt C. 2. °lpâprat° C.

thaṃ *dānaṃ* [Tib. 151b] *dadyāt*. evam anantarôkta-krameṇa *sarve 'pi te* samyaksambodhi-samprasthitā *dānaṃ dadyuḥ*.

rūpī bhaved iti paramâṇu-svabhāva-rūpa-skandhaḥ syāt. *na māyet*êti prācuryān na tiṣṭhet.

tat kasya hetoḥ | tathā hi teṣāṃ paurvakānām upalambha-saṃjñināṃ bodhisattvānāṃ subahv api dānaṃ dattaṃ subahv ity api parisaṃkhyātaṃ bhavati ||

nanûpalambha-saṃjñināṃ dānamayaḥ puṇyâbhisaṃskāro 'prameyo 'pi kathaṃ yāvad *upaniṣadam api na kṣamata* iti *tat kasya hetor* ity āśaṅky' āha : *tathā h*îty-ādi.

etad uktaṃ : yasmāt *teṣāṃ* suprabhūtaṃ *dānaṃ dattaṃ* sad ekatv'ādi-saṃkhy'ādi-rahitam apramey'ādi-saṃkhyā-yogād aprameyaṃ *subahv ity-ādi*[1] *parisaṃkhyātaṃ bhavati* tasmāt tad-dhetuka-puṇyâbhisaṃskāraḥ pariṇāmanā-puṇya-skandhasyâpramey'ādi-saṃkhy'ādi-rahitasya yāvad *upaniṣadam api na* (C. 103b) *kṣamata* iti.

atha khalu cāturmahārājakāyikānāṃ deva-putrāṇāṃ viṃśati-sahasrāṇi prāñjalīni namasyanti Bhagavantam etad avocan | mahā-pariṇāmo 'yaṃ Bhagavan bodhisattvānāṃ mahāsattvānāṃ yad uta prajñāpāramitôpāya-kauśalya-parigṛhītānāṃ kuśala-mūla-pariṇāmaḥ sarvajñatāyai | yatra hi nāma teṣām aupalambhikānāṃ bodhisattvānāṃ tāvantaṃ dānamayaṃ puṇyâbhisaṃskāram abhibhavati ||

Bhagavad-adhiṣṭhānena krt'ādarā[2] deva-putrāḥ kāritram āhuh *mah*êty-ādinā. yāna[3]-traya-vineya-sattva-mārgôpadeśa-hetu-bhāva-vyāpāra-yuktatvena jagad-artha-karaṇān *mahā-pariṇāmaḥ*. katham evam iti-ādi-śaṅkāyām āha : *yatra hi nām*êty-ādi. yasminn upāya-kauśale sati yasmāt *tāvantam* apramey'ādi-saṃkhyāvat tan *nāma* prasiddhaṃ puṇya-skandham *abhibhavati* tasmān *mahā-pariṇāma*

1. So C. & Tib., but Ed. reads api. 2. °rata C. gus-par byas-te. 3. naya C. theg-pa.

iti vākyârthaḥ.

atha khalu trāyastriṃśa-kāyikānāṃ deva-putrāṇāṃ śata-sahasrāṇi divya-puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-varṣair divyai ratna-varṣair divyaiś ca vastra-varṣair Bhagavantam abhyavakirann abhiprākiran | divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca divya-dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhir Bhagavantaṃ satkurvanti sma gurukurvanti sma mānayanti sma pūjayanti sma arcayanti sma apacāyanti sma divyāni ca vādyāny abhipravādayāmāsuḥ evaṃ ca vācam abhāṣanta mahā-(159)pariṇāmo batâyaṃ Bhagavan bodhisattvasya mahāsattvasya yo 'yaṃ dharma-dhātu-pariṇāmaḥ | yatra hi nāma tat teṣām aupalambhikānāṃ bodhisattvānāṃ mahāsattvānāṃ dānamayaṃ puṇyâbhisaṃskāra-skandham abhibhavati yathā 'pi nāma prajñāpāramitôpāya-kauśalya-parigṛhītatvād asya mahā-pariṇāmasya ‖ evam anyebhyo 'pi deva-nikāyebhyo deva-putrā āgatya Bhagavantaṃ paramena satkāreṇa paramena gurukāreṇa paramayā mānanayā paramayā pūjanayā paramayā arcanayā paramayā apacāyanayā satkṛtya gurukṛtya mānayitvā pūjayitvā arcayitvā apacāyya evam eva śabdam udīrayanti sma ghoṣam anuśrāvayanti sma | evaṃ peyālena kartavyaṃ | Yāmās Tuṣitā Nirmāṇa-ratayaḥ Para-nirmita-vaśavartino Brahma-kāyikā Brahma-prohitā Brahma-pārṣadyā Mahābrahmāṇaḥ Parītt'ābhā Apramāṇ'ābhā Ābhāsvarāḥ Parītta-śubhā Apramāṇa-śubhāḥ Śubha-kṛtsnā Anabhrakāḥ Puṇya-prasavā Vṛhat-phalā Asaṃjñi-sattvā Avṛhā Atapāḥ Sudṛśāḥ Sudarśanā Akaniṣṭhāś ca devāḥ te 'py evam evâñjaliṃ kṛtvā Bhagavantaṃ namasyanta etad avocan | āścaryaṃ Bhagavan yāvad ayaṃ bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitôpāya-kauśalya-parigṛhītānāṃ kuśala-mūla-

pariṇāmo yas teṣām upalambha-saṃjñinām bodhisattvānāṃ tāvac cira-rātra-saṃcitam api tathā mahā-vistara-samudānītam api puṇya-skandham abhibhavati ‖

samyag-deśanayā saṃjāta-prasādâtiśayatvena pūjā-pūrvakaṃ praśaṃsā'rtham āha: *atha khalu trāya* ity-ādi. purataḥ samantāc ca yathākramaṃ prakara-kṣepād *abhyavākirann abhiprākirann* ity artha-bhedaḥ.

[Tib. 152ᵃ] *evam anyebhya* iti Yām'ādibhyaḥ. *evam evêti* Trāyastriṃśa-kāyikānām iva mahā-pariṇāmo 'yam ity-ādi-*śabdam udīrayanti*. punaḥ-punar uccāraṇād *ghoṣam anuśrāvayanti*.[1]

evam eva[2] *peyālena kartavyam* iti evam eva[3] *śabdam udīrayanti ghoṣam anuśrāvayant*îti-pada-dvayaṃ sarvatra *mahā-pariṇāmo 'yam* ity-ādi-hārakânte 'tideśanīyam ity arthaḥ.

cira-rātra-saṃcitam iti dīrgha-kālôpārjitaṃ. *mahā-vistara-samudānītam* iti aneka-prayoga-yatna-sādhitaṃ.[4]

atha khalu Bhagavāṃs tān Śuddh'āvāsa-kāyikān deva-putrān ādīn kṛtvā sarvāṃs tān deva-putrān āmantrayate sma | tiṣṭhatu khalu punar deva-putrā Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānām anuttarāṃ samyaksambodhim abhisamprasthitānām anuttarāyāḥ samyak-(160)sambodheḥ pratilambhāya dānaṃ dadatāṃ puṇyâbhisaṃskāro 'nena paryāyeṇa ye 'pi te deva-putrā anyeṣv Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te 'pi sarve anuttarāyāṃ samyaksambodhau praṇidhānaṃ kṛtvā bodhāya cittam utpādyânyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpadhānaiḥ sarvaiḥ sukha-sparśa-vihāraiḥ ekâko bodhisattvo Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan dānaṃ dadyād

1. udīrayanti C. rjes-su sgrogs-paḥo. 2. om. Ed. & Tib. 3. om. Tib. 4. °dhyaṃ C. bsgrubs-paḥo—(gnas-brtan); sgrub-paḥo—(sde-dge).

evaṃ sarve 'pi yāvat te côpalambha-saṃjñino dānaṃ dadyuḥ | etena paryāyeṇa tān sarvā-sattvān ekâikaṃ parikalpya tāṃś ca sarva-bodhisattvān ekâiko bodhisattvo yāvat sarve te bodhisattvā Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhantas tān sarva-sattvāṃś cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpadhānaiḥ sarvaiḥ sukha-sparśa-vihārair upatiṣṭheyuḥ tac ca dānam upalambha-saṃjñino dadyuḥ | yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitôpāya-kauśalya-parigṛhīto 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śila-skandhaṃ samādhi-skandhaṃ prajñā-skandhaṃ vimukti-skandhaṃ vimukti-jñāna-darśana-skandhaṃ teṣāṃ ca bodhisattva-pratyekabuddha-śrāvaka-yānikānāṃ pudgalānāṃ yaiś ca tatrânyair api sattvaiḥ kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca tat sarvam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam agrayā 'numodanayā 'numodate śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā 'nuttamayā niruttamayā uttarôttarayā 'samayā 'samasamayā 'pratisamayā 'cintyayā 'numodanayā 'numodate | anumodyâ(161)numodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayaty anuttarāyāḥ samyaksambodher āhārakam bhavatv iti | asyânumodanā-pariṇāmanā-sahagatasya puṇya-kriyā-vastunaḥ so 'pi paurvaka aupalambhikānām bodhisattvānāṃ puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭitamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniśām apy upaniṣadam api na kṣamate ||

punar api pariṇāmasya māhātmyârtham āha: *atha khalu Bhagavāṃs tān* ity-ādi.

tat kasya hetoḥ | tathā hi te bodhisattvāḥ sarve 'py upalambha-saṃjñino dānaṃ dadati ||

nanu prayog'ādi-mahattve 'pi kathaṃ dānamayaḥ puṇyâbhisaṃskāraḥ svalpa-prayog'ādi[1]-janita-pariṇāma-*puṇya-kriyā-vastuno* yāvad *upaniṣadam api na kṣamata* iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi te bodhisattvā* ity-ādi. pramāṇa-vyāhatatvenôpalambhasya viparyastatvād iti matiḥ. anumodanā-pūrvakam api sarvam evâdhimukti-manaskāreṇôpārjitaṃ kuśala-mūlaṃ sarva-dharmânupalambha-bhāvanayā sarva-sattvârtham anuttara-bodhau māyā-puruṣeṇêva pariṇāmayitavyam ity eka eva sarva-sattvānāṃ tri-yāna-niryāṇa-mārgôpadeśa-hetu-bhāva-vyāpāra-yuktaḥ pariṇāmanā-manaskāraḥ. kasyacit tu[2] kvacid abhiniveśa iti tat-pratipakṣârthaṃ yathôkta-nyāyena manda-buddhi-janânugrahāya [Tib. 152[b]] dvādaśa-(C. 104[a])prakāraḥ prabhedaḥ kṛtaḥ. tīkṣṇa-prajñānām avajñā[3]-vinivṛtty-arthaṃ nâtiprabhedaḥ.

tathā côktaṃ:

viśeṣa-pariṇāmas tu tasya kāritram uttamaṃ[I]
nôpalambh'ākṛtiś câsāv[II] aviparyāsa-lakṣaṇaḥ[III] || (21)
vivikto[IV] buddha-puṇyaughaḥ svabhāva-smṛti-gocaraḥ[V]
sôpāyaś[VI] cânimittaś[VII] ca buddhair abhyanumoditaḥ.[VIII] || (22)
traidhātukâprapannaś[IX] ca pariṇāmo 'paras tridhā
mṛdur[4X] madhyo[XI] 'dhimātraś[XII] ca mahā-puṇyôday'ātmakaḥ | iti. (23)

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | yad Bhagavān evam āha atītânāgata-pratyutpannānāṃ sarveṣāṃ buddhānāṃ bhagavatāṃ bodhisattvā-pratyekabuddha-śrāvaka-saṃghānāṃ sarva-sattvānāṃ câtītânāgata-pratyutpannaṃ yan nāma kuśala-mūlaṃ tat sarvam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate 'grayā 'numoda-

1. svatpr° or svabhyuy° C. sbyor-ba la-sogs-pa chun-dus, and C inserts here puṇya-, which is wanting in Tib. 2. ta C. 3. °jñānānuv° C. śes-par rno-ba-rnams-kyi brñas-pa. 4. °du C.

nayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā[1] uttarôttarayā 'samayā 'sama-samayā 'pratisamayā 'cintyayā 'numodata iti | tatra kiyatā Bhagavann agrā 'numodanā bhavati ||

evaṃ ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | yadi Subhūte bodhisattva-yānikaḥ pudgalo 'tītânāgata-pratyutpannān dharmān na gṛhṇīte na manyate nôpalabhate na kalpayati na vikalpayati na paśyati na (162) samanupaśyati evaṃ câinān dharmān upaparīkṣate[2] kalpanā-viṭhapitāḥ sarva-dharmā ajātā anirjātāḥ anāgatikā agatikā nâtra kaścid dharma utpanno nâpi kaścid dharma utpatsyate nâpi kaścid dharma utpadyate nâpi kaścid dharmo niruddho nâpi kaścid dharmo nirutsyate nâpi kaścid dharmo nirudhyate | ity evam etān dharmān upaparīkṣya yathâiṣāṃ dharmāṇāṃ dharmatā tathā 'numodate | anumodya tathâiva pariṇāmayaty anuttarāyāṃ samyaksambodhau || iyatā Subhūte bodhisattvasya mahāsattvasyâgrā anumodanā bhavati || asya Subhūte kuśala-mūla-pariṇāmasya teṣāṃ paurvakāṇām bodhisattvānām upalambha-saṃjñinām upalambha-dṛṣṭikānāṃ tad dānamayaṃ puṇya-kriyā-vastu śatatamīm api kalāṃ nopaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam api upaniśām apy upaniṣadam api na kṣamate ||

punar aparaṃ Subhūte bodhisattva-yānikena pudgalenâtītânāgata-pratyutpannānāṃ sarveṣāṃ buddhānāṃ bhagavatāṃ dānam anumoditu-kāmena śīlam anumoditu-kāmena kṣāntim anumoditu-kāmena vīryam anumoditu-kāmena dhyānam anumoditu-kāmena

(1) niruttamayā iti ga° |
(2) upaparīkṣyate iti ga° gha°|

prajñām anumoditu-kāmenâivam anumoditavyaṃ yathā vimuktis tathā dānaṃ yathā vimuktis tathā śīlaṃ yathā vimuktis tathā kṣāntiḥ yathā vimuktis tathā vīryaṃ yathā vimuktis tathā dhyānaṃ yathā vimuktis tathā prajñā yathā vimuktis tathā vimukti-jñāna-darśanaṃ yathā vimuktis tathā 'numodanā yathā vimuktis tathā 'numodanā-sahagataṃ puṇya-kriyā-vastu (163) yathā vimuktis tathā pariṇāmanā yathā vimuktis tathā buddhā bhagavantaḥ pratyekabuddhāś ca yathā vimuktis tathā teṣāṃ śrāvakā ye parinirvṛtā yathā vimuktis tathā te dharmā ye 'tītā niruddhā yathā vimuktis tathā te dharmā ye 'nāgatā anutpannā yathā vimuktis tathā te dharmā ye etarhi pratyutpannā vartamānā yathā vimuktis tathā te 'tītā buddhā bhagavantas teṣāṃ ca śrāvakā yathā vimuktis tathā te 'nāgatā buddhā bhagavantas teṣāṃ ca śrāvakāḥ yathā vimuktis tathā te pratyutpannā buddhā bhagavantas teṣāṃ ca śrāvakā ye etarhy aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu tiṣṭhanti dhriyante yāpayanti yathā vimuktis tathā 'tītânāgata-pratyutpannā buddhā bhagavantaḥ | evam eteṣāṃ dharmāṇām abaddhānām amuktānām asaktānāṃ yā dharmatā tām anuttarayā 'numodanayā 'numode | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayāmy apariṇāmanā-yogenâsaṃkrāṃtito 'vināśata iti || iyatā Subhūte bodhisattvasya mahāsattvasyâgrā 'numodanā bhavati || tiṣṭhantu khalu punaḥ Subhūte te 'pi ye 'nyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvā anuttarāyāṃ samyaksambodhau samprasthitā anuttarāyāṃ samyaksambodhau samprasthāyânyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhatuṣu sarva-sattvānām bodhāya cittam utpādya sarve 'py ekâiko bodhisattva ekâikasmai bodhisattvāya Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan dānaṃ dadyād

upalambha-saṃjñī cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpadhānaiḥ sarva-sukha-sparśa-vihārair upatiṣṭhann anena paryāyeṇa sarve 'pi te sarvebhya upatiṣṭhanta upalambha-saṃjñino dānaṃ (164) dadyuḥ | ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve 'nuttarāṃ samyaksambodhim abhisaṃpratiṣṭherann anuttarāṃ samyaksambodhim abhisaṃprasthāya Gaṅgā-nadī-vālukôpamān kalpān kāya-sucaritaṃ vāk-sucaritaṃ manaḥ-sucaritam upalambha-saṃjñinaḥ śīlaṃ samādāya varterann anena paryāyeṇa sarve 'pi te bodhisattvā ekâiko bodhisattvo Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan Gaṅgā-nadī-vālukôpamān kalpān kāya-sucaritaṃ vāk-sucaritaṃ manaḥ-sucaritaṃ upalambha-saṃjñī śīlaṃ samādāya varteta | etena paryāyeṇa sarve 'pi te bodhisattvā upalambha-saṃjñinaḥ śīlaṃ samādāya varteran | yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitôpāya-kauśalya-parigṛhīto 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śīla-samādhi-prajña-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca pratyekabuddhānāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca śrāvakāṇāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhān sarva-sattvānāṃ câtītânāgata-pratyutpannaṃ kuśala-mūlaṃ(1) sarvam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate 'grayā 'numodanayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā uttarôttarayā 'samayā 'sama-samayā 'pratisamayā 'cintyayā 'numodanayā 'numodate | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati || asya Subhūte anumodanā-sahagatasya

(1) kuśalam iti ga° |

puṇya-kriyā-vastuno 'sau paurvaka aupalambhikānāṃ bodhisattvānāṃ śīlamayaḥ (165) puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upamiśām apy upaniṣadam api na kṣamate ||

anumodanā-manaskāreṇa sva-para-puṇya-kriyā-samatāṃ pratilabhata ity ato 'nantaram anumodanā-manaskārârtham āha : *atha khalv āyuṣmān* ity-ādi. *kiyatê*ti kiyan-mātreṇa prakāreṇa.

na gṛhṇīte na manyate nôpalabhata iti tattvataḥ prayog'ādy-avasthāsv iti yojyaṃ. *na kalpayati na vikalpayati na samanupaśyat*îti yathākramam *atītânāgata-pratyutpannān* iti sambandhaḥ. abhūta-parikalpa-prabhavatvāt *kalpanā-viṭhapitāḥ.* vartamāna-sva-sāmānya-rūpa-virahād yathākramam *ajātā anirjātāḥ.*[1] atītād āgamanâbhāvenâ*nāgatikāḥ.* anāgate gamanâbhāvād *agatikāḥ. dharmat*êti māyôpama-rūpatā. *iyat*êti etāvatā 'nantara-prakāreṇêty arthaḥ.

yathā vimuktir iti yathā kleśa-jñey'āvaraṇa-vigatir anutpatti-lakṣaṇā. tattvena sāṃkleśika-[Tib. 153a]dharmâyogād[2] *abaddhānāṃ,* vaiyavadānika-dharma-virahād[3] *amuktānāṃ.* yasmād avyāhata-darśan'ālokasya śāstur yathā vibhāgaśaḥ pratyātmani pratibhāsite tathā vibhāgenâiva jagad-dhita-vidhitsayā[4] tena draṣṭrā[5] karuṇāmayena Bhagavatā karma-phale prôkte tasmād atîndriyam api sarvaṃ yathā-darśanam eva sthitam iti bhāvāḥ. saṃsāra-nirvāṇâpratiṣṭhānād *asaktānāṃ.* anumodanā'dhikāre prasaṅge[6] pariṇāmanā-manaskāraḥ kathitaḥ. māyôpamatayā saṃsaraṇâbhāvād *asaṃkrāntito,* vināśâbhāvād *avināśata* iti yojyaṃ.

prāṇâtipāt'ādi-trividha-kāyika-karmâbhāvāt *kāya-sucaritaṃ.* mṛṣāvād'ādi-caturvidha-vācika[7]-karma-vigamād *vāk-sucaritaṃ.* abhidhy'ādi-tri(C. 104b)vidha-caitasika[8]-karma-viyogān *manaḥ-sucaritaṃ.*

1. om. C. but Ed. & Tib. 2. °mă-y° C. 3. vihād C. 4. °dhets° C. 5. °ṣṭā C. 6. °ṅgā C. 7. vāci C. 8. cet° C.

tat kasya hetoḥ | tathā hi te bodhisattvā upalambha-saṃjñinaḥ śīlaṃ samādāya vartanta iti || tiṣṭhantu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvā anuttarāṃ samyaksaṃbodhim abhisaṃprasthitāḥ anuttarāṃ samyaksambodhim abhisamprasthāya Gaṅgā-nadī-vālukôpamān kalpān kāya-sucaritaṃ vāk-sucaritaṃ manaḥ-sucaritaṃ śīlaṃ samādāya vartamānā upalambha-saṃjñinaḥ | ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve anuttarāṃ samyaksambodhim abhisampratiṣṭherann anuttarāṃ samyaksambodhim abhisamprasthāya Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhanto 'nyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarvair ekâiko bodhisattva ākruṣṭo 'bhihataḥ paribhāṣitaḥ samāna eva sarve 'pi te upalambha-saṃjñinaḥ kṣāntim samādāya varteran yāvat sarve te bodhisattvāḥ kṣāntiṃ samādāya vartamānāḥ | etena paryāyeṇa sarve te bodhisattvā ekâiko bodhisattvo Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan Gaṅgā-nadī-vālukôpamān kalpān anyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarvair ākruṣṭo 'bhihataḥ paribhāṣitaḥ samāna upalambha-saṃjñī kṣāntiṃ samādāya varteta | evaṃ sarve 'pi te sarvair ākruṣṭā abhihatāḥ (166) paribhāṣitāḥ samānā upalambha-saṃjñinaḥ kṣāntiṃ samādāya varteran | yaś ca bodhisattvo mahāsattvo 'nayā prajñāparamitayā upāya-kauśalyena ca parigṛhīto 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śīla-skandhaṃ samādhi-skandhaṃ prajñā-skandhaṃ vimukti-skandhaṃ vimukti-jñāna-darśana-skandhaṃ teṣāṃ ca pratyekabuddhānāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca śrāvakāṇāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhān sarva-sattvānāṃ câtītânāgata-pratyutpannaṃ

kuśala-mūlaṃ sarvam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate 'grayā 'numodanayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā uttarôttarayā 'samayā 'sama-samayā 'pratisamayā 'cintyayā 'numodanayā 'numodate | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati || asya Subhūte anumodanā-sahagatasya puṇya-kriyā-vastuno 'sau paurvakāṇām aupalambhikānām bodhisattvānāṃ kṣānti-sahagataḥ puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniṣadam api na kṣamate ||

pūrvavat *tat kasya hetor* ity āśaṅkya tathâivâbhiprāyeṇ' āha : *tathā hi te bodhisattvā* ity-ādi. paiśunya-pāruṣya-sambhinna-pralāpair abhidhānād[1] *ākruṣṭaḥ.* daṇḍ'ādibhis tāḍanād *abhihataḥ.* haṭhena niyama-karaṇāt *paribhāṣitaḥ.* unnati-lakṣaṇena mānena saha vartanāt *samāna* ity eke. *samāna*-śabdaḥ sann ity arthe vartata iti kecit.

tat kasya hetoḥ | tathā hi te bodhisattvā upalambha-saṃjñinaḥ kṣāntiṃ samādāya vartante || tiṣṭhantu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvā anuttarāṃ samyaksambodhim abhisamprasthitāḥ anuttarāyāṃ (167) samyaksambodhim abhisamprasthāyânyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarvair ākruṣṭā abhihatāḥ paribhāṣitāḥ samānā upalambha-saṃjñino Gaṅgā-nadī-vālukôpamān kalpān kṣāntiṃ samādāya vartamānāḥ | ye Subhūte Gaṅgā-nadī-

1. °dhād C.

vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve ’nuttarāyāṃ samyaksaṃbodhau samprasthitā bhaveyuḥ anuttarāyāṃ samyaksaṃbodhau samprasthāya Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhantaś caṃkramâbhirūḍhā Gaṅgā-nadī-vālukôpamān kalpān aviṣīdanto ’nabhibhūtāḥ styāna-middhenôpalambha-saṃjñino vīryaṃ samādāya varteran | yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitpôāya-kauśalya-parigṛhīto ’tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca pratyekabuddhānāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca śrāvakāṇāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhān sarva-sattvānāṃ câtītânāgata-pratyutpannānān kuśala-mūlâbhisaṃskārān sarvān ekato ’bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate ’grayā ’numodanayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā ’nuttamayā nirutttarayā uttarôttarayā ’samayā ’sama-samayā ’pratisamayā ’cintyayā ’numodanayā ’numodate | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksaṃbodhau pariṇāmayati || asya Subhūte anumodanā-sahagatasya puṇya-kriyā-vastuno ’sau paurvaka aupalambhikānāṃ bodhisattvānāṃ vīryamayaḥ puṇyâbhisaṃ skāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śata sahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasra(168)tamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalām nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniśām apy upaniṣadam api na kṣamate ||

tathâiva *tat kasya hetor* ity āśaṅky’ āha: *tathā hi ta* ity-ādi. uttapta-vīry[Tib. 153a]ārambha-pradarśanârthaṃ sthāna-caṃkramaṇayor upādānāt *tiṣṭhan-*

taś caṃkramâbhirūḍhā iti dvayam uktaṃ. anabhyutsāha-lakṣaṇa-viṣāda-vigamād *aviṣīdantaḥ*. *styāna-middhenêti* mohâṃśikā cittâkarmaṇyatā *styānaṃ*. dadhy[1]-ādy-upabhoga[2]-nimittam āgamya mohâṃśikaś cetaso ’bhisaṃkṣepo[3] *middhaḥ*.

tat kasya hetoḥ | tathā hi te bodhisattvāḥ sarve ’py upalambha-saṃjñino vīryaṃ samādāya vartante | tiṣṭhantu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvā anuttarāyāṃ samyaksaṃbodhau samprasthitāḥ anuttarāyāṃ samyaksaṃbodhau samprasthāya Gangā-nadī-vālukôpamān kalpāṃs tiṣṭhantaś caṃkramâbhirūḍhā Gaṅgā-nadī-vālukôpamān kalpān aviṣīdanto ’nabhibhūtāḥ styāna-middhenôpalambha-saṃjñino vīryaṃ samādāya vartamānāḥ | ye ’pi te Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve ’nuttarāyāṃ samyaksaṃbodhau samprasthitā bhaveyus te sarve ’nuttarāyāṃ samyaksaṃbodhau samprasthāya Gaṅgā-nadī-vālukopamān kalpān upalambha-saṃjñinaś catvāri dhyānāni samāpadyeran | yaś ca bodhisattvo mahāsattvo ’nayā prajñāpāramitayā upāya-kauśalyena ca parigṛhīto ’tītânāgata-pratyutpannanāṃ sarveṣāṃ buddhānāṃ bhagavatāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca pratyekabuddhānāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca śrāvakāṇāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhān sarva-sattvānāṃ câtītânāgata-pratyutpannān kuśala-mūlâbhisaṃskārān sarvān ekato ’bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate ’grayā ’numodanayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā uttarôttarayā(169), samayā ’sama-samayā ’pratisamayā ’cintyayā ’numodanayā ’numodate | anu-

1. dady C. ṣo. 2. upayoga C. ñe-bar loṅs-spyod-pa. 3. °saṃyo C. mṅon-par sdud-paḥi mtshan-ñid. = abhisaṃkṣepa-lakṣaṇo ? Cf. Triṃśikā 32^{15}. ed. by S. Lévi.

modyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati || asya Subhūte 'numodanā-sahagatasya puṇya-kriyā-vastuno 'sau paurvaka aupalambhikānāṃ bodhisattvānāṃ catur-dhyānamayaḥ puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniśām apy upaniṣadam api na kṣamate ||

pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hîty-ādi. catvāri dhyānāni samāpadyerann* iti laukikāni rūpadhātu-saṃgṛhītāni catvāri dhyānāni bhāvayeyuḥ.

tat kasya hetoḥ | tathā hi te bodhisattvā upalambha-saṃjñino dhyānāni samāpadyante iti ||

tathâiva *tat kasya hetor* ity āśaṅkya pūrvavad āha: *tathā hi te bodhisattvā* ity-ādi.

tad ayaṃ samāsârthaḥ: saṃvṛty-upāyena kuśala-mūlāny upalabhya pramudita-cittena paramârthato 'nupalambhatayā[1] 'numodanīyānîty[2] anumodanā-manaskāra iti.

tathā côktaṃ:

upāyânupalambhābhyāṃ śubha-mūlânumodanā
anumode manaskāra-bhāvanêha vidhīyate || iti. (24)

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ anumodanā-pariṇāmanā-parivarto nāma ṣaṣṭhaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām anumodanā-pariṇāmanā-parivarto nāma ṣaṣṭhaḥ.

1. °mbhet° C. 2. °danīyon° C.

VII.

NIRAYA-PARIVARTO NĀMA SAPTAMAḤ

(170) atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | sarvajña-jñāna-pariniṣpattir Bhagavan prajñāpāramitā | sarvajñatvaṃ Bhagavan prajñāpāramitā ||

Bhagavān āha | evam etac Chāriputrâivam etad yathā vadasi ||

Śāriputra āha | avabhāsakarī Bhagavan prajñāpāramitā | namaskaromi Bhagavan prajñāpāramitāyai | namaskaraṇīyā Bhagavan prajñāpāramitā | anupaliptā Bhagavan prajñāpāramitā | sarva-loka-nirupalepā Bhagavan prajñāpāramitā | ālokakarī Bhagavan prajñāpāramitā | sarva-traidhātuka-vitimirakarī Bhagavan prajñāpāramitā | sarva-kleśa-dṛṣṭy-andhakārâpanetrī Bhagavan prajñāpāramitā | āśrayaṇīyā Bhagavan prajñāpāramitā | agrakarī Bhagavan prajñāpāramitā | bodhi-pakṣāṇāṃ dharmāṇāṃ kṣemakarī Bhagavan prajñāpāramitā | andhānāṃ sattvānām ālokakarī Bhagavan prajñāpāramitā | sarva-bhayôpadrava-prahīṇ'ālokakarī Bhagavan prajñā-pāramitā | pañca-cakṣuḥ-parigrahaṃ kṛtvā sarva-sattvānāṃ mārga-darśayitrī Bhagavan prajñāpāramitā | carkṣur Bhagavan prajñāpāramitā | moha-tamas-timira-vikariṇī timira-vikariṇī Bhagavan prajñāpāramitā[(1)] | sarva-dharmāṇām akaraṇī[(2)] Bhagavan (171) prajñāpāramitā | utpatha-prayātānāṃ sattvānāṃ mārgâvatāraṇī Bhagavan

(1) moha-tamas-timira-vikaraṇī Bhagavan prajñā-pāramitā iti ga° ṅa° | mohas-tamas-timira-vikiraṇī timira-vikaraṇī Bhagavan prajñāpāramitā iti ca° |
(2) sarva-dharmāṇām agrakarîti ca° |

prajñāpāramitā | sarva-jñatâiva Bhagavan prajñāpāramitā | sarva-kleśa-jñey'āvaraṇa-vāsanā'nusandhi-prahīṇatām upādāya anutpādikā Bhagavan sarva-dharmāṇāṃ prajñāpāramitā | anirodhikā Bhagavan sarva-dharmāṇāṃ prajñāpāramitā | anutpannā'niruddhā Bhagavan prajñāpāramitā | sva-lakṣaṇa-śūnyatām upādāya mātā Bhagavan bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā | sarva-buddha-dharma-ratna-dātrītvād daśa-balakarī Bhagavan prajñāpāramitā | anavamardanīyā Bhagavan prajñāpāramitā | catur-vaiśāradyakarītvād anāthānāṃ sattvānāṃ nāthakarī Bhagavan prajñāpāramitā | saṃsāra-pratipakṣā Bhagavan prajñāpāramitā | akūṭasthatām upādāya sarva-dharma-svabhāva-vidarśanī[(1)] Bhagavan prajñāpāramitā | paripūrṇa-tri-parivarta[(2)] dvādaś'ākāra-dharma-cakra-pravartanī Bhagavan buddhānāṃ bhagavatāṃ prajñāpāramitā |

s'āsrava-bhāvanā-mārgânantaram anāsravo bhāvanā-mārgo vaktavyaḥ. sa ca dvividha iti prathamam abhinirhāra-lakṣaṇaṃ bhāvanā-mārgaṃ vaktuṃ svabhāvâbhidhānād āha: *atha khalv āyuṣmān* ity-ādi. tathāgata-jñānasya niṣpādana-hetutvāt *sa*(C. 105[a])*rvajña-jñāna-pariniṣpattiḥ*. *sarvajñatvam* [Tib. 154[a]] iti rūp'ādy-aviparīta-darśana-svabhāva[1] ity arthaḥ.

evam ity-ādi-vacanena labdha-prasādâtiśayatvād abhinirhārasya vistareṇa jñāna-svābhāvya-paridīpanârtham āha: *avabhāsakarī* 'ty-ādi. ūṣmagata-jñān'ālokatvād *avabhāsakarī*. kāya-vān-manobhiḥ praṇāmān[2] *namaskaromi*. yasmān namaskaromi tasmān namaskārârhattvān *namaskaraṇīyā*. mūrdhâvasthā-prāptatvenâśraddh'ādibhir[3] asaṃsargād *anupaliptā*. kṣānti-svabhāvatvenâpāya-saṃvartanīya-karma-vigamāt *sarva-loka-nirupalepā*. agradharma-rūpatvena lokôttara-jñānôdaya-hetutvād *ālokakarī*. duḥkhe dharma-jñāna-kṣāntyā sva-darśana-prahātavya-traidhātuka-kleśa-prahāṇāt *sarva-traidhātuka-vitimirakarī*. dharma-jñā-

(1) sarva-dharmā-vidarśinîti ga° |
(2) paripūrṇa tripravarta iti ca° |
1. °naṃ svabhāva C. gzigs-paḥi raṅ-bṣin yin-no. 2. pramāṇ° C. 3. °nâmraddh° C.

nena vimukti-sākṣāt-karaṇāt *sarva-kleśa-dṛṣṭy-andhakārâpanetrī*. anvaya-jñāna-kṣānty' ārya-dharmânvayâvagamād *āśrayaṇīyā*. anvaya-jñānena niścayâvadhāraṇād[1] *agrakarī*. [dharma-jñānena vimukti][2] samudaye dharma-jñāna-kṣānty-ādibhiḥ kṣaṇaiḥ pūrvavad vyāpāra-karaṇād yathākramaṃ *bodhipakṣāṇāṃ dharmāṇāṃ kṣemakarī, ālokakarī, sarva-bhayôpadrava-prahīṇ'ālokakarī* 'ti pada-catuṣṭayaṃ [Tib.154[b]] yojyaṃ. māṃsa-divya-prajñā-buddha-dharma-cakṣuḥ-*parigrahaṃ kṛtvā* pūrvavan nirodhe dharma-jñāna-kṣāntyā *mārga-darśayitrī*. dharma-jñānena *cakṣuḥ*. anvaya-jñāna-kṣāntyā mṛdu-madhyâdhimātra-vipakṣâpagamen' ārya-dharmânvayâvagamān *moha-tamas-timira-vikaraṇī*. anvaya-jñānena niścayâvadhāraṇād *vitimirakaraṇī*. mārge tathâiva dharma-jñāna-kṣāntyā *'karaṇī*. dharma-jñānena *mārgâvatāraṇī*. anvaya-jñāna-kṣāntyā *sarvajñatā*. anvaya-jñānena *sarva-kleśa-jñey'āvaraṇa-vāsanā'nusaṃdhi-prahīṇatām upādāyânutpādikā*. s'āsrava-bhāvanā-mārgeṇa kuśala-dharma-prasavanād *anirodhikā*. māyôpamatvād anāsravâbhinirhāra-bhāvanā-(C. 105[b])mārga-rūpeṇa sadā'vasthānād *anutpannā 'niruddhā*. atyanta-viśuddhi-bhāvanā-mārga-svabhāvenâtiśaya-hita-kāriṇītvāt *sva-lakṣaṇa-śūnyatām upādāya mātā*. sa ca mṛdu-madhyâdhimātra-bhedāt trividha iti yathākramaṃ *daśa-bala-karī, anavamardanī,*[3] *nāthakarī* 'ti pada-trayam uktaṃ. ānantarya-mārgatayā sarva-saṃsāra-prahāṇāt *saṃsāra-pratipakṣā*. *kūṭaḥ* sāmagrī. tatra tiṣṭhato[4] hetu-pratyaya-janyo bhāvas tathôktaḥ. tat-pratiṣedhād *akūṭasthatām upādāya*. vimukti-mārgeṇa sarva-guṇa-sampad-abhimukhībhāvāt [Tib.155[a]] *sarva-dharma-svabhāva-vidarśanī*. paścād evaṃ samadhigata-tattvānāṃ[5] yath'āśayaṃ tri-yāna-dharma-deśanayā *paripūrṇa-tri-parivarta-dvādaś'ākāra-dharma-cakra-pravartanī* 'ty evam eṣāṃ padānām artha-nirdeśo vācya iti Pūrv'ācāryāḥ. tatra trayaḥ parivartāḥ dvādaśa c' ākārā yasmin dharma-cakra iti vigrahaḥ. tatrâmī trayaḥ parivartāḥ yad uta: idaṃ duḥkham ārya-satyaṃ. tat khalv abhijñāya parijñeyaṃ, parijñātaṃ. idaṃ duḥkha-samudaya ārya-satyaṃ. tad abhijñāya prahātavyaṃ, prahīṇaṃ. idaṃ duḥkha-nirodha ārya-satyaṃ. tad abhijñāya sākṣāt-kartavyaṃ, sākṣāt-kṛtaṃ. idaṃ duḥkha-nirodha-gāminī pratipad ārya-satyaṃ. tat khalv abhijñāya bhāvayitavyaṃ, bhāvitaṃ mayêti bhikṣavaḥ pūrvânanuśruteṣu[6]

1. °dhār° C. 2. Apparently mistake, not in Tib. 3. °danīyā Ed. mi-thul-ba. 4. °ṣṭhatī C. gnas-pas-na. 5. °mādhigatatratv°(!) C. 6. °rvam anuśr° C. °rve ananuśr° Mahāvastu I, 332[13]. °rvam aśr° Lalitavistara4 17[15]. ed. by Prof. Lefmann. cf. Vinaya-Piṭakam I, 11[1] & [2].

dharmeṣu yoniśo manasikurvataḥ pratyakṣârthatvād anāsravā prajñā-cakṣur udapādi. niḥsaṃśayatvāt jñānaṃ. bhūtârthatvād vidyā. viśuddhitvād buddhir udapādîty etat kriyā-padam ekâikasmin satye triṣv api yojyaṃ. ataḥ pratyekaṃ caturṇām ārya-satyānāṃ tri-vartanāt *tri-parivartaḥ*. cakṣur ity-ādayaś c' ākārāś catvāras tri-parivartanāt prati-satyaṃ traya ity ato *dvādaś'ākāraḥ*.

etāvatâiva jagad-artha-sampādanāt paripūrṇa-tri-parivarta-dvādaś'ākāra-dharmaś cakram iva *dharma-cakraṃ*, yat [Tib. 155b] prathamato Vārāṇasyāṃ bhāṣitaṃ sūtraṃ. yathā rājñaś cakravartinaś[1] cakra-ratnam agre saran sarvas tu bala-kāyas tad evânusaran paścād gacchati tathā sakala-trailokyâdhi(C.106a)=pates Tathāgatasya tat-sūtram agrataḥ kṛtvā sarvôpadeśanā[2]-dharmaḥ prabhavati. atas tan mātur ādhipatyena pravartata iti bhagavatī tathôktā.

kathaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāra=mitāyāṃ sthātavyaṃ | kathaṃ manasikartavyā Bhagavan pra=jñāpāramitā | kathaṃ Bhagavan namaskartavyā prajñāpāra=mitā ||

śreṣṭhatāṃ pratipādayitum āha: *kathaṃ Bhagavann* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | yathā Śāriputra śāstari tathā prajñāpāramitāyāṃ sthātavyaṃ | tathâiva manasikartavyā Śāriputra prajñāpāramitā yathā śāstā | tathâiva namaskartavyā Śāriputra prajñāpāramitā yathā śāstā ||

pariharann āha: *yathā Śāriputrêty-ādi*. [3]śāstṛ-śarīra-pratipatty[3]-ādi-vi=dhānāt. nânyathā[4] buddhatva-samprāptir iti śreṣṭhatā kathitā.

atha khalu Śakrasya devānām indrasyâitad abhūt | kuto nu batêyam āryasya (172) Śāriputrasya pṛcchā jātā | kiṃ-nidā=nā batêyam āryasya Śāriputrasya pṛcchā jātā ||

atha khalu Śakro devānām indra āyuṣmantaṃ Śāriputram

1. °rtikaś C. 2. °rvôd° C. 3…3. sic C. ston-pa-la byed-pa daṅ ḥdra-bar nan-tan = śāstarîva pr°? byed-pa might be an addition of a Tib. translator. 4. °dhānān nāthā C. sgrub-paḥi phyir-ro gsan-du-na… mi

etad avocat | kuta iyam āryasya Śāriputrasya pṛcchā jātā kiṃ-nidānā batêyam āryasya Śāriputrasya pṛcchā jātā ||

kuta iti kasmād dhetor ity arthaḥ. tad ev' āha: *kiṃ-nidānêti*.

evam ukte āyuṣmān Śāriputraḥ Śakraṃ devānām indram etad avocat | prajñāpāramitôpāya-kauśalya-parigṛhītaḥ Kauśika bodhisattvo mahāsattvo 'numodanā-sahagataṃ puṇya-kriyā-vastu sarvajñatāyāṃ pariṇāmayaṃs teṣāṃ paurvakāṇām aupalambhi=kānāṃ bodhisattvānāṃ yaś ca dānamayaḥ puṇyâbhisaṃskāro yaś ca śīlamayo yaś ca kṣāntimayo yaś ca vīryamayo yaś ca dhyānamayaḥ puṇyâbhisaṃskāras taṃ sarvam abhibhavatîti | mamêyam etan-nidānā(1) pṛcchā jātā ||

etan-nidānêti puṇya-skandhâbhibhava-hetukā. abhinirhāra-śreṣṭhatā'dhikāre pariṇāmanā-manaskārâbhibhūta-puṇya-skandha-hetukā paripṛcchā kim-artham iti cet.

ucyate: yatra hi nāma s'āsrava-pariṇāmanā-manaskārasyêdṛśī śreṣṭhatā yad-balād aprameya-dān'ādi-puṇya-skandhâbhibhavo jātas tatra sutarām evâ=nāsrava-bhāvanā-mārgasyêti kathanāya pariṇāmâbhibhūta-puṇya-skandha-hetukā pṛcchā kṛtā.

api tu khalu punaḥ Kauśika prajñāpāramitâiva pūrvaṃga=mā pañcānāṃ pāramitānāṃ sarvajñatā-mārgâvatārāya | tad-yathā 'pi nāma Kauśika jāty-andhānāṃ śataṃ vā sahasraṃ vā śatasahasraṃ vā apariṇāyakam abhavyaṃ mārgâvatārāya abha=vyaṃ grāmaṃ vā nagaraṃ vā nigamaṃ vā gantuṃ | evam eva Kauśika dānaṃ śīlaṃ kṣāntir vīryaṃ dhyānaṃ ca prajñā=pāramitā-nāmadheyaṃ labhate | jāty-andha-bhūtaṃ bhavati vinā prajñāpāramitayā apariṇāyakatvād abhavyaṃ sarvajñatā-mārgâvatārāya kutaḥ punaḥ sarvajñatām anuprāpsyati || yadā

(1) etan nidānam iti ca° |

punaḥ Kauśika dānaṃ śīlaṃ kṣāntir vīryaṃ dhyānaṃ ca prajñāpāramitā-parigṛhītaṃ bhavati tadā pāramitā-nāmadheyaṃ pāramitā-śabdaṃ labhate tadā (173) hy āsāṃ cakṣuḥ-pratilambho bhavati pañcānāṃ pāramitānāṃ sarvajñatā-mārgâvatārāya sarvajñatā'nuprāptaye |

atiśayârtham ev' āha: *api tu khalu punar* ity-ādi. [1]*sarvajñatā-mārgâvatārāy*êti buddhatva-prāpaka-mārga-pramudit'ādi-bhūmiṣv avatāra-nimittaṃ. *apariṇāyakam abhavyam* iti sārathi-bhāva-rahitam ayogyaṃ. saṃvṛti-paramârtha-satya-sakala-sattvârth'ālambana-bhedāt trividhaṃ. *dānam* ity-ādi. tatra *dānaṃ* dharm'āmiṣâbhaya[2]-bhedāt trividhaṃ. tathā 'kuśala-nivṛtti-kuśala-[Tib. 156[a]]pravṛtti-sattvârtha-kriyā-rūpeṇa *śīlaṃ*. dharma-nidhyāna-duḥkhâdhivāsana[3]-parâpakāra-marṣaṇ'ātmikā *kṣāntis* trividhā. saṃnāha-kuśala-sattvârtha-prayogād *vīryam* api tathâiva. [4]guṇâbhinirhāra-kleśa-pratipakṣa-sukha-vihāra-bhedād[4] *dhyānaṃ* pūrvavat. *jāty-andha-bhūtam* iti utpadyamānam eva tri-maṇḍala-viśuddhi-prajñā-cakṣuṣā vihīnaṃ.[1] *kutaḥ punar* iti kasmāt punar, nâivêty arthaḥ. *pāramitā-nāmadheyam* eva kathayati *pāramitā-śabdam* iti. *āsāṃ cakṣuḥ-pratilambha* iti dān'ādi-pāramitānāṃ[5] dharma-bhāva-cakṣuḥ-samanvāgamaḥ.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | kathaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā ||

sarva-dharmânabhisaṃskṛtiṃ pratipādayitum āha: *katham Bhagavan bodhisattven*êty-ādi.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | rūpasya Śāriputrâbhinirhāro[(1)] draṣṭavyaḥ evaṃ vedanāyāḥ

(1) anabhinirhāra iti ga° gha° |

1 ... 1. According to Tib. version of Haribhadra the order of words in the text here commented by him seems to have been different. 2. °ṣôbh° C. mi ḥjigs-pa. 3. °sina C. 4 ... 4. guṇa-sattvârttha-kleśa-pratipaka-sukhâbhinirhād (!) C. yon-tan mṅon-par sgrub-pa daṅ ñon-moṅs-paḥi gñen-po daṅ bde-bar gnas-paḥi dbyed-bas. 5. °tān C.

saṃjñāyāḥ saṃskārāṇāṃ vijñānasya Śāriputrâbhinirhāro[(1)] draṣṭavyaḥ | yaḥ Śāriputra pañcānāṃ skandhānāṃ abhinirhāro 'yaṃ Śāriputra prajñāpāramitāyā abhinirhāra ity ucyate |

pariharann āha: *rūpasy*êty-ādi. (C.106[b]) māyôpamatayā rūp'āder adhigamo mātur abhinirhāra ity arthaḥ.

evam anabhisaṃskāreṇa pañcānāṃ skandhānāṃ abhinirhāraḥ prajñāpāramitāyā abhinirhāro 'bhinirhāra ity ucyate ||

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | evam abhinirhāreṇâbhinirhṛtā Bhagavan prajñāpāramitā kataṃaṃ dharmam arpayati ||

upasaṃharann āha: *evam anabhisaṃskāreṇ*êty-ādi. tathatā-rūpatvāt [Tib. 156[b]] sarva-dharma-viśeṣânutpādanenâdhigama-prayogo '*nabhisaṃskāras* tena *skandhānām* adhigama iti yāvat. kvacid *anabhinirhāreṇ*êti pāṭhaḥ. tatrâpy [1]ayam evârtho grāhyaḥ.[1]

Bhagavān āha | evam abhinirhṛtā Śāriputra prajñāpāramitā na kaṃcid dharmam arpayati | yadā sā Śāriputra na kaṃcid dharmam arpayati tadā prajñāpāramitêti saṃkhyāṃ gacchati ||

atha khalu Śakro devānām indro Bhagavantam etad avocat | kim iyaṃ Bhagavan prajñāpāramitā sarvajñatām api nârpayati ||

sarva-dharmânupalambhenâbhisamayârpaṇârtham āha: *evam abhinirhṛt*êty-ādi. *na kaṃcid dharmam arpayat*îti[2] yathôpalambh'ādi-[3]viparyāso bhavati tathā kaṃcid dharmaṃ yogi-saṃtāne samutpādayati[3] *tadā prajñāpāramitêti saṃkhyāṃ gacchaty*, aviparyastatvād iti matiḥ.

1 ... 1. anayeveṣo mārgaḥ C. don ḥdi ñid yin-par bzuṅ-ṅo. 2. aparyayetîti C. 3 ... 3. °ryāsa ... dharma yosi-saṃtāne saṃvṛtyādayati C. phyin-ci-log-pa yin-pa de ltar-na rnar-ḥbyor-paḥi rgyud-la gtogs-paḥi chos gaṅ yaṅ skyed-par mi byed-pa.

Bhagavān āha | yat Kauśikâivaṃ vadasi kim iyaṃ prajñāpāramitā sarvajñatām api nârpayatîti |

sarvajñatāyās tv arpaṇaṃ yuktam,[1] anyathā nirarthikâiva prajñāpāramitêty abhiprāyavān āha: *kim iyaṃ Bhagavann* ity-ādi.

na yathôpalambhas tathā 'rpayati na yathā nāma tathā 'rpayati na yathā 'bhisaṃskāras tathā 'rpayati ||

viparyāsa-dvāreṇa nârpayatîty āha: *na yathôpalambha* ity-ādi. tatrôpalambho *bāhyârthôpalambhaḥ*. *nāma*[2] catvāro 'rūpiṇaḥ skandhāḥ. *abhisaṃskāro* [3]māyôpamatayā kaścid evaṃ[3] tattvam ity-ādi-citt'ābhogaḥ.

(174) Śakra āha | kathaṃ tarhi Bhavagann arpayati ||

Bhagavān āha | yathā Kauśika nârpayati tathā 'rpayati ||

Śakra āha | āścaryaṃ Bhagavan yāvad iyaṃ prajñāpāramitā na kaṃcid dharmam utpādayati na kaṃcid dharmaṃ nirodhayati | sarva-dharmāṇām anutpādāyânirodhāya(1) pratyupasthitā 'nupasthitā prajñāpāramitā ||

prakārântara-vyavacchedenânyathā 'rpaṇam[4] ity āha: *kathaṃ tarhîty*[5]-ādi. *yathā Kauśika nârpayati tathā 'rpayatîti* yena prakāreṇa māyôpamatayā kaṃcid[6] abhiniveśaṃ viparyāsaṃ nârpayati tathā sarvajñatām arpayatîty[7] arthaḥ. *na kaṃcid*[8] *dharmam utpādayatîti* vaiyavadānikaṃ. *na kaṃcid*[8] *dharmaṃ nirodhayatîti* sāṃkleśikaṃ. *pratyupasthitêty anutpādāya, anupasthitêty anirodhāyêti* [Tib. 157[a]] yojyaṃ

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | saced evam api Bhagavan bodhisattvo mahāsattvaḥ saṃjñāsyate dūrīkariṣyatîmāṃ prajñāpāramitāṃ riktīkariṣyatîmāṃ prajñā-

(1) anutpādānirodhāyeti ga° |

1. ktam C. rigs-te. 2. nānye C. miṅ. 3 ... 3. sgyu-ma lta-bu-ñid ḥdi ni = māyôpamam evêdam? 4. yatnam C. gtod-pa. 5. This is the reading of Ed. nu hîty C. ḥo-na. 6. kaścid C. (mṅon-par ṣen-pa) ci yaṅ. 7. apamagatîty (!) C. gtod-par byed-do ses. 8. kiṃcid C.

pāramitāṃ tucchīkariṣyatîmāṃ prajñāpāramitāṃ na kariṣyatîmāṃ prajñāpāramitāṃ ||

[1]evam abhiniveśo[1] bandhanam ity āha: *saced evam apîty*-ādi. prayoga-darśana-bhāvanā-viśeṣa-mārgeṣu yathākramaṃ *dūrīkariṣyati, riktīkariṣyati, tucchīkariṣyati, na kariṣyatîti* padacatuṣṭayaṃ yojyaṃ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | asty eṣa Subhūte paryāyo yena paryāyeṇa dūrīkariṣyatîmāṃ prajñāpāramitāṃ riktīkariṣyatîmāṃ prajñāpāramitāṃ tucchīkariṣyatîmāṃ prajñāpāramitāṃ na kariṣyatîmāṃ prajñāpāramitāṃ ||

prakārântareṇâpi dūrīkaraṇ'ādikam āha *asty eṣa* ity-ādinā. bhavaty eṣa[2] rūp'ādy-abhisambodha-paryāya ity arthaḥ.

tat kasya hetoḥ | prajñāpāramitāyāṃ hi Subhūte paridīpitāyāṃ na rūpaṃ paridīpitaṃ bhavati | na vedanā na saṃjñā na saṃskārā na vijñānaṃ paridīpitaṃ bhavati | na srotaāpatti-phalaṃ paridīpitaṃ bhavati | na sakṛdāgāmi-phalaṃ paridīpitaṃ bhavati | nânāgāmi-phalaṃ paridīpitaṃ bhavati | nârhattvaṃ paridīpitaṃ bhavati || na pratyekabuddhatvaṃ paridīpitaṃ bhavati | na buddhatvaṃ paridīpitṃ bhavati ||

nanu dharmatayā rūp'ādy eva prajñāpāramitêti nyāyāt kathaṃ rūp'ādy-avagamena mātur dūrīkaraṇ'ādikam iti *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitāyāṃ hîty*-ādi.

etad uktaṃ: māyôpamatayā ya(C. 107[a])smād rūp'ādy eva jina-jananī 'ty eka-svabhāvatvena nyāyāt *paridīpitāyāṃ prajñāpāramitāyāṃ* pṛthag-rūp'ādy-avagamo viparyāsas tasmād rūp'ādy-avagamena mātur dūrīkaraṇ'ādikam iti.

sthaviraḥ Subhūtir āha | mahāpāramitêyaṃ Bhagavan yad uta prajñāpāramitā ||

1 ... 1. evaṃ mamâbh° C. de ltar mṅon-par ṣen-pa. 2. des ... kho-na-ḥo = evâiṣa?

(175) Bhagavān āha | tat kiṃ manyase Subhūte katamena paryāyeṇa mahāpāramitêyaṃ yad uta prajñāpāramitā ||

sthaviraḥ Subhūtir āha | na Bhagavan rūpaṃ mahatkaroti nâlpīkaroti na rūpaṃ saṃkṣipati na vikṣipati | evaṃ na vedanāṃ na saṃ jñāṃ na saṃskārān na Bhagavan vijñānaṃ mahatkaroti nâlpīkaroti na vijñānaṃ saṃkṣipati na vikṣipati | yāny api tāni tathāgatasya[(1)] tathāgata-balāni tāny api na balīkaroti na dur=balīkaroti na saṃkṣipati na vikṣipati | yā 'pi[(2)] sā sarvajñatā tām api na mahatkaroti[(3)] nâlpīkaroti na saṃkṣipati na vikṣi=pati || tat kasya hetoḥ | asaṃkṣiptā 'vikṣiptā hi Bhagavan sarvajñatā |

mahā'rthatām āha *mahā-pāramitêyam* ity-adinā. buddha-mahā'rtha-sādhanān *mahā-pāramitā.* tatra *na mahatkaroti* adhikânutpādanāt. *nâlpīkaroti* vyava=sthitânapakarṣaṇāt.[1] tad eva yathāyogaṃ kathayati *na saṃkṣipati, na vikṣipat*îti.

prasiddha-mātrasya hi yā 'yathā'rthatā
tad-artha-sambodha-phalaṃ hi śāsanam

iti bhāvaḥ. *na balīkaroti* [Tib. 157ᵇ] apūrva-samāropāt. *na durbalīkaroti* vi=dyamānânapavādāt. pṛthag-janâvasthāyāṃ[3] viparyāsa-balād alpīyasī *sarvajñatā.* mukty-avasthāyāṃ mātuḥ sāmarthyena viparyāsâpagamān mahatī jātā. tat ka=tham evaṃ vakṣyata iti *tat kasya hetor* ity āśaṅky' āha: *asaṃkṣiptā hî*ty-ādi.

etad uktaṃ: viparyāsâpagame mātuḥ sāmarthyasya sthitatvena yasmāt sarvajñatā *'saṃkṣiptā'vikṣiptā* tasmān na mahatī nâlpī kriyata iti.

saced evam api Bhagavan bodhisattvo mahāsattvaḥ saṃ=jānīte carati prajñāpāramitāyāṃ || kiṃ punar evaṃ saṃjānāna[(4)]

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(1) gha° na° pustakayoḥ, tathāgatasyêti pātho na vidyate |
(2) yāni tāni iti kha° ca° |
(3) mahatīkaroti iti ga° gha° ṅa° |
(4) sañjānīte iti gha° |

1. °prak° C. gnas-rnams ḫgrib-par mi-byed-paḫi-phyir. 2 ... 2. Ex conj. prasiddha-mātrasya viṣā yathāvyatītadavya (!) C. grags-pa tsam gaṅ yin-pa ni don ji-lta-ba bṣin ma-yin-pas deḫi don-du. 3. °mānânupavāyāt ... vâvasth° C. so-soḫi skye-boḫi skabs-su.

evam ahaṃ sarvajña-jñāna-samanvāgataḥ sattvebhyo dharmaṃ deśayiṣyāmy evam imān sattvān parinirvāpayiṣyāmîti ||

tatrâpy abhiniveśo bandhanam ity āha: *saced evam* ity-ādi. *kiṃ punar evaṃ saṃjānāna* iti vakṣyamāṇôpalambha-pratipadyamānaḥ kiṃ punaḥ prajñā=pāramitāyāṃ caraty, api tu mahôpalambhatvān nâivêty arthaḥ.

tat kasya hetoḥ | na hy eṣa prajñāpāramitā-niṣyando ya imān sattvān parinirvāpayiṣyāmîti sattvôpalambhaḥ | eṣa evâ=sya mahān upalambhaḥ syāt ||

nanûpalambhasya ko doṣo yena tat-sadbhāvān na caratîti. *tat kasya hetor* ity āśaṅky' āha: *na hy eṣa* ity-ādi.

etad uktam: yasmād eṣa *prajñāpāramitā*yāḥ sadṛśaḥ syando *niṣyandas*[1] tad-anurūpa-phalaṃ sattva-nirvāṇôpalambho na bhavati tasmād upalambha-sad=bhāvān na caratîti.

tat kasya hetoḥ | sattvâsvabhāva-jātikā hi prajñāpāramitā veditavyā |

kathaṃ punar etad iti *tat kasya hetor* ity āśaṅky' āha: *sattvâsvabhāvêty-*ādi. *sattvā*nām *asvabhāva* eva *jātir*[2] prakṛtir yasyā iti sā tathôktā.

evaṃ manyate: sattvânutpāda-prakṛtikāyā mātuḥ kathaṃ sattvôpalambho niṣyanda[3]-[Tib. 158ᵃ]phalam iti.

sattvâsvabhāvatayā prajñāpāramitā 'svabhāvatā veditavyā | sattva-viviktatayā[(1)] prajñāpāramitā-viviktatā veditavyā | sattvâ=cintyatayā prajña(176)pāramitā'cintyatā veditavyā | sattvā'vinā=śa-dharmatayā prajñāpāramitā 'vināśa-dharmatā veditavyā | sattvânabhisambodhanatayā prajñāpāramitā'nabhisambodhanatā veditavyā | sattva[(2)]yathā-bhūtârthânabhisambodhanatayā pra=

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(1) sattvā-viviktatayêti gha° |
(2) sattvā iti ca |
1. niḥsy° C. 2. °ti C. 3. niḥsy° C.

jñāpāramitā-yathā-bhūtârthânabhisaṃbodhanatā veditavyā | sattva-bala-samudāgamanatayā tathāgata-bala-samudāgamanatā veditavyā ‖ anena Bhagavan paryāyeṇa mahāpāramitêyaṃ yad uta prajñāpāramitā ‖

sattvânutpāda-rūpatā'rtham ev' āha: *sattvâsvabhāvatayêty-ādi.* tatrâ*svabhāvatā viviktatā 'cintyatā* yathākramaṃ kalpit'āder veditavyā. *sattvâvināśadharmatā* sadâivâvasthitā (C. 107[b]) tathatā. sattvasya māyôpamatayā darśana-mārgeṇânavagamaḥ *sattvânabhisambodhanatā.* sattvasya pūrvavad bhāvanā-mārgeṇâpratipattiḥ *sattva-yathā-bhūtârthânabhisambodhanatā. sattva*sya *balaṃ* pramāṇâvyāhataṃ sāmarthyaṃ māyôpamatvaṃ. tasya prāptiḥ. *samudāgamanatā.* tayā *tathāgata-bala*sya prajñāpāramitāyāḥ *samudāgamanatā veditavyā.* yathôkta-svabhāv'ādi-lakṣaṇa evâbhinirhāra-bhāvanā-mārgo 'vasātavyaḥ.

tathā côktaṃ:

svabhāvaḥ[I] śreṣṭhatā tasya[II] sarvasyânabhisaṃskṛtiḥ[III]
nôpalambhena dharmāṇām arpaṇā[IV] ca mahā'rthatā ‖ iti. (25)

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | yo Bhagavann iha gambhīrāyāṃ prajñāpāramitāyāṃ bodhisattvo mahāsattvo 'dhimokṣayiṣyanti na kāṅkṣiṣyanti na vicikitsiṣyanti na dhandhāyiṣyanti | kutaḥ sa Bhagavaṃś cyuta ihôpapanno veditavyaḥ kiyac-cira-caritāvī ca sa Bhagavan bodhisattvo mahāsattvo veditavyo ya imāṃ prajñāpāramitām arthataś ca dharmataś cârtha-nayataś ca dharma-nayataś cânugamiṣyaty anubhotsyate 'nubodhayiṣyati(1) ca |

tad-anantaraṃ dvitīyo 'tyanta-viśuddhi-lakṣaṇo bhāvayitavyas tad-utpādânutpāda-hetor yathākramaṃ parigraha-tyāgenêty utpāda-hetuṃ tāvat pratipādayitum āha: *yo Bhagavann ihêty-ādi.* mārgântarâkāṅkṣaṇān *na kāṅkṣiṣyati.* saṃdehâbhāvān *na vicikitsiṣyati.* ajñāna-vigamān *na dhandhāyiṣyati. cira-caritāvī* 'ti *ciraṃ* dīrgha-kālaṃ, *caritam* auuṣṭhitaṃ dān'ādi, śrāvak'ādi-bodhāv

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(1) anumodayiṣyati iti ña° |

aniryātanenâvituṃ[1] rakṣituṃ śīlam asyêti tathôktaḥ. *anugamiṣyati dharmato, 'rthataś ca anubhotsyate.* tan-*nayataḥ* [Tib. 158[b]] *anubodhayiṣyati* [2]parān ubhayathā[2] yathākramam ity evam artha-bhedo vācyaḥ.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | sa Śāriputra bodhisattvo mahāsattvo 'nyebhyo lokadhātubhyaś cyuto buddhān Bhagavataḥ paryupāsya paripṛcchya ihôpapanno veditavyaḥ |

parivār'ādi-pradānāt *paryupāsya,* saṃśayârtha-paripṛcchanāt *paripṛcchyê*ti buddhasevā kathitā.

tat kasya hetoḥ | yaḥ kaścic Chāriputra bodhisattvo mahāsattvo 'nyebhyo lokadhātubhyaś cyuto buddhān Bhagavataḥ paryupāsya paripṛcchya ihôpapanno bhavati sa imāṃ gambhīrāṃ prajñāpāramitām bhāṣyamāṇāṃ deśyamānām upadiśyamānām uddiśyamānāṃ śṛṇuyād imāṃ prajñāpāramitāṃ śrutvā 'tra śāstṛ-saṃjñāṃ prajñāpāramitāyā(177)m utpādayec chāstā me saṃmukhībhūta iti śāstā dṛṣṭa iti cittam utpādayati | prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyāṃ śrotram avadadhāti satkṛtya śṛṇoti kathāṃ nôpacchinatti |

adhimokṣasya paryupāsan'ādinā kaḥ sambandho yenâdhimokṣa-balāt paryupāsan'ādikaṃ pratīyata iti *tat kasya hetor* ity āśaṅky' āha: *yaḥ kaścid* ity-ādi.

etad uktaṃ: viśiṣṭa-kāraṇam antareṇa tādṛgvidhâdhimokṣ'ādy-asambhavāt tat-kāraṇaṃ tathāgata-paryupāsan'ādikam anumīyata[3] iti. samādhānôtpādanāc *chrotram avadadhāti.* maṇḍal'ādi-karaṇāt *satkṛtya śṛṇoti.* aprastutârthânabhidhānāt *kathāṃ nôpacchinatti*

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1. °yātanenâcittaṃ C. ma-bsños-par bsruṅs-śiṅ. 2 ... 2. sic C. gñis ltar gṣan-la= parôbh° ? 3. °kanum° C.

cira-caritāvī sa Śāriputra tathā-rūpo bodhisattvo mahā-sattvo veditavyaḥ bahu-buddha-paryupāsitaḥ sa Śāriputra tathā-rūpo bodhisattvo mahāsattvo veditavyaḥ ‖

cira-caritāvī sa iti vacanena dān'ādir uktaḥ. aneka-buddhôpāsanād *bahu-buddha-paryupāsitaḥ*.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | śakyā punar Bhagavan prajñāpāramitā śrotuṃ vôpalakṣayituṃ vā samanvāhartuṃ vôpapādayituṃ vôpadhārayituṃ vā | iyaṃ sā prajñāpāramitā iha vā sā prajñāpāramitā amutra vā sā prajñāpāramitā anena vā ākāreṇa liṅgena nimittenêti śakyā nirdeṣṭuṃ vā śrotuṃ vā ‖

sahetuka-śravaṇ'ādāv anabhiniveśaṃ pratipādayitum āha: *śakyā punar* ity-ādi. *upalakṣa*(C. 108[a])*yitum*[1] ity-ādi-padāni yathāsaṃkhyam *iyaṃ sêty-ādi*-pada-catuṣṭayena sambandhanīyāni. tatr' *ākāra-liṅga-nimittāni* sva-[Tib. 159[b]] sāmānyôbhaya-rūpāṇi yathākramaṃ veditavyāni.

Bhagavān āha | no hîdaṃ Subhūte | nêyaṃ Subhūte prajñāpāramitā skandhaśo vā dhātuśo āyatanaśo vā śakyā nirdeṣṭuṃ vā śrotuṃ vôpalakṣayituṃ vā samanvāhartuṃ vôpapādayituṃ vôpadhārayituṃ vā ‖

hetu-balād api śravaṇaṃ saṃvṛtyā, na tu tattvata ity āha: *no hîdam* iti. tad ev' āha: *nêyam* ity-ādi.

tat kasya hetoḥ | sarva-dharma-viviktatvāt Subhūte atyanta-viviktatvāt Subhūte sarva-dharmāṇāṃ na śakyā prajñāpāramitā nirdeṣṭuṃ vā śrotuṃ vôpalakṣayituṃ vā samanvāhartuṃ vôpapādayituṃ vôpadhārayituṃ vā |

pratīyamāne 'pi skandh'ādinā kathaṃ na śakyate śravaṇ'ādi kartum iti *tat*

1. °lambhay° C. rtogs-pa.

kasya hetor ity āśaṅky' āha: *sarva-dharmêty-ādi*. tatra vartamānībhūta-skandh'ādi[1]-lakṣaṇa-śūnyatvāt *sarva-dharma-viviktatvam*. kārya-kāraṇânta-dvaya-vigamād *atyanta-viviktatvam*. tasmāt traiyadhvika-śūnyatvena tattvataḥ skandh'ādibhir *nirdeṣṭuṃ na* śakyata iti vākyârthaḥ.

na cânyatra skandha-dhātv-āyatanebhyaḥ prajñāpāramitā 'vaboddhavyā ‖

tad vyatirekeṇa tarhi nirdiśyatām ity āha: *na cânyatrêty-ādi*.

tat kasya hetoḥ | skandha-dhātv-āyatanam eva hi Subhūte śūnyaṃ viviktaṃ śāntam |

prakārântarasyâniṣedhe katham evaṃ labhyata iti *tat kasya hetor* ity āśaṅky' āha: *skandhêty-ādi*. utpāda-hetu-vaikalyena *śūnyaṃ*. sva-rūpânavadhāraṇād[2] *viviktaṃ*. kārya-sāmarthya-viraheṇa *śāntaṃ*.

etad uktaṃ: sarva-dharma-saṃgrāhaka-skandh'ādīnāṃ tattvato niḥsvabhāvatvena tad-vyatirekeṇa nirdeṣṭuṃ na śakyata iti.

iti hi prajñāpāramitā ca skandha-dhātv-āyatanaṃ câdvayam etad advaidhīkāraṃ śūnyatvād viviktatvād evaṃ śāntatvān nôpalabhyate | yo 'nupalambhaḥ sarva-dharmāṇāṃ sā prajñāpāramitêty ucyate | yadā na bhavati saṃjñā samajñā prajñaptir vyavahāras tadā prajñāpāramitêty ucyate ‖

iti hîty-ādy upasaṃhāraḥ. *saṃjñā samajñā* yathākramaṃ sva-sāmānya-lakṣaṇôdgrahaṇa-lakṣaṇe, *prajñaptis* tat-saṃketôdgrahaṇaṃ.[3] (P. 112[a]) *vyavahāraḥ* prajñapti-pūrvakau hitâhita-prāpti-parihārau.

(178) sthaviraḥ Subhūtir āha | kiyac-cira-caritāvī sa Bhagavan bodhisattvo mahāsattvo veditavyaḥ ya iha gambhīrāyāṃ prajñāpāramitāyāṃ yogam āpatsyate ‖

1. °ndhā C. phuṅ-po la-sogs-pa. 2. °pānadh° C. 3. °togr° C. From C 99[a] up to here (°graha) several leaves are wanting in P, but not in pagination.

Bhagavān āha | vibhajya vyākaraṇīyam etat Subhūte bodhisattvānāṃ mahāsattvānām indriya-vimātratayā |

*vibhajy*êty-ādi prajñāpāramitā-yogârthaṃ [Tib. 159[b]] yenôpāya-kauśalaṃ *vimātratayā* mṛdv-ādi-bhedena bhāvitaṃ sa yogam āpatsyata iti *vibhajya* vaktavyam. etad anenôpāya[1]-kauśalam uktaṃ.

yathôktam eva sev'ādi-trayam utpāda-hetuḥ.

tathā côktam :

buddha-sevā[I] ca dān'ādir[II] upāye yac ca kauśalaṃ[III]
hetavo 'trâdhimokṣasya. iti.

syāt khalu punaḥ Subhūte paryāyo yena paryāyeṇa bodhisattvā bahūni buddha-śatāni bahūni buddha-sahasrāṇi bahūni buddha-śatasahasrāṇi dṛṣṭvā teṣām antike brahma-caryaṃ caritvā imāṃ prajñāpāramitāṃ na śraddadhyur nâdhimuñceyuḥ ||

anutpāda-hetuṃ nirdiśann āha : *syāt khalu punar* ity-ādi.

tat kasya hetoḥ | pūrvam api teṣāṃ buddhānāṃ bhagavatām antikād asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyam upadiśyamanāyām agauravatā 'bhūt | agauravatayā 'śuśrūṣaṇatā 'śuśrūṣaṇatayā 'paryupāsanatā aparyupāsanatayā 'paripṛcchanatā aparipṛcchanatayā 'śraddadhānatā(1) aśraddadhānatayā(2) tataḥ parṣadbhyo 'pakrāntās te tato nidānaṃ dharma-vyasana-saṃvartanīyena karmaṇā kṛtena saṃciten' ācitenôpacitena etarhy api gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamāmāyām apakrāmanti | agauravatayā 'śraddadhānā anadhimuñcanto na kāyena na cittena sāmagrīṃ dadati | te sāmagrīm adadānā imāṃ prajñāpāramitāṃ na jānanti na paśyanti na budhyante

(1) anabhiśradda-dhānatā iti ca°|
(2) anabhiśradda-dhānatayā iti ca°|
1. Instead of etad anena simply ḥdi ni.

na vedayante | evaṃ te prajñāpāramitāṃ na śraddadhati aśraddadhānā na śṛṇvanti aśṛṇvanto na jānanti ajānanto na paśyanti apaśyanto na budhyante abudhyamānā dharma-vyasana-saṃvartanīyaṃ karma kurvanti saṃcinvanti ācinvanti upacinvanti | te tena dharma-vyasana-saṃvartanīyena (179) karmaṇā kṛtena saṃciten' ācitenôpacitena duṣprajña-saṃvartanīyaṃ karmâbhisaṃskariṣyanti | tena te duṣprajña-saṃvartanīyena karmaṇā 'bhisaṃskṛtena saṃciten' ācitenôpacitena imāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ deśyamānām upadiśyamānāṃ pratyākhyāsyanti pratikṣepsyanti pratikrokṣyanti(1) pratikṣipya câpakramiṣyanti | asyāḥ khalu punaḥ Subhūte prajñāpāramitāyāḥ pratyākhyānena pratikṣepeṇa pratikrośenâtītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ sarvajñatā pratyākhyātā bhavati pratikṣiptā bhavati pratikruṣṭā bhavati | te sva-saṃtānān upahatya dagdhāḥ pareṣām apy alpa-buddhikānām alpa-prajñānām alpa-puṇyānām alpa-kuśala-mūlānāṃ pudgalānāṃ śraddhā-mātraka-samanvāgatānāṃ prema-mātraka-samanvāgatānāṃ prasāda-mātraka-samanvāgatānāṃ chanda-mātraka-samanvāgatānām ādikarmikāṇām abhavya-rūpāṇāṃ tad api śraddhā-mātrakaṃ prema-mātrakaṃ prasāda-mātrakaṃ chanda-mātrakaṃ vicchandayiṣyanti vivecayiṣyanti vivartayiṣyanti nâtra śikṣitavyam iti vakṣyanti nâitad buddha-vacanam iti vācam bhāṣiṣyanti || evaṃ te ātma-saṃtānān upahatya vivecya para-saṃtānān apy upahatya vivecya prajñāpāramitām abhyākhyāsyanti | prajñāpāramitāyām abhyākhyātāyāṃ sarvajñatā abhyākhyātā bhavati | sarvajñatāyām abhyākhyātāyām atītânāgata-pratyutpannā buddhā bhagavanto 'bhyākhyātā bhavanti | te buddhānāṃ bhagavatām antikād apakrāntā bhaviṣyanti dharmāt parimuktā bhaviṣyanti saṃghāt parivāhyā

(1) pratikroṣyanti iti ga°, pratikrokṣanti iti ca° ||

bhaviṣyanti | evaṃ teṣāṃ sarveṇa sarvaṃ sarvathā sarvaṃ tri-ratnāt parivāhya-bhāvo bhaviṣyati | te sattvānāṃ hita-sukhôpaccheda-kriyayā mahāniraya-(180)vipāka-saṃvartanīyaṃ karmôpaceṣyanti | te 'nenâivaṃrūpeṇa karmâbhisaṃskāreṇôpasthāpitena samutthāpitena(1) dharma-vyasana-saṃvartanīyena duṣprajña-saṃvartanīyena karmaṇā bahūni varṣa-śatāni bahūni varṣa-sahasrāṇi bahūni varṣa-śatasahasrāṇi bahūni varṣa-koṭīśatāni bahūni varṣa-koṭīsahasrāṇi bahūni varṣa-koṭīśatasahasrāṇi bahūni varṣa-koṭīniyutaśatasahasrāṇi mahā-nirayeṣûpapatsyante | te mahā-nirayān mahā-nirayaṃ saṃkramiṣyanti | teṣāṃ tathā suciraṃ mahā-nirayān mahā-nirayaṃ saṃkrāmatāṃ tejaḥ-saṃvartanī prādurbhaviṣyati | tejaḥ-saṃvartanyāṃ prādurbhūtāyāṃ ye 'nyeṣu lokadhātuṣu mahā-nirayās tatra te kṣepsyante | te teṣu mahā-nirayeṣûpapatsyante | te tatra vikṣiptās teṣu mahā-nirayeṣûpapannāḥ samānās tatrâpi mahā-nirayān mahā-nirayaṃ saṃkramiṣyanti | teṣāṃ tatrâpi mahā-nirayān mahā-nirayaṃ saṃkrāmatāṃ tatrâpi punar eva tathâiva tejaḥ-saṃvartanī prādurbhaviṣyati | te tasyāṃ tejaḥ-saṃvartanyāṃ prādurbhūtāyāṃ tataś cyutāḥ samānāḥ punar evânyeṣu lokadhātuṣu ye mahā-nirayās tatra kṣepsyante | te teṣu mahā-nirayeṣûpapatsyante | te tatrâpi tathâiva mahā-nirayān mahā-nirayaṃ saṃkramiṣyanti | teṣāṃ tatrâpi suciraṃ mahā-nirayān mahā-nirayaṃ saṃkrāmatāṃ tatrâpi tathâiva tejaḥ-saṃvartanī prādurbhaviṣyati | te tasyāṃ tejaḥ-saṃvartanyāṃ prādurbhūtāyāṃ punar eva tataś cyutās tenâivâkṣīṇena sâvaśeṣeṇa karmaṇā ihâiva lokadhātau punaḥ kṣepsyante | kṣiptāḥ santo mahā-nirayeṣûpapatsyante | te punar eva tāni mahā-nirayeṣu mahanti mahā-niraya-duḥkhāni pratyanubhaviṣyanti | tāvat pratyanubhaviṣyanti yāvat punar

(1) samupasthāpitenêti ca° |

eva tejaḥ-saṃvartanī (181) prādurbhaviṣyati | evaṃ te bahu-duḥkha-vedanīyaṃ karma pratyanubhaviṣyanti |

anadhimokṣe kiṃ-kāraṇam iti *tat kasya hetor* ity āśaṅky' āha: *pūrvam apîty-ādi*. *tataḥ parṣadbhyo 'pakrāntā* iti pratikṣepa-cittenêti śeṣaḥ. prayog'ādy-avasthā-traye yathākramaṃ *saṃciten*êty-ādi vaktavyaṃ. kāyâsaṃnidhānān *na kāya-sāmāgrī*. citta-vikṣepān *na citta-sāmāgrī*. pratyakṣânumān'Āgama-pramāṇair yathāsaṃkhyaṃ *na jānanti na paśyanti na budhyante*. ata eva *na vedayante* parān iti śeṣaḥ. svarūpa-nirākaraṇāt *pratyākhyāsyanti*. sāmarthyâpahnavāt *pratikṣepsyanti*. apriyâbhidhānāt *pratikrokṣyanti*. kuśala-mūlânutpādād *upahaty*âkuśala-vāsanôtpādena *dagdhāḥ*. svalpa-dān'ādi-traya[1]-yogād *alpa-puṇyāḥ*. mṛdu-maitry-ādi-sambhavād *alpa-kuśala-mūlāḥ*. kartu-kāmatā'panayanād *vicchandayiṣyanti*. svarūpâpakarṣa[2]-karaṇād *vivecayiṣyanti*. punaḥ-pravṛtti-nirākaraṇād *vivartayiṣyanti*. *sarveṇ*êty-ādi. *sarveṇa* buddha-ratn'ādi-rūpeṇa. [Tib. 160a] *sarvaṃ* Śākyamuni-tathāgat'ādi-rūpaṃ. *sarvathā* mṛdu-mṛdv-ādi-prakāra-bhedena.[3] *sarvam* adhiśīl'ādi-prakāraṃ. utpādanād *upasthāpitena*. vināśâbhāvāt *samutthāpitena*.[4]

mahā-nirayeṣv iti Jambūdvīpasyâdho viṃśatyā yojana-sahasrair Avīcir mahā-narakaḥ tat-pramāṇaḥ. tad-upariṣṭhāt Pratāpanas Tapano Mahārauravaḥ Rauravaḥ Saṃghātaḥ Kālasūtraḥ Saṃjīvaś cêty aṣṭau mahā-nirayāḥ.

tejaḥ-saṃvartanī 'ti naraka-gatim upādāya yāvad Brahmaloke (P. 112b) kaścit sattvo nâvaśiṣṭo bhavati tadā śūnya-bhājane sapta-sūryāḥ prādurbhūya krameṇâp[5]-maṇḍalam ārabhya yāvat prathamaṃ dhyānaṃ dahanti. *anyeṣu lokdhātuṣv* iti trisāhasra-mahā-sāhasreṣu.

tat kasya hetoḥ | yathā 'pi nāma durbhāṣitatvād vācaḥ ||

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | pañca Bhagavann ānantaryāṇi karmāṇi kṛtāny upacitāny asya mano-duścaritasya vāg-duścaritasya ca na prativarṇikāny api nânurūpāṇy api na pratirūpāṇy api bhavanti ||

1. °ye P. 2. °rūpāyak° PC. raṅ-gi ṅo-bo ḥdod-pa. 3. °di bheda-prakāreṇa C. 4. °mupasthāp° C. 5. °ṇā PC. chu.

Bhagavān āha | evam etac Chāriputrâivam etat | pañc' ānantaryāṇi Śāriputra karmāṇi kṛtāny upacitāny asya mano-duścaritasya vāg-duścaritasya ca na prativarṇikāny api nânurūpāṇy api na pratirūpāṇy apy asya karmanaḥ kṛtasya saṃcitasy' ācitasyôpacitasya | ye kecid imāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ deśyamānām upadiśyamānām uddiśyamānāṃ pratibādhitavyāṃ maṃsyante pratikṣepsyanti pratikrokṣyanti nâtra śikṣitavyam iti vakṣyanti nêyaṃ tathāgata-bhāṣitêti vācaṃ bhāṣiṣyante tato 'nyān api sattvān vivecayiṣyanti te sva-saṃtānān upahatya para-saṃtānān upahaniṣyanti te sva-saṃtānān saviṣān kṛtvā para-saṃtānān saviṣān kariṣyanti svayaṃ naṣṭāḥ parān api nāśayiṣyanti | svayaṃ gambhīrāṃ prajñāpāramitām ajānānā anavabuddhyamānāḥ parān api grāhayiṣyanti nâtra śikṣitavyam iti vācam bhāṣiṣyante | nâhaṃ Śāriputrâivaṃrūpāṇāṃ pudgalānāṃ darśanam apy abhyanujānāmi | kutas taiḥ saha saṃvāsaṃ kuto vā lābha-satkāraṃ kutaḥ sthānaṃ ||

pracura-duḥkhânubhave kiṃ-kāraṇam iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pi nām*êty-ādi, sugamaṃ.

*pañc*êti mātṛ-vadhaḥ pitṛ-vadho 'rhad-vadhaḥ saṃgha-bhedas tathāgata-duṣṭa-citta-rudhirôtpādaś cêty etāni pañca karmāṇy anantaram Avīci-mahā-niraye janma-hetutvād *ānantaryāṇi*. kārya-kāraṇa-svabhāvais tribhiḥ sādṛśyâbhāvād yathākramaṃ *na prativarṇikāny api*[1] *nânurūpāṇy api na pratirūpāṇy* apîti yojyaṃ.

tat kasya hetoḥ | dharma-dūṣakā hi te Śāriputra tathā-rūpāḥ pudgalā veditāvyā iti | kasaṃbaka-jātās te Śāriputra tathā-rūpāḥ pudgalā veditavyāḥ kṛṣṇā-nirjātikāḥ[(1)] kṛṣṇâhi-jātikās te Śāriputra tathā-rupāḥ pudgalā (182) veditavyāḥ |

(1) gha° pustake kṛṣṇānirjātikā iti pāṭho na vidyate |
1. °kāpi(!) P & Ed.

teṣāṃ Śāriputra tathā-rūpāṇāṃ pudgalānāṃ ye śrotavyaṃ maṃsyante sarve te 'nayena vyasanam āpatsyante |

nanu duḥkhiteṣu karuṇā-pravartanāt kathaṃ sthān'ādi-niṣedha iti *tat kasya hetor* ity āśaṅky' āha: *dharma-dūṣakā h*îty-[Tib. 160b]ādi. anyeṣām api svados'āpādanāt *kasambaka-jātāḥ*.[1] sasyôpaghātaka[2]-tṛṇa-jātivad bodhisattva-sasya[3]-vināśāt *kṛṣṇā-nirjātikāḥ*. kṛṣṇasarpavad dveṣa-bāhulyāt *kṛṣṇâhi-jātikāḥ*. *anayena vyasanam* iti yasmād evaṃvidha-pāpakāribhiḥ saha kṛpā-viṣayatvena saṃvāsa[4]-viṣaya-vibhāg'ādikaṃ parihṛty'[5] ādikarmikāḥ saṃvās'ādinā *'nayena* durācāreṇa *vyasanam* upaghātam[6] *āpatsyante* tasmād dharma-dūṣakā varjanīyā iti yāvat.

ye ca Śāriputra prajñāpāramitāṃ dūṣayanti ime te Śāriputra dharma-dūṣakāḥ pudgalā veditavyāḥ ||

Śāriputra āha | na Bhagavatā tasya pudgalasya tatrôpapannasya mahā-niraya-gatasy' ātmabhāvasya pramāṇam ākhyātaṃ |

Bhagavān āha | tiṣṭhatu Śāriputra tasya pudgalasya tatrôpapannasya mahā-niraya-gatasy' ātmabhāvasya pramāṇaṃ |

dharma-dūṣakāḥ ka ucyanta ity āha: *ye c*êty-ādi.

tat kasya hetoḥ | mā tathā-rūpasya pudgalasya tad ātmabhāvasya pramāṇaṃ śrutvā uṣṇaṃ rudhiraṃ mukhād āgacchet maraṇaṃ vā nigacchet maraṇa-mātrakaṃ vā duḥkham āgāḍham ābādhaṃ spṛśed dahyeta vā śoka-śalyo vā 'sy' āviśet mahā-prapātaṃ vā prapated upaśuṣyeta vā mlāyeta vā | mâiva mahā-pratibhayaṃ tasy' ātmabhāvasya pramāṇam aśrauṣīt yasyême doṣāḥ saṃvidyante ||

na Bhagavān āyuṣmataḥ Śāriputrasyâvakāśaṃ karoti | iyat tasy' ātmabhāvasya pramāṇaṃ bhaviṣyatîti | dvitīyakam api

1. kesaṃkaj° P. 2. °ghāṭaka C. 3. °ttvasya PC. ḥbru. 4. °nâvasthā PC. ḥgrogs-pa. 5. ap° PC. yoṅs-su spoṅs-bar bya-ste. 6. °ghāṭam C.

tṛtīyakam apy āyuṣmān Śāriputro Bhagavantam etad avocat | ākhyātu me Bhagavāṃs tasya pudgalasy' ātmabhāvasya pramāṇaṃ paścimāyā janatāyā[(1)] ālokaḥ kṛto bhaviṣyati ||

anena vāṅ-manaḥ-karmaṇā kṛtena saṃciten' ācitenôpacitena evaṃ mahāntaṃ mahā-nirayeṣv ātmabhāvaṃ parigṛhṇītêti Bhagavān āha | eṣa eva Śāriputra paścimāyā janatāyāḥ ālokaḥ kṛto bhaviṣyati yad anena vāṅ-mano-duścaritenâkuśalena karmâbhisaṃskāreṇâbhisaṃskṛtena saṃciten' ācitenôpacitena iyac cira-duḥkhaṃ pratyanubhaviṣyatîti | yā etasyâiva śāriputra duḥkhasyâprameyatā bahu-duḥkhatā vyākhyātā eṣa eva śuklâṃśikasya kula-putrasya (183) vā kula-duhitur vā saṃvego bhaviṣyati | tataḥ sa tebhyo dharma-vyasana-saṃvartanīyebhyaḥ karmabhyo vinivṛtya puṇyâbhisaṃskāram eva kuryāj jīvita-hetor api sad-dharmaṃ na pratikṣepsyati | mā bhūd asmākam api tādṛśair duḥkhaiḥ samavadhānam iti ||

sambhavat-pramāṇasyâkathane kiṃ-kāraṇam iti *tat kasya hetor* ity āśaṅky' āhā: *mā tathā-rūpasyêty-ādi.* yasmān mahā-nāraka[1]-kāya-*pramāṇaṃ śrutvā* duḥkha-mahattvaṃ pratipadya mahā-bhayena sahasā pratipakṣa-samudācār'ādi-virodhenô*ṣṇa*[2]*-rudhir*'āgaman'ādayaḥ[3] syus tasmān n' ākhyāyata iti samudāyârthaḥ. *maraṇamātrakaṃ vā duḥkham āgāḍham ābādhaṃ spṛśed* iti mṛdu-madhyâdhimātra-bhedād uktaṃ. *paści*(P. 113[a])*māyā janatāyā āloka* iti aśukla[4]-karma-kāriṇaḥ saṃvegôtpādād dharm'ālokaḥ saṃvega iti tad-dhetutvāt tathôktaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | susamvṛta-kāya-karma-vāk-karma-manas-karmaṇā Bhagavan kula-putreṇa vā kula-duhitrā vā bhavitavyaṃ ||

su-saṃvṛta-kāya-karma-vāk-karma-manas-karmaṇêti yathākramaṃ smṛti-sam=

(1) paścimāyāṃ janatāyām iti kha° ṅa° ca° |
1. °han-n° C. dmyal-ba chen-po. 2. °dhito P. 3. khrag dron-po kha-nas skyug-pa la-sogs-pa = uṣṇa-rudhirôdvam°? 4 om. P.

prajanyatām upādāya kāyika-vācika-mānasika-kuśalânuṣṭhānād uktam.

tat kasya hetoḥ | yatra hi nāma Bhagavann evaṃ-rūpeṇa vāg-durbhāṣitena iyān mahā'puṇya-skandhaḥ prasūyate[(1)] |

viparīta-karaṇe ko doṣa iti *tat kasya hetor* ity āśaṅky' āha: *yatra hi nāmê*[Tib. 161[a]]ty-ādi. *evaṃrūpeṇêti* nâitad buddha-vacanam ity evaṃ-svabhāvena. asyôpalakṣaṇa-mātratvāt[1] viparīta-kāya-manas[2]-karmaṇā 'pîti jñeyaṃ.

katamena punar Bhagavan karmaṇā iyān mahā'puṇya-skandhaḥ prasūyate ||

Bhagavān āha | evaṃ-rūpeṇa Subhūte vāg-durbhāṣitena iyān mahā'puṇya-skandhaḥ prasūyate | ihâiva te Subhūte moha-puruṣāḥ svākhyāte dharma-vinaye pravrajitā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitāṃ dūṣayitavyāṃ maṃsyante pratikṣeptavyāṃ maṃsyante pratibādhitavyāṃ maṃsyante prajñāpāramitāyāṃ ca pratibādhitāyāṃ buddhānāṃ bhagavatāṃ pratibādhitā bhavati | buddha-bodhau pratibādhitāyām atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ sarvajñatā pratibādhitā bhavati | sarvajñatāyāṃ pratibādhitāyāṃ sad-dharmaḥ pratibādhito bhavati | sad-dharme pratibādhite tathāgata-śrāvaka-saṃghaḥ pratibādhito bhavati | tathāgata-śrāvaka-saṃghe 'pi pratibādhite evaṃ tasya sarveṇa sarvaṃ sarvathā sarvaṃ tri-ratnāt parivāhya-bhāvo bhavati aprameyâsaṃkhyeyataraś ca mahān akuśala-karmâbhisaṃskāraḥ parigṛhīto bhavati ||

prakrānta[3]-vāg-durbhāṣita-prakaraṇôpasaṃhārârtham āha: *katamenêty-ādi.* anyathā 'nantaram evôktam iti kathaṃ praśnaḥ syāt.

moha-puruṣā iti.

(1) prajñāyate iti gha° |
1. °nâsyôpalakṣaṇa-paratvāt PC. gtso-bor ñe-bar mtshon-pa-tsam-du zad-de. 2. °ya-vāṅ-m° P. 3. prakānta PC. ḥdas ma-thag-pa.

svake[1] 'vatārāt[I] svasyâiva vinaye darśanād[II] api

audāryād[III] api gāmbhīryād[IV] aviruddhâiva dharmatā ||

iti vacanād yat sūtre 'vatarati vinaye ca[2] saṃdṛśyate dharmatāṃ ca na vilomayatîti[3] buddha-bhāṣita-lakṣaṇânavagamena sūtr'ādi-saṃgṛhītāyā mātuḥ svabhāvânavadhāraṇān mūḍhāḥ.

syād etan : nikāya-granthasya[4] parimita-parimāṇa-sūtreṣv anavatārāt, tathā paricchinna-pramāṇa-vinaya-piṭake 'saṃdarśanāt, tathā vyavasthāpita-pudgala-nairātmy'ādi-dharmatā-vilomanenâbuddha-vacana-mahāyāna-pratikṣepād amoha[5] iti. evaṃ ca sati muktaka-sūtrāṇy api sūtrânta-piṭakeṣv apaṭhitatvād abuddha-vacanāny abhyupeyāni syuḥ. tathâikâikasmin sūtrânta-piṭake 'nyāni sūtrânta-piṭakāni na sarva-prakāram avataranti, tathâikâikasmin vinaye 'nye vinayā na sarva-prakāraṃ saṃdṛśyante, tathâikâikasmin nikāye yā dharmatā vyavasthāpitā na sā 'nyeṣu nikāyeṣu dharmatāṃ sarva-prakāram anulomayatîty [Tib.161[b]] eva(P. 113[b])m aṣṭādaśa-bheda-bhinnāni sūtra-vinayâbhidharma-piṭakāni parasparaṃ granthârtha-vyatibhinnāni. kathaṃ buddha-vacanāni sidhyantîty avyāpakam etad buddha-vacana-lakṣaṇam abhyupagacchantîti mūḍhā eva.[6]

atha vâ

manaḥ-pradoṣaḥ prakṛti-praduṣṭe

hy ayukta-rūpe 'pi na yukta-rūpaḥ

prāg eva saṃdeha-gatasya dharme

tasmād upekṣâiva varaṃ hy adoṣā

ity[7] asyârthasyâparijñānān *moha-puruṣāḥ*.

dūṣayitavyām iti paraspara-virodhôdbhāvanayā.[8] *pratikṣeptavyām* iti pūrvavat. *pratibādhitavyām* iti pratyakṣ'ādi-pramāṇa-bādhanāt.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | ko 'tra Bhagavan (184) hetuḥ kaḥ pratyayo yat sa kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pratibādhitavyāṃ maṃsyate ||

1. raṅ-gi-ñid-la. Qu. svatve ? 2. om. C. 3. cânul° P. chos-ñid-la daṅ mi ḥgal-ba. 4 °nthe PC. sde-baḥi gṣuṅ-gi. 5. anoha P. rmoṅs-par mi hgyur-ro. 6. eka P. 7. °ṣebhy C, °ṣe tv P. ces-bya-baḥi. 8. doṣôdbh° C. ḥgal-ba.

Bhagavān āha | mārâdhiṣṭhito vā Subhūte sa kula-putro vā kula-duhitā vā bhaviṣyati | duṣprajña-saṃvartanīyena vā karmaṇā(1) gambhīreṣu dharmeṣu nâsya śraddhā nâsya prasādaḥ | ābhyāṃ Subhūte dvābhyāṃ pāpābhyāṃ dharmābhyāṃ samanvāgataḥ sa kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pratibādhiṣyate || punar aparaṃ Subhūte sa kula-putro vā kula-duhitā vā pāpa-mitra-hasta-gato vā bhaviṣyati anabhiyukto vā bhaviṣyati skandhâbhiniviṣṭo vā bhaviṣyati ātmôtkarṣī pareṣāṃ paṃsako doṣântara-prekṣī vā bhaviṣyati ebhir api Subhūte caturbhir ākāraiḥ sa kula-putro vā kula-duhitā vā samanvāgato bhaviṣyati ya imāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ deśyamānāṃ upadiśyamānāṃ pratibādhitavyāṃ maṃsyate(2) iti ||

asya tu sad-dharma-pratikṣepasya caturo hetūn pratipādayitum āha : *ko hetur* ity-ādi.

caturbhir ākārair iti Mārâdhiṣṭhāna-gambhīra-dharmânadhimokṣa-skandh'ādy-abhiniveśa-pāpa-mitra-parigrahaiś caturbhiḥ pratikṣepa-hetubhir ity arthaḥ.

tathā côktam :

dharma-vyavasana-hetavaḥ || (26)

Mārâdhiṣṭhāna[I]-gambhīra-dharmatā'nadhimuktate[II]

skandh'ādy-abhiniveśaś[III]ca pāpa-mitra-parigrahaḥ[IV] || iti. (27)

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ niraya-parivarto nāma saptamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ niraya-parivarto nāma saptamaḥ.

(1) duṣprajña-saṃvartanīyena uā 'karmaṇā iti ca° |
(2) maṃsyante iti ka° kha° ga° gha° na° ca° |

VIII.

VIŚUDDHI-PARIVARTO NĀMÂṢṬAMAḤ

(185) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | duradhimocā Bhagavan prajñāpāramitā 'nabhiyuktena kuśala-mūla-virahitena pāpa-mitra-hasta-gatena ||

Bhagavān āha | evam etat Subhūte evam etat | duradhimocā Subhūte prajñāpāramitā 'nabhiyuktena parītta[1]-kuśala-mūlena durmedhasā anarthikenâlpa-śrutena hīna-prajñena pāpa-mitrôpastabdhena aśuśrūṣaṇâparipṛcchaka-jātīyena kuśaleṣu dharmeṣv anabhiyuktena ||

Subhūtir āha | kiyad-gambhīrā batêyaṃ Bhagavan prajñāpāramitā duradhimocatayā ||

Bhagavān āha | rūpaṃ Subhūte abaddham amuktaṃ ||

adhigamânadhigama-hetuṃ prāpti-parihāra-viṣayam uktvâivaṃ[1] prakṛtasyâtyanta-viśuddhi-lakṣaṇa-bhāvanā-mārgasya sāmānyena viśuddhiṃ pratipādayituṃ gāmbhīryaṃ pratipādayann āha: *duradhimocêty-ādi.* duḥkhenâdhimocyata iti duradhimocā[2][Tib. 162a] duradhimokṣêti yāvat.

tat kasya hetoḥ | rūpâsvabhāvatvāt Subhūte rūpam abaddham amuktaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ Subhūte 'baddham amuktaṃ || tat kasya hetoḥ | vijñānâsvabhāvatvāt Subhūte vijñānam abaddham amuktaṃ ||

nanu pṛthagjan'ārya-bhedena bandha-mokṣāt katham *abaddham amuktaṃ rūpam* iti *tat kasya hetor* ity āśaṅky' āha: *rūpâsvabhāvatvād* iti, traiyadhvika[3]-

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1. uktâivaṃ P, uktevaṃ C. de ltar ... gsuṅs-nas. 2. °cād P, adhigamo vā C.
3. °yaṣika P, traipathika CT.

rūpasya nyāyato niḥsvabhāvatvāt.

rūpasya Subhūte pūrvânto 'baddho 'muktaḥ ||

sāmānyena nirdiśyâtît'ādi-bheden' āha : *rūpasyêty-ādi.*

tat kasya hetoḥ | pūrvântâsvabhāvaṃ hi Subhūte rūpaṃ | rūpasya Sūbhūte 'parânto 'baddho 'muktaḥ ||

tathâiva *tat kasya hetor* ity āśaṅky' āha : *pūrvântâsvabhāva*(P. 114[a])*m* iti. pūrvânto hetus tattvato 'nutpannatvenâsvabhāvo yasya vartamāna-rūpasyêti tathôktaṃ.

tat kasya hetoḥ | aparântâsvabhāvaṃ hi Subhūte rūpaṃ | pratyutpannaṃ Subhūte rūpam abaddham amuktaṃ ||

pūrvavat *tat kasya hetor* ity āśaṅky' āha : *aparântâsvabhāvam* iti. aparântaṃ kāryaṃ. pūrvavad asvabhāvam asyêti vigrahaḥ.

tat kasya hetoḥ | (186) pratyutpannâsvabhāvaṃ hi Subhūte pratyutpannaṃ rūpaṃ || evaṃ vedanā saṃjñā saṃskārā vijñānasya Subhūte pūrvânto 'baddho 'muktaḥ || tat kasya hetoḥ | pūrvântâsvabhāvaṃ hi Subhūte vijñānaṃ || vijñānasya Subhūte 'parânto 'baddho 'muktaḥ || tat kasya hetoḥ | aparântâsvabhāvaṃ hi Subhūte vijñānaṃ || pratyutpannaṃ Subhūte vijñānam abaddham amuktaṃ || tat kasya hetoḥ | pratyutpannâsvabhāvaṃ hi Subhūte pratyutpannaṃ vijñānaṃ ||

tathâiva *tat kasya hetor* ity āśaṅky' aha : *pratyutpannâsvabhāvam* iti. pratyutpanna-lakṣaṇa-virahitaṃ.

Subhūtir āha | duradhimocā Bhagavan prajñāpāramitā parama-duradhimocā Bhagavan prajñāpāramitā anabhiyuktenânavaropita-kuśala-mūlena pāpa-mitra-hasta-gatena Māra-vaśa-

gatena kusīdena hīna-vīryeṇa muṣita-smṛtinā duṣprajñena ||

Bhagavān āha | evam etat Subhūte evam etat | duradhimocā Subhūte prajñāpāramitā parama-duradhimocā Subhūte prajñāpāramitā anabhiyuktenânavaropita-kuśala-mūlena pāpa-mitra-hasta-gatena Māra-vaśa-gatena kusīdena hīna-vīryeṇa muṣita-smṛtinā duṣprajñena ||

rūp'ādi-svabhāva-śūnyatvena pṛthagjanâgocaratvād *duradhimocā.* laukika-vīta-rāgâviṣayatvāt *parama-duradhimocā.*

tat kasya hetoḥ | yā Subhūte rūpa-viśuddhiḥ sā phala-viśuddhiḥ yā phala-viśuddhiḥ sā rūpa-viśuddhir iti hi Subhūte rūpa-viśuddhiś ca phala-viśuddhiś câdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte phala-viśuddhito rūpa-viśuddhī rūpa-viśuddhitaḥ phala-viśuddhiḥ || evaṃ vedanā saṃjñā saṃskārā yā Subhūte vijñāna-viśuddhiḥ sā phala-viśuddhiḥ yā phala-viśuddhiḥ sā vijñāna-viśuddhir iti hi Subhūte vijñāna-viśuddhiś ca phala-viśuddhiś câdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte phala-viśuddhito vijñāna-viśuddhir vijñāna-viśuddhitaḥ phala-viśuddhiḥ ||

nanu rūp'ādi-prajñāpāramitā-svabhāvayoḥ saṃvṛti-paramârtha-bhedena viveka-pratipatteḥ kathaṃ parama-duradhimocêti *tat kasya hetor* ity āśaṅky' āha : *yā rūpa-viśuddhir* ity-ādi. nānātva-lakṣaṇa-bhedâbhāvād *abhinnaṃ.* prabheda-lakṣaṇa-cchedâbhāvād *acchinnaṃ.* sva-sāmānya-lakṣaṇa-nānātva-virahād vā yathākramam uktaṃ. *iti hîty-ādi.*

saṃvṛtes tathatā yâiva paramârthasya[1] sā matā
[Tib. 162[b]] abhedāt so 'pi hi nyāyo yathādarśanam āsthitaḥ ||

iti nyāyād *yā rūp'*āder ātm'ātmīy'ādy-abhiniveśa-vigamān māyôpamatā-viśuddhiḥ sâiva[2] sarva-vipakṣa-rahitatvena srotaāpatty-ādi-*phala*sya prajñāpāramitāyā

1. °syâpi CT. 2. sa ca C, °tā-śuddhiḥ sarva (!) P.

viśuddhiḥ. tathā *phalasya yā viśuddhiḥ sā rūp'*āder *viśuddhir* ity *advayâdvaidhīkāratvād*[1] *abhinnam acchinnam.* tasmāt *phala-viśuddhito rūp'*ādi-*viśuddhiḥ.* tathā *rūp'*ādi-*viśuddhitaḥ phala-viśuddhiḥ* kathitêti yāvat.

tathā côktaṃ :

phala-śuddhiś[2] ca rūp'ādi-śuddhir eva tayor dvayoḥ
abhinnâcchinnatā yasmād iti śuddhir udīritā || iti. (28)

punar aparaṃ Subhūte yā rūpa-viśuddhiḥ (187) sā sarvajñatā-viśuddhiḥ yā sarvajñatā-viśuddhiḥ sā rūpa-viśuddhir iti hi Subhūte rūpa-viśuddhiś ca sarvajñatā-viśuddhiś câdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte sarvajñatā-viśuddhito rūpa-viśuddhiḥ rūpa-viśuddhitaḥ sarvajñatā-viśuddhiḥ || evaṃ vedanā saṃjñā saṃskārā yā Subhūte vijñāna-viśuddhiḥ sā sarvajñatā-viśuddhiḥ yā sarvajñatā-viśuddhiḥ sā vijñāna-viśuddhir iti hi Subhūte vijñāna-viśuddhiś ca sarvajñatā-viśuddhiś câdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte sarvajñatā-viśuddhito vijñāna-viśuddhiḥ vijñāna-viśuddhitaḥ sarvajñatā-viśuddhiḥ ||

sāmānyena śuddhim evam abhidhāya viśeṣeṇ' āha : *punar aparam* ity-ādi. *sarvajñatā-viśuddhir* iti tri-sarvajñatā-viśuddhir ity arthaḥ. tataś cêdam uktaṃ bhavati. śrāvakāṇāṃ kleś'āvaraṇa-prahāṇāt, pratyekabuddhānām tu kleś'āvaraṇasya jñey'āvaraṇâika-deśa-grāhya-vikalpasya ca prahāṇāt sarvajñatā-viśuddhiḥ. yāna-traya-mārg'āvaraṇa-prahāṇād bodhisattvānāṃ mārgajñatā-viśuddhiḥ. sa-vāsana-kleśa-jñey'āvaraṇa-prahāṇād dharmadhātû(P. 114ᵇ)dbhavatvād ātyantikī tathāgatānāṃ sarv'ākārajñatā-viśuddhir iti.

tathā côktaṃ :

kleśa-jñeya-tri-mārgasya śiṣya-khaḍga-jinaurasāṃ
hānād viśudhhir, ātyantikī tu buddhasya [Tib. 163ᵃ]sarvathā || iti. (29)

mārgajñatā'dhikāre viśuddhi-kathana-prasaṅgād ātyantikī cêtarā ca tathāgatānāṃ śrāvak'ādīnāṃ ca[3] yathākramaṃ viśuddhiḥ kathitā.

1. °rād CT. 2. viś° C. 3. °kāṇāṃ ca CT.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat |
gambhīrā Bhagavan prajñāpāramitā |
Bhagavān āha | viśuddhatvāc Chāriputra |
āha | avabhāsakarī Bhagavan prajñāpāramitā |
Bhagavān āha | viśuddhatvāc Chāriputra ||
āha | āloko Bhagavan prajñāpāramitā |
Bhagavān āha | viśuddhatvāc Chāriputra |
āha | apratisaṃdhir Bhagavan prajñāpāramitā |
Bhagavān āha | viśuddhatvāc Chāriputra ||
āha | asaṃkleśo Bhagavan prajñāpāramitā |
Bhagavān āha | viśuddhatvāc Chāriputra |
āha | aprāptir anabhisamayo Bhagavan prajñāpāramitā |
Bhagavān āha | viśuddhatvāc Chāriputra ||
āha | anabhinirvṛttir Bhagavan prajñāpāramitā |
(188) Bhagavān āha | viśuddhatvāc Chāriputra ||
āha | atyantânupapattir(1) Bhagavan prajñāpāramitā kāmadhātu-rūpa-dhātv-ārūpya-dhātuṣu ||
Bhagavān āha | viśuddhatvāc Chāriputra ||

sā katham ity āha : *atha khalv āyuṣmān* ity-ādi. *gambhīrā 'vabhāsa-kary āloko 'pratisaṃdhir asaṃkleśo 'prāptir anabhisamayo 'nabhinirvṛttir atyantânupapattir*[1] ity ārya-Śāriputrôktāni nava-padârthāni[2] yathākramaṃ mṛdu-mṛdv[3]-ādi-nava-prakāra-bhāvanā-mārga-svabhāvatvena vācyāni. pratipadaṃ ca *viśuddhatvād* iti Bhagavatôkta[4]-vacanam adhimātrâdhimātr'ādi-nava-prakāra-vipakṣa-prahāṇato yojyaṃ.

kāmadhātu-rūpadhātv-ārūpyadhātuṣv iti vacanāt kāmadhātv-ādi-nava-bhūmiko bhāvanā-mārgo grāhyaḥ. yat tûktaṃ :

kāmadhātau bhavâgre ca bodhi-mārgâṅga-varjitā |

iti tad anupāya-kuśalān śrāvakān adhikṛtyêti na tenâsya virodha ity eke.

(1) atyantânutpattir iti ga° |
1. atyantam up° CT. 2. °dāni P. 3. maddh P, madhy C. 4. °vate P.

anāgamya-sthānam ārabhya yāvad ākiṃcany'āyatana-paryanto nava-bhūmiko bhāvanā-mārga ity apare. kāmadhātv-ādi-vacanaṃ tu Mātus tatra paramârthato 'sthāna-pratipādana-paraṃ, na tu nava-bhūmi-prakāśakam iti.

tad ayaṃ samāsârthaḥ: yathôktāsu nava-bhūmiṣu pratyekaṃ yathāsaṃkhyaṃ câdhimātrâdhimātr'ādi[1]-nava-prakāra-vipakṣasya pratipakṣa-bhāvena mṛdu-mṛdv-ādi-mārgo yathākramaṃ [Tib. 163[b]] nava-prakāraḥ sarvathā 'nyathā[2] ca viśuddhi-hetutvād ātyantikī cêtarā ca viśuddhir iti.

tathā côktaṃ:

mṛdu-mṛdv-ādiko mārgaḥ śuddhir navasu bhūmiṣu
adhimātrâdhimātr'āder malasya pratipakṣataḥ || iti. (30)

āha | na jānāti na saṃjānīte Bhagavan prajñāpāramitā |
Bhagavān āha | viśuddhatvāc Chāriputra ||

katham anupacarit'ātyantikī viśuddhir ity āha: *na jānāt*îty-ādi. (P.115[a]) svarūpaṃ *na jānāti*. prabhedaṃ *na saṃjānīte*.
viśuddhatvād iti traidhātuka-pratipakṣatvāt.

āha | kiṃ punar Bhagavan prajñāpāramitā na jānāti na saṃjānīte |
Bhagavān āha | rūpaṃ Śāriputra prajñāpāramitā na jānāti na saṃjānīte ||

kim iti viṣaya-gato 'yaṃ praśno, na tu kṣepe. tad ev' āha: *rūpam* ity-ādi.

tat kasya hetoḥ | viśuddhatvāc Chāriputra || evaṃ vedanā saṃjñā saṃskārā vijñānaṃ Śāriputra prajñāpāramitā na jānāti na saṃjānīte | tat kasya hetoḥ | viśuddhatvāc Chāriputra ||

nanu sadā'vasthitaṃ rūpaṃ kim iti na pratipadyata iti *tat kasya heto*r ity āśaṅky' āha: *viśuddhatvād* iti tattvato niḥsvabhāvatvāt.

āha | prajñāpāramitā Bhagavan sarvajñatāyā nâpakāraṃ

1. vā 'dhimātr'ādi P. 2. cig śos-su.

karoti nôpakāraṃ karoti ||
Bhagavān āha | viśuddhatvāc Chāriputra ||
āha | prajñāpāramitā Bhagavan na kaṃcid dharmaṃ parigṛhṇāti na parityajati ||
Bhagavān āha | viśuddhatvāc Chāriputra |

nanu ca adhimātrâdhimātr'ādiḥ pratipakṣo, mṛdu-mṛdv-ādiḥ[1] vipakṣa[2] iti bhavitavyaṃ. tat katham anyathā nirdiṣṭam ity āśaṅky' āha: *prajñāpāramitā Bhagavan sarvajñatāyā* ity-ādi. vyavasthita-dharma-tattvâpanayanâbhāvān *nâpakāraṃ karoti*. apūrvâkaraṇān *nôpakāraṃ karot*îti pūrveṇa sambandhaḥ. pratipakṣaṃ *na parigṛhṇāti na* ca[3] vipakṣaṃ *parityajati*.
*na jānāt*îty-ādi-prakaraṇasya ayaṃ samudāyârthaḥ[4]: nanu ca adhimātrâdhimātr'ādiḥ pratipakṣo, mṛdu-mṛdv-ādir vipakṣa ity bhavitavyaṃ. tat katham anyathā nirdeśa iti codyasya paramârthena kasyacin[5] nôpakār'ādikam iti parihāras[6], tathā saṃvṛtyā [Tib. 164[a]] sūkṣma-malâpakarṣaṇe[7] rajaka[8] mahā-yatnôdāharaṇena, mṛdu-mṛdv-ādi-krama-pratipakṣôtpādena ca[9] sāmarthy'ākṣipten samādhānatas tasya yathā-nirdiṣṭa-bhāvanā-mārgasyântya-kṣaṇasya traidhātuk'ākāra-jñāna-jñeyayor anupalambhād yā samatā-sarva-dharma-māyôpamatā-pratipattiḥ sâiva samasta-pratipakṣa-rūpatvam iti kṛtv' ātyantikī viśuddhiḥ mukhyā Bhagavato Buddhasyêṣyata iti.

tathā côktaṃ:

tri-dhātu-pratipakṣatvaṃ samatā māna-meyayoḥ
mārgasya cêṣyate tasya codyasya parihārataḥ || iti. (31)

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | ātma-viśuddhito Bhagavan rūpa-viśuddhiḥ |
Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||
(189) āha | ātma-viśuddhito Bhagavan vedanā-saṃjñā-saṃskāra-viśuddhiḥ | ātma-viśuddhito Bhagavan vijñāna-viśuddhiḥ ||

1. °dibhir C. 2. °kṣair C. 3. om. CT. 4. °dāy° C. 5. gaṅ yaṅ kiṃ-cin? 6. °ratas C. 7. °ṇena C. 8. °ko PC. 9. om. P.

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

āha | ātma-viśuddhito Bhagavan phala-viśuddhiḥ ||

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

āha | ātma-viśuddhito Bhagavan sarvajñatā-viśuddhiḥ ||

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

bhāvanā-mārga-parisamāpty-anantaraṃ [1]tad-adhikāre[1] prāg yad uktaṃ *yā rūpa-viśuddhir yā phala-viśuddhir yā sarvajñatā-viśuddhir* iti tan nirdiśann āha: *ātma-viśuddhito Bhagavan rūpa-viśuddhir* ity-ādi. yath' *ātmanaḥ* para-parikalpitasya paramârthato 'nutpatti[2]-*viśuddhis* tadvad *rūp*'ādi-(P. 115[b])*sarvajñatā*'ntānāṃ *viśuddhir* veditavyêti hāraka-trayasyârthaḥ. kevalaṃ saṃvṛtyā rūp'ādīnām ātmanaś cârtha-kriyāsu yathāsaṃkhyaṃ yogyâyogyatvena tathyâtathyatayā bhedo, na tu paramârthata ity abhiprāyeṇa sarvatra Bhagavatôktam *atyanta-viśuddhatvād* iti.

āha | ātma-viśuddhito Bhagavan na prāptir nâbhisamayaḥ |

yathôkta-bhāvanā[3]-mārge tattvato nâdhigama ity āha: *ātma-viśuddhito Bhagavan na prāptir nâbhisamaya* iti. tatra *na prāptir* agra-ja-prāptyā yogyatā-lakṣaṇayā. *nâbhisamayo* [Tib. 164[b]] vimukti-mārgeṇa.

Bhagavān āha | atyanta-viśuddhatvāt Subhūte |

tattvena nâivam ity āha: *viśuddhatvād* iti śūnyatvād ity arthaḥ.

āha | ātmâparyantatayā Bhagavan rūpâparyantatā ||

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

āha | ātmâparyantatayā Bhagavan vedanā-saṃjñā-saṃskāra-vijñānâparyantatā ||

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

saṃvṛtyā tu sarvam evâstîty āha: *ātmâparyantatayêty-ādi*. avicārâikaramya-pūrva-pūrva-kāraṇasy' *ātmanaḥ* svabhāvasy*âparyantatayā rūp'ādīnām*

1 ... 1. tadā 'dhik° C. 2. °ttir P. 3. om. P.

aparyantatā gamyata[1] iti yāvat. *viśuddhatvān*[2] nyāyânuyāyinyôtpattyā rahitatvāt.

āha | ya evaṃ asya bodhisattvasya mahāsattvasya Bhagavann avabodhaḥ iyaṃ asya prajñāpāramitā ||

Bhagavān āha | atyanta-viśuddhatvāt Subhūte

mārgajñatām upasaṃharann āha: *ya evam asyêty-ādi*. *evam* anantarôkta-dhyāmīkaraṇat'ādi[3]-krameṇa *yo 'yam avabodho* 'dhigamaḥ sê*yaṃ prajñāpāramitā* mārgajñatā *bodhisattv*ānāṃ nirdoṣatvenâvagantavyā.

Abhisamayâlaṃkār'ālokāyāṃ prajñāpāramitā-vyākhyāyāṃ mārgajñatā'dhikāro dvitīyaḥ.

āyuṣmān Subhūtir āha | sā khalu punar iyaṃ Bhagavan prajñāpāramitā nâpare tīre na pare tīre nâpy ubhayam antareṇa viprakṛtā sthitā |

sarva-vastu-parijñānaṃ vinā na mārga[4]-parijñānam samyag iti sarvajñatāṃ vaktuṃ saṃsāra-nirvāṇâpratiṣṭhānam āha *sā khalu punar* ity-ādinā. traiyadhvika-dharmāṇām anutpād'ākāreṇa tulyatā'vabodhād yā śrāvak'ādy-agocaratvena *viprakṛtā* viprakṛṣṭa-rūpā buddha-bodhisattvānāṃ prajñāpāramitā matā *sā khalu punar nâpare tīre* saṃsāre prajñay' ādīnava-darśanāt, *na pare tīre* nirvāṇe kṛpayā sarva-sattvârtha-karaṇān *nâpi* saṃsāra-nirvāṇam *ubhayam antareṇa* vastuno 'sattvān madhye 'pi vyava*sthitā*.

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

[Tib. 165[a]] *atyanta-viśuddhatvād* iti prajñā-karuṇayoḥ samyak-prativedhena[5] saṃsāra-nirvāṇôbhayôpalambha-viyogāt.[6]

tathā côktma:

nâpare na pare tīre nâ(P. 116[a])ntarāle tayoḥ sthitā
adhvanāṃ samatā-jñānāt prajñāpāramitā matā || iti. (1)

1. °myatata P. 2. 'sin-tu rnam-par dag-paḥi phyir-ro ṣes-bya-ba ni = atyanta-viśuddhatvād iti. 3. °ṇatā C. 4. So Tib. mārgajñatā PCT. 5. °tivodh° C. 6. vigamāt C.

sarvajñatā'dhikārād vyatireka-nirdeśena śrāvak'ādīnām adhva-samtā-jñānâbhāvāt samyak-prājñāpāramitā dūrī-bhūtêti, svâdhigama-mātr'ātmikā tu prajñāpāramitā kṛpā-prajñā-vaikalyān nirvāṇe saṃsāre câvasthitā vastv-avastûpalambhatayêti jñeyaṃ. evam uttaratrâpi kvacid anvaya-mukhena, kvacid vyatireka-mukhena, kvacid ubhayathā 'pi nirdeśa iti pratipattavyaṃ.

āyuṣmān Subhūtir āha | evam api Bhagavan saṃjñāsyate bodhisattvo (190) mahāsattvo riñciṣyatîmāṃ prajñāpāramitāṃ dūrīkariṣyatîmāṃ prajñāpāramitāṃ ||

Bhagavān āha | sādhu sādhu Subhūte | evam etat Subhūte evam etat ||

nanu

yaḥ pratîyasamutpādaḥ śūnyatā sâiva te matā |[1]

iti nyāyād adhva[2]-samatā-jñānaṃ padârthâvabodha eva, sa ca sarveṣāṃ eva samastîti kathaṃ śrāvak'ādīnāṃ samyak-prajñāpāramitāyā dūrī-bhāva ity āha: *evam apîty*-ādi. *api*-śabdān na kevalam anyena bhāv'ādy-ākāreṇa, kiṃ tarhy *evam api* na kvacit sthitêty apy abhiniveśa-nimitta-yogenêty arthaḥ. *riñciṣyati dūrī-kariṣyatîti* tadātve c' āyatyāṃ cêti yathākramaṃ vācyaṃ.

tat kasya hetoḥ | nāmato 'pi hi Subhūte saṅgo nimittato 'pi saṅgaḥ ||

kim atra kāraṇaṃ nimitta-pratipattyā Mātur dūrī-bhāva iti *tat kasya hetor* ity āśaṅky' āha: *nāmato 'pîty*-[Tib. 165[b]]ādi. tatra prajñāpāramitêty-ādi-vyapadeśa-mātraṃ *nāma*. kalpit'ādi-lakṣaṇaṃ vastu *nimittaṃ*. sakti[3]-sthāna-viparyāsaḥ *saṅgaḥ*.

etad uktaṃ: māyākāra-nirmita-vastunaḥ pratibhāse 'vidita-tat-svarūpasya bhāvâbhiniveśitayā naiḥsvābhāvyâpratibhāsa iva kalyāṇamitr'ādy-upāya-kauśala-vaikalyān nimitta-yogena pratipattau viparyāsa-lakṣaṇôpalambha-saṅga-sambhavāt tat-samatā-parijñānam avijñāta[4]-bhāva-rūpāṇāṃ śrāvak'ādīnām nâstîty atas teṣāṃ dūrī-bhāvo Jinajananyā iti.

1. This line also P65[a], 100[b]. 2. dus gsum as before. 3. śakti C. 4. aparijñ° P.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | āścaryaṃ Bhagavan yāvad iyaṃ prajñāpāramitā svākhyātā sunirdiṣṭā supariniṣṭhitā | yatra hi nāma Bhagavatā ime 'pi saṅgā ākhyātāḥ |

bodhisattv'ādīnāṃ tûtsārita-bhāvâbhiniveśa[1]-bhrānti-nimittānāṃ rūp'ādi-sarva[2]-dharma-parijñānam eva tat-samatā-parijñānam ity atas teṣāṃ samyag-āsannībhāvo 'syā Mātur iti sāmarthyāt kathitam[3] ity āha: *āścaryaṃ Bhagavann* ity-ādi. *yāvad* iti vacanāt supariśuddhêty ādi-parigrahaḥ. śrāvaka-pratyeka-(P. 116[b])buddh'āgamâdhigama[4]-viparyayeṇa kathanāt *sv-ākhyātā*. paripūrṇa-mahāyānâdhigamataḥ[5] *su-nirdiṣṭā*. sakala-guṇa-prakarṣa-niṣṭhā'dhigamataḥ *su-pariniṣṭhitā*. *ime 'pi saṅgā* iti *nām*'ādyāḥ. śrāvaka-bodhisattva-bhedād etad eva pratipattavyaṃ.

tathā côktaṃ:

anupāyena dūraṃ sā sa-nimittôpalambhataḥ,
upāya-kauśalenâsyāḥ samyag-āsannatôditā || iti. (2)

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat katame te āyuṣman Subhūte saṅgāḥ ||

Subhūtir āha | rūpam āyuṣman Śāriputra śūnyam iti saṅgaḥ | evaṃ vedanā saṃjñā saṃskārā vijñānam āyuṣman Śāriputra śūnyam iti saṅgaḥ | atīteṣu dharmeṣv atītā dharmā iti saṃjānīte saṅgaḥ | anāgateṣu dharmeṣv anāgatā dharmā iti saṃjānīte saṅgaḥ | pratyutpanneṣu dharmeṣu pratyutpannā dharmā iti saṃjānīte saṅgaḥ | iyantaṃ puṇya-skandhaṃ prasūyate bodhisattva-yānikaḥ pudgalaḥ prathamena cittôtpādenêti saṃjānīte saṅgaḥ ||

śrāvak'ādīnām evaṃ Mātur dūrībhāvenânuṣṭhānaṃ pratipakṣo 'pi san vastûpalambha-viparyāsa-pravṛttatvena [Tib. 166[a]] bodhisattvānāṃ tyājyatvād

1. bhāvin° PC. dṅospo-la mṅon-par ṣen-pa. 2. om. P & Tib. 3. °ta PC. 4. buddhâdhig° CT. luṅ dan rtogs-pa. 5. °n'āg° C.

vipakṣa iti pratipādayitum āha: *katame ta* ity-ādi. *śūnyam* iti tīrthika-parikalpit'ātmano viveka iti *saṃjānīta* iti vakṣyamāṇena sambandhaḥ. *iyantam* iti aprameyʼādi-saṃkhyā'vacchinnaṃ. *prathamena cittôtpādenêti* dān'ādi-bodhipakṣôpalakṣaṇam atra cittôtpādaḥ.

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtim etad avocat | katamen' ārya Subhūte paryāyeṇa saṅgaḥ |

katham[1] cittôtpādaḥ[1] saṅga ity āha: *katamenêty-ādi*.

Subhūtir āha | sacet Kauśika tad bodhicittaṃ saṃjānīte idaṃ tat prathamaṃ bodhicittam ity anuttarāyāṃ samyaksambodhau pariṇāmayāmîti pariṇāmayati |

viparyāsa-pravṛttatven' āha: *saced* ity-ādi. *idaṃ tat prathamaṃ bodhicittam* iti evam abhiniveśa-yogena yathā *tad bodhicittaṃ saṃjānīte* tathêdaṃ *tat prathamaṃ bodhicittaṃ pariṇāmayāmîty* abhiniveśa-yogena yadā ca *pariṇāmayati* tadā 'nena paryāyeṇa saṅga[2] iti vākyârthaḥ.

na ca citta-prakṛtiḥ śakyā pariṇāmayituṃ tena kula-putreṇa vā kula-duhitrā vā mahāyāna-samprasthitena ||

kasmād evaṃ[3] viparyāsa ity āha: *na ca citta-prakṛtir* ity-ādi. *pariṇāmayitum* iti yathôkta-dvādaśa-prakāra-bheda-bhinna-pariṇāmanā-manaskāreṇa *cittasya prakṛtir* anutpādatā *na śakyā pariṇāmayitum*. asyôpalakṣaṇatvād[4] ekâneka-vastu-rūpatayā saṃjñātum api na śakyêty avagantavyaṃ. *saṃjānīte pariṇāmayatîti* pada-dvayasya prakṛtatvāt.

etad uktaṃ: rūp'ādi-skandhānāṃ śūnyatve, traiyadhvikānāṃ ca sarva[5]-dharmāṇāṃ s'āsravânāsravôbhaya-sthānīyānām atīt'ādi-svabhāvatve, dān'ādi-bodhipakṣāṇām anuṣṭhāne ca tāttvikô(P. 117a)palambha-saṃjñā viparyāsa-pravṛttatvena yasmād vipakṣas, [Tib. 166b] tasmād eṣāṃ *prakṛtis* tathatā saṃjñātum *aśakyêti*.

tathā côktaṃ:

1. om. P. 2. °ṅgatir T. 3. eva P. 4. tasy° T. 5. om. P & Tib.

rūp'ādi-skandha-śūnyatve[I] dharmeṣu tryadhva-geṣu[II] ca
dān'ādau bodhipakṣeṣu[III] caryā-sāṃjñā vipakṣatā | iti. (3)

tasmāt tarhi Kauśika paraṃ saṃdarśayatā samādāpayatā samuttejayatā sampraharṣayatā anuttarāyāṃ (191) samyaksambodhau bhūtânugamena saṃdarśayitavyaṃ samādāpayitavyaṃ samuttejayitavyaṃ sampraharṣayitavyaṃ | evam ātmānaṃ ca na kṣiṇoti buddhânujñātayā[(1)] ca samādāpanayā paraṃ samādāpayati sa kula-putro vā kula-duhitā vā | imāś câsya sarvāḥ saṅga-koṭyo vivarjitā bhavanti ||

yathôktârtha-viparyayeṇa bodhisattvānāṃ pratipakṣam āha *tasmāt tarhîty-ādinā*. yato[1] vipakṣas tyājyas *tasmād bhūtânugamena* deya-dāyaka-pratigrāhak'ādy-anupalambha[2]-yogena dān'ādau pareṣāṃ *saṃdarśan*'ādikaṃ kāryam ity arthaḥ. *evam ātmānaṃ ca na kṣiṇotîti* tathâiva bhūtânugama-yogena dān'ādau svayam avasthānād ātmānam upalambha-viparyāsa-viśeṣeṇa na vināśayati. *imāś cêti* rūp'ādy-ālambanāḥ pūrvam uktāḥ.

atha khalu Bhagavān āyuṣmate Subhūtaye sādhukāram adāt | sādhu sādhu Subhūte | yas tvaṃ bodhisattvān mahāsattvān imāḥ saṅgakoṭīr bodhayasi tena hi Subhūte anyān api sūkṣmatarān saṅgān ākhyāsyāmi tān śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'haṃ te | sādhu bhagavann ity āyuṣmān Subhūtir Bhagavataḥ pratyaśrauṣīt ||

dharmatā'viruddha-sthūlatara-tama-saṅga-kathanāt *sādhu sādhv* iti sādhukāraṃ dattvā sūkṣmatara-saṅgârtham āha: *tena hi Subhūta* ity-ādi.

Bhagavān etad avocat | iha Subhūte śrāddhaḥ kula-putro vā kula-duhitā vā tathāgatam arhantaṃ samyaksambuddhaṃ nimittato manasikaroti | yāvanti khalu punaḥ Subhūte nimi-

(1) buddhânujātatayā iti ña° |
1. yathôkte C, yatiā(!) P. gaṅ-gi phyir. 2. °kân° C. la-sogs-pa.

ttāni tāvantaḥ saṅgāḥ ||

nimittato manasikarotîti rūpa-kāy'ādy-ālambanenâbhimukhī-karaṇāt. katham punar evaṃ saṅgaḥ kathita ity āha: *yāvanti khalu punar* ity-ādi.

tad ayaṃ prakaraṇârthaḥ: tri-maṇḍala-viśuddhyā dān'ādāv ātm'ādy-anavabodhena sva-parayor niyojanaṃ samyak pravṛttatvāt, sarva-sakti-nicaya-sthāna-pratiṣedhena côpādeyatvāt sarvathā pratipakṣaḥ. tathāgat'ādiṣu manaskār'ādiḥ puṇya-sambhāra-hetutvena pratipakṣo [Tib. 167[a]] 'pi san sūkṣma-sakti-rūpatayā na sarvathā pratipakṣa iti.

tathā côktam:

dān'ādiṣv anahaṃkāraḥ[I] pareṣāṃ tan-niyojanam[II]
saṅga-koṭī-niṣedho[III] 'yaṃ sūkṣmaḥ saṅgo jin'ādiṣu | iti. (4)

tat kasya hetoḥ | nimittato hi Subhūte saṅgaḥ | iti hi so 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ ye anāsravā dharmās tān anumode | ity anumodyânumodanā-sahagataṃ kuśala-mūlam anuttarāyāṃ samyaksambodhau pariṇāmayāmîti pariṇāmayati | yā khalu punaḥ Subhūte dharmāṇāṃ dharmatā na sā 'tītā vā anāgatā vā pratyutpannā vā yā nâtītā nânāgatā na pratyutpannā sā try-adhva-nirmuktā yā try-adhva-nirmuktā na sā śakyā pariṇāmayituṃ na nimittīkartuṃ n' ārambaṇīkartuṃ nâpi sā dṛṣṭa-śruta-mata-vijñātā[(1)] ||

kathaṃ punaḥ sūkṣma-saktir vipaka iti *tat kasya hetor* ity āśaṅky' āha: *nimittato hi Subhūte saṅga* iti. tad eva kathayann āha: *iti hi sa* ity-ādi. idam eva tattvam iti niścaya-grahaṇān *na nimittīkartum*, punaḥ-punar-ālambanān *n' ālambanīkartum* iti bhedaḥ. *nâpi sā dṛṣṭa-śruta-mata-vijñātêti* cakṣur[1]-vijñānena darśanād *dṛṣṭā*, śrotra[2]-vijñānena śravaṇāc *chrutā*, (P. 117[b]) ghrāṇa-jihvā-kāya-vijñānair anubhūtatvān *matā*, mano-vijñānenôpalambhād *vijñātā*. **nâpîti pratyekaṃ sambandhanīyaṃ.**

(1) dṛṣṭa-śruta-vijñātā iti ga° dṛṣṭa-śruta-manasi jñātā iti ka° gha°|
1. °kṣu P. 2. śrota PC.

(192) Subhūtir āha | gambhīrā Bhagavan prakṛtir dharmāṇām[(1)] |

Bhagavān āha | viviktatvāt Subhūte |

āha | prakṛti-gambhīrā Bhagavan prajñāpāramitā |

Bhagavān āha | prakṛti-viśuddhatvāt Subhūte prakṛti-viviktatvāt[(2)] prakṛti-gambhīrā prajñāpāramitā |

etad eva jñeya-jñāna[1]-gāmbhīrya-bheden' āha: *gambhīrêty-ādi.*[2] *prakṛtir* iti svabhāvas tathatêti[3] yāvat.

viviktatvād iti sarvôpalambha-śūnyatvāt.

prakṛti-gambhīrêti prakṛtyā jñānasya svabhāvenânutpādena śrāvak'ādy-aviṣayatvād *gambhīrā. prakṛti-viśuddhatvāt*[4] *prakṛti-viviktatvād* iti yathākramam avikārâviparyāsa-pariniṣpattyā pariniṣpannatvād ity arthaḥ.

etad uktam: yasmāt svabhāvenâiva sarva-dharma-gotrāṇāṃ jñāna-jñeya-svabhāvānāṃ prakṛtyâiva śūnyatvāt teṣām gāmbhīryaṃ tasmāt kenacid rūpeṇôpalambhaḥ sūkṣmā saktir vipakṣa [Tib. 167[b]] iti.

tathā côktam:

tad gāmbhīryaṃ prakṛtyâiva vivekād dharma-paddhateḥ | iti.

Subhūtir āha | prakṛti-viviktā Bhagavan prajñāpāramitā | namaskaromi Bhagavan prajñāpāramitāyai ||

katham tarhi tasya varjanam ity āha: *prakṛti-viviktêti.* bhāvâbhyupagama-doṣa-rahitatvena yasmāt *prakṛti-viviktā* tasmān *namaskaromi.*

Bhagavān āha | sarva-dharmā api Subhūte prakṛti-viviktāḥ | yā ca Subhūte sarva-dharmāṇāṃ prakṛti-viviktatā sā prajñāpāramitā ||

prajñāpāramitêti vacanān na tarhi sarva-dharmā viviktā ity āśaṅkāyām āha: *sarva-dharmā* ity-ādi.

(1) prakṛti-dharmā iti ca°|
(2) ca° pustake, prakṛti-viviktatvād iti pātho nâsti |
1. °nam P. 2. °dinā CT. 3 tathêti P. 4. °ddhitvāt C, pariś° P.

13 tat kasya hetoḥ | tathā hi Subhūte akṛtāḥ sarva-dharmās tathāgatenârhatā samyaksambuddhenâbhisambuddhāḥ ‖

nanu sva-saṃvedana[1]-rūpatvenâvagamâbhāvāt sarva-dharma-viviktatāyāḥ kathaṃ sā svasamvid-rūpā prajñāpāramitêti *tat kasya hetor* ity āśaṅky' āha: *tathā hi Subhūta* ity-ādi.

etad uktam: bāhya-vastu-pariniṣpatty-abhāve svapn'ādāv ivôpadarśita-vividh'ākāra-prabheda[2]-prapañcaṃ bahir iva parisphurad-rūpaṃ vijñānaṃ upajāyate yadā, 'to jñānasya saṃvṛtyā māyôpamatā'vagamāt tad-avyatiriktatvena akṛtāḥ śūnyā māyôpamāḥ sarva-dharmā iti Bhagavato 'bhisambodhāt teṣāṃ viviktatā [3]'py avagatêti.

14 Subhūtir āha | tasmāt tarhi Bhagavan sarva-dharmā anabhisambuddhās tathāgatenârhatā samyaksambuddhena |

bhāvā jāyanti saṃvṛtyā paramârthe 'svabhāvakāḥ ·
tayā sarvam i(P. 118[a])daṃ satyam asatyaṃ paramârthataḥ ‖

ity ārya-Laṅkā'vatāra-sūtrânusāreṇânantaram evârthatattvaṃ spaṣṭayann āha: *tasmāt tarh*îty-ādi. *anabhisambuddhās* tattvata iti śeṣaḥ.

15 Bhagavān āha | tathā hi Subhūte prakṛtyâiva na te dharmāḥ kiṃcit |

sādhûktatvena samarthanam āha *tathā h*îty-ādinā.

16 yā ca prakṛtiḥ sā 'prakṛtiḥ yā câprakṛtiḥ sā prakṛtiḥ sarva-dharmāṇām eka-lakṣaṇatvād yad utâlakṣaṇatvāt ‖

kīdṛśī prakṛtir ity āha: *yā cêty-ādi*. *yā ca prakṛtiḥ* svabhāvas [Tib. 168[a]] tathatā *sâiva* sva-rūpa-virahād *aprakṛtiḥ*, [4]*yā câprakṛtiḥ*[4] *sā* sarva-dharmāṇāṃ *prakṛtir eka-lakṣaṇatvād* eka-rūpatvād *yad utâlakṣaṇatvān* niḥsvabhāvatvād ity arthaḥ.

1. °nu svayaṃ-v° P. 2. °daṃ C, bheda P. 3. vyav° PC. yaṅ thugs-su chud-do. 4 … 4. om. P.

tasmāt tarhi Subhūte sarva-dharmā anabhisambuddhās tathāgatenârhatā samyaksambuddhena ‖

etad evôpasaṃharann āha: *tasmāt tarh*îty-ādi.

tat kasya hetoḥ | na hi Subhūte dve dharma-prakṛtī ekâiva hi Subhūte sarva-dharmāṇāṃ prakṛtiḥ | yā ca Subhūte sarva-dharmāṇāṃ prakṛtiḥ sā 'prakṛtiḥ yā câprakṛtiḥ sā prakṛtiḥ | evam etāḥ Subhūte sarvāḥ saṅga-koṭyo vivarjitā bhavanti ‖

nanu bhinna-kāraṇa-janyatvena bhāvānāṃ bhinna-svabhāvâbhāvatve[1] katham *eka-lakṣaṇatvam* iti *tat kasya hetor* ity āśaṅky' āha: *na hi Subhūta* ity-ādi.

evaṃ manyate: pramāṇa-vyāhatôtpāda-rūpatvād eṣāṃ[2] bhinna-hetu-janyatva-nibandhanâneka-svabhāvâbhāve yasmād eṣāṃ na nānā-rūpatā paramârthatas, tasmād *ekâiva prakṛtir* iti.

evam etā ity-ādi yathôkta-krameṇa rūp'ādi-sarva-dharmāṇām *ekâiva prakṛtir* yad *utâprakṛtir* iti jñāna-jñeya-samatâika-parijñānena pūrvôktāḥ *saṅga-koṭyaḥ sūkṣmāḥ*[3] sakti-rūpā *vivarjitā bhavanti.*

tathā côktam:

eka-prakṛtikaṃ jñānaṃ dharmāṇāṃ saṅga-varjanam ‖ iti. (5)

(193) Subhūtir āha | gambhīrā Bhagavan prajñāpāramitā ‖

Bhagavān āha | ākāśa-gambhīratayā Subhūte gambhīrā prajñāpāramitā[(1)] ‖

Subhūtir āha | duranubodhā Bhagavan prajñāpāramitā ‖

Bhagavān āha | tathā hi Subhūte na kaścid abhisambudhyate ‖

kathaṃ punaḥ prakṛtyā dharma-gāmbhīryaṃ prāg uktam ity āha: *gambhīrā Bhagavan prajñāpāramit*êti katham iti kākvāpraśnaḥ.

*ākāśa-gambhīratay*êti sarva-vijñānôpalabdhârtha-nirākaraṇenânupalambhena[4]

(1) ākāśa-gambhīrā prajñāpāramitā iti gha° |
1. svabhāvatve PC. raṅ-bṣin tha-dad-pa-ñid ma-yin. 2. °tôtpād eṣ° C. 3. °mā PC. 4. °mbha- P.

jñāna[1]-jñeya-samatā-saṃsūcakena yasmāt tasyāḥ prakṛter durbodhatā kathitā 'tas tay' ākāśasyêva gāmbhīryam [Tib. 168^{b}] ity arthaḥ.

tathā côktaṃ :

drṣṭādi-pratiṣedhena tasyā durbodhatôditā[2] | iti.

kiṃ punaḥ kāraṇam evaṃ tasyāḥ prakṛter durbodhatêty āha: *duranubodhā Bhagavan prajñāpāramit*êti. atrâpi pūrvavat kākvāpraśnaḥ.

na kaścid abhisambudhyata iti rūp'ādy-āveṇika-buddhadharm'ādy-ākāraiḥ prakṛtes tathatā-svābhāvyād anabhi(P. 118^{b})sambodhena yasmāc cintā'tikrāntatvam iṣyate, ato 'syā durbodhatêti yāvat.

tathā côktaṃ :

rūp'ādibhir avijñānāt tad-acintyatvam iṣyate || iti. (6)

āha | acintyā Bhagavan prajñāpāramitā ||

Bhagavān āha | tathā hi Subhūte prajñāpāramitā na cittena jñātavyā na citta-gamanīyā ||

acintyatvam eva kuta ity āha: *acinty*êty-ādi. katham iti śeṣaḥ.

*na cittena jñātavyā na citta-gamanīy*êti yasmād akṛtatvenâdhimokṣa-manaskārânadhimokṣān *na cittena jñātavyā*, tattva-manaskārâparijñānān *na citta-gamanīyā* tasmād acintyatvam iti yāvat.

āha | akṛtā Bhagavan prajñāpāramitā ||

Bhagavān āha | kārakânupalabdhitaḥ Subhūte akṛtā prajñāpāramitā ||

akṛtatvam eva katham ity āha: *akṛt*êty-ādi. katham ity upaskāraḥ. *kārakânupalabdhita* iti kāraka-hetor anupalambhāt. tathā hi[3] pratyakṣânupalambha-sādhanaḥ kārya-kāraṇa-bhāvo varṇitaḥ.

tatra na tāvan nirākāreṇâvasīyate saṃvin-mātreṇa sarva-cetasāṃ sāmyāt.[4] idam asya jñānaṃ nêdam asyêti kuto vyavasthā yato bīja-jñānād aṅkura-jñāne tad-ajñānāt tad-ajñāne ca [Tib. 169^{a}] bījāṃ kāraṇam aṅkuraḥ kāryam iti syāt.

1. om. Tib. (both sde-dge and gnas-brtan). 2. °dhatā matā C. 3. om. C.
4. sā syād PC. mthuṅs-pas.

nâpi bījaj-anyatvād bījaṃ tenâvasīyate, [1]mā bhūc[1] cakṣur-janyatvāc cakṣuṣo 'vagatir[2] ata iti.

atha nirākārasyâpi cetaso 'sty asādhāraṇaḥ kaścid ātmâtiśayo hetu-dharma-sāmarthya[3]-janito yasmād iyaṃ vyavasthêti[4] cet. evam apy ātmâtiśya ity ākārasyâiva nāmântaram āropitam. na ca nāmântara-karaṇād arthântaraṃ bhavitum arhati.

nâsāv ākāraś cet. kas tarhîty apadiśyatāṃ.[5]

durupalakṣaṇatayā nâyam idantayā nirdeṣṭuṃ śakyata iti cet. yata eva iyaṃ vyavasthêdaṃ bījam ayam aṅkura iti tad-anupalakṣaṇe kuto 'numā syāt. na hi daṇḍa-viṣāṇânupalakṣaṇe 'yaṃ[6] daṇḍī viṣāṇī vêti vyavasthīyate.[7] nâpi s'ākāreṇa. na hy ākāro vastunā vyāptaḥ. asaty api tasmin dvi-candr'ādāv asya bhāvāt.[8]

nâivaṃ, bhrāntatvād asya. yas tv abhrānto nâsāv asati vastuni bhavati. na cânya-vya(P. 119^{a})bhicāre 'nya-vyabhicāra ity apy asat. na hi kārya-kāraṇa-bhāva-sādhana-velāyām ayaṃ bhrāntaḥ khalv ākāro, 'yam nêti niścaya-nibanidhanam asty arvāg-dṛśaḥ. na câtîndriya-dṛśaḥ pratîdam ucyate. na câsatniścaye[9] hetu-phala-bhāva-vyavasthā jyāyasī.[10] na ca vastv-ākāro jñānasya yujyate.[11] yadi hy eka-deśena jñey'ākāraṃ jñānam iti tat paricchidyāt[12] tadā sarveṇa[13] sarva-vidaḥ [Tib. 169^{b}] prasajyeran. jñeyatv'ādibhiḥ sarva-vastu-sādhāraṇair ākārair anvitatvāt sarva-jñānānām. sarv'ātmanā 'pi[14] jñey'ākāratve jñānasya jñāna-jñeyayor[15] aikyena[16] vibhāgâyogād vyavahārôcchedaḥ. sarv'ātmanā ca saṃvedanasya saṃvedy'ākāratve[17] tad-abhāvāt. ity alam atiprasaṅgena. manda-buddhi-janânugraheṇa saṃnihita-vineyajana-viparyāsa-nirācikīrṣayā vā yathā-nirdiṣṭa eva vipakṣa-pratipakṣayor ayaṃ vibhāgo 'vasātavyaḥ.

tathā côktaṃ :

evaṃ kṛtvā yathôkto vai jñeyaḥ sarvajñatā-naye
ayaṃ vibhāgo niḥśeṣo vipakṣa-pratipakṣayoḥ || iti. (7)

1 ... 1. om. Tib. 2. °gantir PT. 3. °thye P. 4. °sthiti P. 5. apadeśitāṃ P, up° C. 6. om. P. 7. sthīy° P. Tib. 8. °syâbh° PC. ḥdi yod-paḥi phyir-ro. 9. °ya PC. ṅes-pa med-pa. 10. °sthāsyāyasī P, °sthāhyāyasī C. mdses-pa. 11. pūjy° PC. 12. °cchindyāt P. 13. °rve PC. thams-cad-kyis. 14. om. P. 15. °yayaur PC. 16. °kyaina P, aikṣaṇa C. 17. saṃveśakār· P.

āha | tena hi Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ kathaṃ caritavyaṃ ||

tayor[1] vibhāvanāyāṃ[2] kaḥ prayoga iti prayogârtham āha: *tena hîty-ādi.* yasmād evaṃ vipakṣa-pratipakṣau heyôpādeyau tasmāt tad-arthaṃ *kathaṃ caritavyam* ity arthaḥ.

Bhagavān āha | sacet Subhūte bodhisattvo mahāsattvo prajñāpāramitāyāṃ caran na rūpe carati carati prajñāpāramitāyāṃ | evaṃ sacen na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu sacen na vijñāne carati carati prajñāpāramitāyāṃ |

rūp'ādi-prayogam āha: *na rūpe caraty* abhiniveśa-yogena yadā tadā *carati prajñāpāramitāyāṃ.* evam uttaratra veditavyaṃ.

saced rūpam anityam iti na carati carati prajñāpāramitāyāṃ | evaṃ vedanā saṃjñā saṃskārāḥ saced vijñānam anityam iti na carati carati prajñāpāramitāyāṃ | saced rūpaṃ śūnyam iti na carati carati prajñāpāramitāyāṃ | evaṃ vedanā saṃjñā saṃskārāḥ saced vijñānaṃ śūnyam iti na carati carati prajñāpāramitāyāṃ |

rūp'ādy-anity'ādi-prayogârtham āha: *saced rūpam anityam* ity-ādi.

saced rūpam apratipūrṇaṃ pratipūrṇam iti na (194) carati carati prajñāpāramitāyāṃ | yā ca rūpasyâpratipūrṇatā pratipūrṇatā vā na tad rūpaṃ | evaṃ vedanā sāṃjñā saṃskārāḥ saced vijñānam apratipūrṇaṃ pratipūrṇam iti na carati carati prajñāpāramitāyāṃ | yā ca vijñānasyâpratipūrṇatā pratipūrṇatā vā na tad vijñānaṃ | saced evam api na carati carati prajñāpāramitāyāṃ ||

1. tad evaṃ C. 2. °bhāgan° P. rnam-par sgom-pa.

rūp'ādy-aparipūri-prayogam āha *saced rūpam apratipūrṇam* ity-ādinā. lakṣaṇa-śūnyatvāt kalpitaṃ[1] rūpam *apratipūrṇam.* guṇa-gaṇôpetatvād [2]dharmatā-rūpaṃ *pratipūrṇaṃ. na tad rūpam* ity-ādi[2] dharma-dharmiṇor [Tib. 170a] buddhi-parikalpita-bhedāt. *saced evam api na carati carati prajñāpāramitāyām* iti vakṣyamāṇena sambandhanīyaṃ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | āścaryaṃ Bhagavan yāvad yad evaṃ bodhisattvānāṃ mahāsattvānāṃ sasaṅgatā câsaṅgatā c' ākhyātā ||

yathôkta-dharma-deśanayā saṃjātâtiśayatven' āha: *āścaryam* i(P. 119b)ty-ādi. anyârtha-kathanena prakārântarâbhidhānād *āścaryaṃ,* yasmād *evaṃ* prayoga-kathanena *sasaṅgatā* rūp'ādīnām upalambha-rūpatvam, *asaṅgatā ca* mātur anupalambha-svabhāvatā kathitā.

Bhagavān āha | rūpaṃ sa-saṅgam asaṅgam iti Subhūte na carati carati prajñāpāramitāyāṃ | evaṃ vedanā saṃjñā saṃskārā(1) vijñānaṃ sasaṅgam asaṅgam iti Subhūte na carati carati prajñāpāramitāyāṃ | cakṣuḥ(2) sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | evaṃ yāvat manaḥ-saṃsparśajā vedanā sasaṅgā 'saṅgêti na carati carati prajñāpāramitāyāṃ | pṛthivī-dhātuḥ sasaṅgo 'saṅga iti na carati carati prajñāpāramitāyāṃ | yāvad vijñāna-dhātuḥ sasaṅgo 'saṅgo iti na carati carati prajñāpāramitāyāṃ | dāna-pāramitā sasaṅgā 'saṅgêti na carati carati prajñāpāramitāyāṃ | evaṃ śīla-pāramitā kṣānti-pāramitā vīrya-pāramitā dhyāna-pāramitā prajñāpāramitā sasaṅgā 'saṅgêti na carati carati prajñāpāramitāyāṃ | evaṃ saptatriṃśad-bodhipakṣā dharmā balāni vaiśāradyāni pratisaṃvido aṣṭādaś'āveṇikā buddha-dharmāḥ sasaṅgā asāṅgā iti na carati

(1) evaṃ vedanā-saṃjñā-saṃskārāḥ sacet Subhūte iti kha° ga° |
(2) evaṃ sacet Subhūte bodhisattvo mahāsattvaḥ cakṣur iti ga° |
1. °ta P. 2 ... 2. om. P.

carati prajñāpāramitāyāṃ | srotaāpatti-(195)phalaṃ sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | evaṃ sakṛdāgāmi-phalam anāgāmi-phalam arhattvaṃ sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | pratyekabuddhattvaṃ sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | buddhattvaṃ sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | sarvajñatā 'pi Subhūte sasaṅgā 'saṅgêti na carati carati prajñāpārāmitāyāṃ | evaṃ caran Subhūte bodhisattvo mahāsattvo na rūpe saṅgaṃ janayati na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne saṅgaṃ janayati na cakṣuṣi saṅgaṃ janayati yāvan na manaḥ-saṃsparśa-jāyāṃ vedanāyāṃ saṅgaṃ janayati na pṛthivī-dhātau saṅgaṃ janayati yāvan na vijñāna-dhātau saṅgaṃ janayati na dāna-pāramitāyāṃ saṅgaṃ janayati na śīla-pāramitāyāṃ na kṣanti-pāramitāyāṃ na vīrya-pāramitāyāṃ na dhyāna-pāramitāyāṃ na prajñāpāramitāyāṃ saṅgaṃ janayati na bodhi-pakṣeṣu dharmeṣu(1) na baleṣu na vaiśāradyeṣu na pratisaṃvitsu nâṣṭādaśasv āveṇikeṣu(2) buddha-dharmeṣu saṅgaṃ janayati na srotaāpatti-phale saṅgaṃ janayati na sakṛdāgāmi-phale nânāgāmi-phale nârhattve saṅgaṃ janayati na pratyekabuddhatve saṅgaṃ janayati na buddhatve saṅgaṃ janayati nâpi sarvajñatāyāṃ saṅgaṃ janayati ||

rūp'ādiṣv asaṅga-prayogam āha *rūpaṃ sasaṅgam asaṅgam* ity-ādinā. *sasaṅgam asaṅgam* iti sôpalambham anupalambham ity arthaḥ.

tat kasya hetoḥ | asaktā abaddhā amuktā asamatikrāntā hi Subhūte sarvajñatā ||

nanv abhiniveśam akṛtvā bhāvayitum aśakyatvāt katham evam ucyata iti *tat kasya hetor* ity āśaṅky' āha : *asaktêty*-ādi. abbiṣvaṅga-vigamatvād *asaktā*.

(1) kha° ga° ca° pustakeṣu dharmeṣv iti pāṭho na dṛśyati |
(2) aṣṭādaśāveṇikeṣv iti gha° ṅa ça° |

*abaddhā 'mukt*êti pada-dvayaṃ vyākhyātaṃ. pratîtyasamutpāda-śūnyatā-rūpatvād *asamatikrāntā*.

etad uktaṃ : yathā'bhiniveśam atattvād yathā-tattvaṃ cânabhiniveśād vikalpena viṣayīkartum aśakyā yasmāt *sarvajñatā* tasmāt tatra saṅgaṃ na janayatîti.

evaṃ hi Subhūte sarva-saṅga-samatikramāya bodhisattvair mahāsattvaiḥ prajñāprāamitāyāṃ caritavyaṃ ||

*evaṃ h*îty-ādy upasaṃhāraḥ.

(196) Subhūtir āha | āścaryaṃ Bhagavan | yāvad gambhīro 'yaṃ Bhagavan dharmaḥ prajñāpāramitā nāma yā deśyamānā 'pi na parihīyate adeśyamānā 'pi na parihīyate deśyamānā 'pi na vardhate adeśyamānā 'pi na vardhate ||

avikāra-prayogam āha *āścaryam* ity-ādinā. deśanā'deśanābhyāṃ yathākramaṃ granth'ātmikāyā mātur niṣṭhā'ntardhānābhyāṃ parihāṇiḥ. tathā deśanayā yukty-Āgamâbādhita-rūpeṇa[1] [Tib. 170b] saṃtānântare samutpādād vṛddhiḥ. adeśanayā nirantara-pratisaṃlayanena svasaṃtāne 'dhikârtha-darśanād vṛddhiḥ. mukhyāyās tu mātur nirvikāra-svabhāvatvāt sarvam etan nâstîty' āha : *yā deśyamānā 'p*îty-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhu Subbūte | evam etat Subhūte evam etat | tadyathā 'pi nāma Subhūte tathāgato 'rhan samyaksambuddho yāvajjīvaṃ tiṣṭhann ākāśasya varṇaṃ bhāṣeta n' ākāśasya vṛddhir bhavet abhāṣyamāṇe 'pi varṇe nâiv' ākāśasya parihāṇir bhavet ||

aviruddhatvāt *sādhv*-ity-ādi-vacana-pūrvakam etad eva dṛṣṭântena spaṣṭayann āha : *tad-yathā 'pi nām*êty-ādi.

1. °dhita-rūpâvyādhita-rūp° P.

tad-yathā 'pi nāma Subhūte māyā-puruṣo bhāṣyamāṇe 'pi varṇe nânunīyate na saṃkliśyate abhāṣyamāṇe 'pi varṇe na pratihanyate na saṃkliśyate evam eva Subhūte yā dharmāṇāṃ dharmatā sā deśyamānā 'pi tāvaty eva adeśyamānā 'pi tāvaty eva ||

akartṛ-prayogârtham āha: *tad-yathā 'pi nāma Subhūte māyā-puruṣā* ity-ādi. vitatha-prakhyāti-rūpatvenâkartṛtvād rāga-dveṣa-kleśābhyāṃ *nânunīyate na pratihanyate.* ata eva tad-upakleśair *na saṃkliśyata* iti yojyaṃ.

sthaviraḥ Subhūtir āha | duṣkara-kārako Bhagavan bodhisattvo mahāsattvo yo gambhīrāyāṃ prajñāpāramitāyāṃ caran prajñāpāramitāṃ bhāvayan na saṃsīdati nôtplavate atra ca nāma yogam āpadyate na ca pratyudāvartate | ākāśa-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā | namaskartavyās te Bhagavan bodhisattvā mahāsattvā yair ayaṃ saṃnāhaḥ saṃnaddhaḥ ||

duṣkara-prayogasya traividhyād [2]uddeśa-duṣkaratā-sarv'ākārajñatā[1]-prayogârtham[2] āha: *duṣkara-kāraka* ity-ādi. *nôtplavata* iti na taralāyate nôpari varta(P. 120a)te na harṣam utpādayatîti yāvat. *na ca pratyudāvartata* iti nâiva vinivṛttiṃ kuryāt. *ayaṃ saṃnāha* iti vakṣyamāṇaḥ *saṃnāhaḥ.*

tat kasya hetoḥ | ākāśena sârdhaṃ sa Bhagavan saṃnaddhu-kāmaḥ yaḥ sattvānāṃ kṛtaśaḥ saṃnāhaṃ badhnāti | mahā-saṃnāha-saṃnaddho Bhagavan bodhisattvo mahāsattvaḥ śūro Bhagavan bodhisattvo mahāsattvaḥ ya ākāśa-samānāṃ sattvānāṃ dharma-dhātu-samānāṃ sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnaddhu-kāmo 'nuttarāṃ samyaksambodhim abhisamboddhu-kāmaḥ |

1. om. C. 2 ... 2. rnam-pa thams-cad mkhyen-pa-ñid-kyi sbyor-ba ched-du bya-ba dgaḥ-baḥi (sbyor-baḥi sbyor-ba dkaḥ-baḥi) don-du (!)—sde-dge & gnas-brtan. Words in the parenthesis would be a mistake).

nanu sambhavat-prajñ'ādi-prakarṣam avagamya yatna-karaṇāt ko nāmâtiśayo duṣkara iti *tat kasya hetor* ity āśaṅky' āha: *ākāśenêty-ādi.*

etad uktaṃ: ākāśôpamān api sarva-dharmān adhyālambya tattvataḥ sambhavat-prajñ'ādi-prakarṣâbhāve 'pi sarv'ākārajñatāyāḥ *kṛtaśaḥ* saṃnāha-karaṇād atiśayo duṣkara iti. [Tib. 171a] *ākāśa-samānāṃ dharmadhātu-samānām* iti laukika-lokôttara-prasiddhi-bhedena dvayam uktaṃ.

ākāśaṃ sa Bhagavan parimocayitu-kāmaḥ |

prayoga-duṣkaratā-mārgajñatā-prayogârtham āha: *ākāśaṃ sa Bhagavan parimocayitu[1]-kāma* iti. mārgajñatāyāṃ yaḥ prayoktu-kāma iti śeṣaḥ.

ākāśaṃ sa Bhagavan utkṣeptu-kāmaḥ | mahā-vīrya-pāramitā-(197) saṃnāha-prāptaḥ | sa Bhagavan bodhisattvo mahāsattvaḥ ya ākāśa-samānāṃ dharma-dhātu-samānāṃ sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnahyate ||

kāritra-duṣkaratā-sarvajñatā-prayogârtham āha: *ākāśaṃ sa Bhagavann utkṣeptu-kāma* iti. sarvajñatāṃ yaḥ kartu-kāma ity upaskāraḥ. *mahā-vīrya-pāramitā-saṃnāha[2]-prāpta* iti saṃnāha-prayoga-kāritreṣu śūnyatā-karuṇā-garbha-mahā-vyavasāya-sampannaḥ. *saṃnāhaṃ saṃnahyata* iti trividha-duṣkaram utsahate

atha khalv anyatamo bhikṣur yena Bhagavāṃs tenâñjaliṃ praṇamya Bhagavantam etad avocat | namaskaromi Bhagavan prajñāpāramitāyai | tathā hi Bhagavan prajñāpāramitā na kaṃcid dharmam utpādayati na kaṃcid dharmaṃ nirodhayati ||

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtim etad avocat | yaḥ ārya Subhūte 'tra prajñāpāramitāyām eva yogam āpatsyate kva sa yogam āpatsyate ||

Subhūtir āha | ākāśe sa Kauśika yogam āpatsyate yaḥ prajñāpāramitāyāṃ yogam āpatsyate | abhyavakāśe sa Kauśika

1. °riśodhay° C. 2. om. PCT. go-cha.

yogam āpatsyate yaḥ prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ maṃsyate ||

yathā-bhavya-phala-prāpty-avandhya-prayogam āha *atha khalv* ity-ādinā. *anyatamo bhikṣur* iti akatha-puruṣo nāma-gotr'ādibhir anabhilakṣita-pudgala iti yāvat. *namaskaromîti* anyeṣām api pārṣadānāṃ yathā-bhavyâdhigamâvāptiṃ saṃsūcayan śūnyatā'nutpād'ādi-prayogeṇa svânurūpâdhigamāj jāta-prasādâtiśayo namaskaroti. prayogam ev' āha *tathā hi Bhagavann* ity-ādinā. *ākāśa* iti jñeya-śūnyatve. *abhyavakāśa* iti jñāna-niḥsvabhāvatve.[1]

atha khalu Śakro devānām indro Bhagavantam etad avocat | ājñāpayatu Bhagavāṃs tasya kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ karomi ya imāṃ prajñāpāramitāṃ dhārayati ||

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānāṃ indram etad avocat | samanupaśyasi tvaṃ Kauśika taṃ dharmaṃ yasya dharmasya rakṣ'āvaraṇa-guptiṃ kariṣyasi ||

Śakra āha | no hîdam ārya Subhūte ||

a-para-pratyaya-prayogârtham āha: *ājñāpayatu Bhagavann* ity-ādi. *no hîdam* iti a-para-pratyayatāṃ darśayati, prareṇa rakṣ'ādau para[2]-pratyayatā [Tib. 171[b]]'sambhavāt.

Subhūtir āha | evaṃ Kauśika saced bodhisattvo mahāsattvo yathā-nirdiṣṭāyāṃ prajñāpāramitāyāṃ sthāsyati sâiva tasya rakṣ'āvaraṇa-guptir bhaviṣyati atha virahito bhaviṣyati prajñāpāramitayā lapsyante 'syâ(198)vatāra-prekṣiṇo 'vatāra-gaveṣiṇo manuṣyāś câmanuṣyāś câvatāraṃ | api ca Kauśika ākāśasya sa rakṣ'āvaraṇa-guptiṃ saṃvidhātavyāṃ manyeta yo bodhisattvasya mahāsattvasya rakṣ'āvaraṇa-guptim saṃvidhātavyāṃ manyeta prajñāpāramitāyāṃ carataḥ ||

1. visv° P. 2. om. PC.

tad[1] eva spaṣṭayann āha: *evaṃ Kauśika saced* ity-ādi. prajñāpāramitā-vihāritvād eva svatas tasya rakṣ'ādayo bhaviṣyanti (P. 120[b]) nânyathêti vā-kyârthaḥ. niḥsvabhāva-dharmâdhimokṣāc ca svatas tasya rakṣ'ādaya ity āha: *api ca Kauśikêty*-ādi.

tat kiṃ manyase Kauśika pratibalas tvaṃ pratiśrutkāyā rakṣ'āvaraṇa-guptiṃ saṃvidhātuṃ |

Śakra āha | na hy etad ārya Subhūte ||

Subhūtir āha | evam eva Kauśika bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran viharan pratiśrutkôpamāḥ sarva-dharmā iti parijānāti |

saptavidha-khyāti-jñāna-prayogam āha *tat kiṃ manyase Kauśikêty*-ādinā. tatra vijñāna-pariṇatatvena pariṇāma-khyātyā svapnôpamāḥ, mantrâuṣadhi-saṃhatatvena[2] samāhāra-khyātyā māyôpamāḥ, avidyamānatvena virodha-khyātyā marīcy-upamāḥ, śabda-pratyayatvāt pratyaya-khyātyā pratiśrutkôpamāḥ, jñeya-rūpâsaṃkramaṇād asaṃkrānti-khyātyā pratibhāsôpamāḥ, ādhāra-vigamān nirādhāra-khyātyā gandharva-nagarôpamāḥ, hetu-virahād akāraka-khyātyā nirmitôpamāś ca bhāvā jñātā bhavantîty evaṃ Pañcaviṃśatisahasrikāyām uktaṃ. atra tu saṃkṣepasya vivakṣitatvāt *pratiśrutkôpamāḥ sarva-dharmā* iti vacanena madhyamasya nirdeśād ādy-anta-trika-nirdeśa iti pratipattavyaṃ.

tad evam anvaya-mukhena bodhisattvānāṃ daśavidhaḥ prayogaḥ kathito, 'rthād yathôkta-viparyayeṇa śrāvak'ādīnāṃ veditavyaḥ.

tathā côktaṃ:

rūp'ādau[I] tad-anity'ādau[II] tad-apūri-prapūrayoḥ[III]
tad-asaṅgatve caryāyāḥ prayogaḥ pratiṣedhataḥ[IV] || (8)
avikāro[V] na kartā[VI] ca prayogo duṣkaras tridhā[VII]
yathābhavyaṃ phala-prāpter avandhyo 'bhimataś ca saḥ[VIII] || (9)
a-para-[Tib. 172[a]]pratyayo yaś[IX] ca saptadhā-khyāti-vedakaḥ[X] | iti.

sa ca tān na manyate na samanupaśyati na jānāti na

1. etad CT. 2. saptatv° P.

saṃjānīte te ca dharmā na vidyante na saṃdṛśyante na saṃvidyante nôpalabhyante iti viharati |

samatā-dvāreṇa[1] prayogo bhāvanīya iti[2] samatām āha *sa ca tān na manyata* ity-ādinā. tatra samāhitena cittena *tān na manyate* yato *na samanupaśyati. te ca dharmā na vidyante* yato *na saṃdṛśyate*, samāhitena manasā *na jānāti* yato *na saṃjānīte*, te ca dharmās taj[3]-jñāna-gamyā *na saṃvidyante* yato *nôpalabhyanta* iti yojyam.

saced evaṃ viharati carati prajñāpāramitāyāṃ |

upasaṃhārârtham āha: *saced evaṃ viharatîty*-ādi.

tad evaṃ rūp'ādi-padârtha-mananā-nīl'ādi-nimitta-mananā-rūpa-dvidhā-viṃśatidhêty-ādi-prapañca-mananā-nirvedhabhāgīy'ādy-adhigama-mananānāṃ pratiṣedhena jñātṛ-jñeya-dharmânupalabdhiś caturdhôktā vijñeyā.

tathā côktaṃ:

caturdhā'mananā (P. 121[a]) tasya rūp'ādau samatā matā || iti. (10)

atha khalu buddhânubhāvena ye trisāhasra-mahā-sāhasre lokadhātau catvāro mahā-rājānaḥ sarve ca Śakrā devêndrāḥ sarve ca Mahābrahmāṇaḥ[(1)] Sahāpatiś ca Mahābrahmā te sarve yena Bhagavāṃs tenôpasaṃkrāntāḥ | upasaṃkramya Bhagavataḥ pādau śirasā 'bhivandya Bhagavantaṃ triḥ pradakṣiṇīkṛtya ekânte 'tiṣṭhan | ekânte sthitāś ca te mahā-rājānaḥ sarve ca Śakrā devêndrāḥ sarve ca brahma-kāyikā devā Mahābrahmāṇaś ca Sahāpatiś ca Mahābrahmā buddhânubhāvena buddhâdhiṣṭhānena buddha-sahasraṃ samanvāharanti sma | ebhi(199)r eva nāmabhir ebhir eva padair ebhir evâkṣaraiḥ Subhūti-nāmadheyair[(2)] eva bhikṣubhir iyam eva prajñāpāramitôpadiṣṭā ayam eva prajñāpāramitā-parivartaḥ | tatrâpi Śakrā eva devêndrāḥ

(1) mahābrahmaṇaḥ iti kha°, mahābrahmaṇāḥ iti ṅa°, mahābrahmāḥ iti ca° |
(2) śubhūtir nāmadheyair iti ga° ca° |
1. °t'ādhār° P. 2. °yogā-bhāvanā-mārga-(!) C. 3. ta PC.

paripṛcchanti sma paripraśnayanti sma | asminn eva pṛthivī-pradeśe iyam eva prajñāpāramitā bhāṣitā Maitreyo 'pi bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyâsminn eva pṛthivī-pradeśe enām eva prajñāpāramitām bhāṣiṣyate iti |

pragoya-samatāṃ prativídhya darśana-mārgo 'dhyeya ity adhunā vaktavyaḥ. sa ca ṣoḍaśa-kṣaṇika iti kṣaṇântarâbhāva-jñāpanârthaṃ sākṣi-bhāva-kathanāya sarva-buddha-bhāṣitatva-pratipādanāya *âtha khalu buddhânubhāvenêty*-ādi-vacanam ity ārya-Vimuktiseṇaḥ. upāya-kauśala-balenânyeṣāṃ vidhi-pratiṣedhâbhāvāt Sahā[1]-lokadhātau bhadra-kalpe bodhisattva-[Tib. 172[b]]sahasrasya niyamena buddhatva-prāpter *buddha-sahasram* ity uktaṃ. *nāmabhir* iti pada-samudāyair vākyaiḥ. *padair* iti sup-tiṅ-antair akṣara-samudāyaiḥ. *akṣarair* ity evam ity-ādi-varṇaiḥ. *ayam eva prajñāpāramitā-parivarta* iti viśuddhi-parivarta ity arthaḥ. tatrâtīta-tathāgatôdāharaṇaṃ[2] tad-deśanā'paryupayoga-jñāpanârthaṃ. *Maitreya* ity anāgata-tathāgatôdāharaṇaṃ anāgata-sattvârtha-prayojan'āviṣkaraṇârthaṃ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ viśuddhi-parivarto nāmâṣṭamaḥ || 194 ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ viśuddhi-parivarto nāmâṣṭamaḥ.

1. °he PC. 2. °gatânud° PCT. dper byas-pa.

IX.

STUTI-PARIVARTO NĀMA NAVAMAḤ

(200) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| prajñāpāramitêti Bhagavan nāmadheya-mātram etat| tac ca nāmêdam iti nôpalabhyate vāg-vastv eva nāmêty ucyate| sā 'pi prajñāpāramitā na vidyate nôpalabhyate yathâiva nāma tathâiva prajñāpāramitā yathā prajñāpāramitā tathā nāma dharma-dvayam etan na vidyate nôpalabhyate || kiṃ kāraṇaṃ Bhagavan Maitreyo bodhisattvo mahāsattvo 'nuttarāṃ samyak-sambodhim abhisambudhya ebhir eva nāmabhir ebhir eva padair ebhir evâkṣarair asminn eva pṛthivī-pradeśe imām eva prajñāpāramitāṃ bhāṣiṣyate ||

adhunā darśana-mārgârtham āha: *prajñāpāramitêti* prati-satyaṃ dharma-jñāna-kṣāntir dharmajñānam anvayajñāna-kṣāntir anvayajñānam ity evaṃ ṣoḍaśa-kṣaṇ'ātmakaḥ sarvajñatā'dhikāre darśana-mārga ity arthaḥ.

tathā côktaṃ:

dharmajñānânvayajñāna-kṣānti-jñāna-kṣaṇ'ātmakaḥ
duḥkh'ādi-satye dṛṅ-mārga eṣa sarvajñatā-naye || iti. (11)

***nāmadheya-mātram etad* iti vikalpa-pratibimba-*mātram etad* ity arthaḥ. *tac ca nāmêdam iti nôpalabhyate* tattvato niḥsvabhāvatvāt. (P. 121^{b}) nāma kim ucyata ity āha: *vāg-vastv evêti*. vikalpa[1]-pratibimbakaṃ.**

kim-ākāraṃ satyam ity ākāra-pratipādanârtham āha: *kiṃ kāraṇam ity-ādi*.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| tathā hi Subhūte Maitreyo bodhisattvo mahāsattvo na rūpaṃ

1. nirvik° CT. rnam-par rtog-pa.

nityaṃ nânityaṃ na rūpaṃ baddhaṃ na muktaṃ atyanta-viśuddham. ity abhisaṃbhotsyate | evaṃ na vedanāṃ na saṃjñāṃ na saṃskārāṃ na vijñānaṃ[1] nityaṃ nânityaṃ na vijñānaṃ baddhaṃ na muktaṃ atyanta-viśuddham ity abhisaṃbhotsyate ||

na rūpaṃ nityaṃ nânityam iti naiḥsvābhāvyena *rūpaṃ* nityânitya-viyogān *na nityaṃ nânityam* ity [Tib. 173a] ākāraḥ prathamaḥ.

na rūpaṃ baddhaṃ na muktam atyanta-viśuddham iti duḥkhâduḥkha-vigamatvena bandha-mokṣâbhāvād *viśuddham.* apagata-[1]śāśvatôcchedântam iti dvitīyaḥ.

anena Subhūte kāraṇena Maitreyo bodhisattvo mahāsattvo anuttarāṃ samyaksambodhim abhisambudhya ebhir eva nāmabhir ebhir eva pada-vyañjanair asminn eva pṛthivī-pradeśe imām eva prajñāpāramitāṃ bhāṣiṣyate ||

anena Subhūte kāraṇenêti aviparīta-sarva-dharmâbhisambodhi-hetutayā yathāvad dharma-tattva-dyotikām *imām eva prajñāpāramitāṃ bhāṣiṣyate,* anyasya tathāvidha[1]-dharma-tattva-prakāśane sāmarthyâbhāvād ity arthaḥ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | pariśuddhā batêyaṃ Bhagavan prajñāpāramitā ||

(201) Bhagavān āha | rūpa-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā | evaṃ vedanā saṃjñā saṃskārā vijñāna-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā |

rūpa-viśuddhita iti śūnyâśūnya-rahitatvād viśuddham iti tṛtīyah

rūpânutpādânirodhâsaṃkleśâvyavadāna-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā | evaṃ vedanā saṃjñā saṃskārā

(1) evaṃ na vedanā na saṃjñā na saṃskārā na vijñānam iti kha° ca°, evaṃ vedanā saṃjñā saṃskārā na vijñānam iti ṅa°|

1 ... 1. om. P. tathābhūta instead of tathāvidha T. de lta-bu.

vijñānânutpādânirodhâsaṃkleśâvyavadāna-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā |

rūpânutpādânirodhâsaṃkleśâvyavadāna-viśuddhita iti ātmânātmâsvabhāvatayā nôtpannaṃ na niruddhaṃ na saṃkliṣṭaṃ na vyavadānam evaṃ[1] viśuddham iti caturthaḥ.

ākāśa-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā |

ākāśa-viśuddhita iti hetv-ahetu-tucchatvād ākāśa-sadṛśaṃ viśuddham iti pañcamaḥ.

rūpa-nirupalepâparigrahatayā Subhūte pariśuddhā prajñāpāramitā | evaṃ vedanā saṃjñā saṃskārā vijñāna-nirupalepâparigrahatayā Subhūte pariśuddhā prajñāpāramitā |

rūpa-nirupalepâparigrahatayêti samudayâsamudaya-visaṃyogāt sarva-kleśôpakleśa-nirupaliptam iti ṣaṣṭhaḥ.

[2]prabhavâprabhavâbhāvenâsamkleśāt parigrahena[2] nirmuktam iti saptamaḥ.

ākāśa-pratiśrutkā'vacanīya-pravyāhāra-nirupalepatayā[1] Subhūte pariśuddhā prajñāpāramitā |

ākāśa-pratiśrutkā'vacanīyâpravyāhāra-nirupalambhatayêti pratyayâpratyaya-vimuktatvād ākāśa-pratiśrutkāvat svarūpato 'vacanīyam ity aṣṭamaḥ.

yasmān nirodhânirodhenâsambandhas tasmād vacanôdāharaṇena saṃtānântare nirodha-satyârtho 'prāpaṇīya [Tib. 173b] iti navamaḥ.

śāntâśāntâbhāvān nôpalambha-karaṇam[3] iti daśamaḥ.

sarvôpalepânupalepa-dharmânupalepatayā Subhūte pariśuddhā prajñāpāramitā ||

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat |

(1) ākāśa-pratiśrutkā'vacanīya-pravyāhāra-nirupalambhatayā iti kha° ṅa° ca°|

1. eva C. de ltar. 2 · · 2. prabhavāprabhavâs° P, prabhavâprabhavasaṃkleśâparigr° CT. rab-tu skye-ba daṅ rab-tu mi-skye-ba med-pas kun-nas-ñon-moṅs-pa med-paḥi phyir. yoṅs-su ḥdsin-pa. 3. kār° PT. byed-pa.

sulabdhā bata lābhās teṣāṃ Bhagavan kula-putrāṇāṃ kula-duhitṝṇāṃ ca yeṣām iyaṃ prajñāpāramitā śrotrâvabhāsam apy āgamiṣyati |

sarvôpalepânupalepa-dharmânupalepatayêti praṇītâpraṇīta-vikalatvāt *sarvôpalepa-dharmaiḥ* s'āsra(P. 122[a])vair *anupalepa-dharmair* anāsravaiś ca anupaliptatvād atikrāntôbhayântā viśuddhir ity ekādaśaḥ.

prāg eva ya udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti na teṣāṃ cakṣū-rogo bhaviṣyati na śrotra-rogo na ghrāṇa-rogo na jihvā-rogo na kāya-rogo bhaviṣyati na dhandhāyitatā bhaviṣyati na te viṣamâparihāreṇa kālaṃ kariṣyanti bahūni câiṣāṃ devatā-sahasrāṇi pṛṣṭhataḥ pṛṣṭhato anu(202)baddhāni bhaviṣyanti | aṣṭamīṃ caturdaśīṃ pañcadaśīṃ ca sa dharma-bhāṇakaḥ(1) kula-putro vā kula-duhitā vā yatra-yatra prajñāpāramitāṃ bhāṣiṣyate tatra-tatra bahutaraṃ puṇyaṃ prasaviṣyati ||

prāg evêti sutarām *evôdgrahaṇ'ādi-kāriṇā*[1] *sulabdhā lābhāḥ* śrotra[2]-vijñānânubhava-viśiṣṭatvād udgrahaṇ'āder ity arthaḥ. *na teṣāṃ cakṣū-roga* ity-ādi niḥsaraṇâniḥsaraṇa-viviktatvāt sarva-vyādhy-anutpāda iti dvādaśaḥ. *bahutaram* iti *aṣṭamy*-ādau prajā'valokanād avatīrṇa-Śakr'ādi-bahutara-śrotṛ-sambhavād[3] iti bhāvaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | bahūni Subhūte tasya kula-putrasya vā kula-duhitur vā devatā-sahasrāṇi pṛṣṭhataḥ pṛṣṭhato 'nubaddhāni bhaviṣyanti bahūni ca devatā-sahasrāṇi tatr' āgamiṣyanti | sarvāṇi dharma-śravaṇârthikāni tāni ca rakṣ'āvaraṇa-guptiṃ saṃvidhāsyanti tasya dharma-bhāṇakasya imāṃ prajñāpāramitāṃ bhāṣamāṇasya ||

(1) saddharma-bhāṇakaḥ iti ṅa° ca° |
1. °ṇāṃ T, °ṇī P. 2. °ta C. 3. sadbhāvād T.

mārge dharmajñāna-kṣāntim āha *bahūni Subhūta* ity-ādinā.

tat kasya hetoḥ | sadeva-mānuṣâsurasya hi Subhūte lokasya prajñāpāramitā anuttaraṃ ratnaṃ || ato 'pi Subhūte kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasaviṣyati ||

prajñāpāramitayā devaputrāṇām anupakārāt tāṃ *bhāṣamāṇasya* rakṣ'ādi-karaṇe teṣāṃ ko hetur iti *tat kasya hetor* ity āśaṅky' āha: *sa-deva-mānuṣâsurasyêty-ādi.* *anuttaraṃ ratnam* iti sarva-pāpa-praśamana[1]-hetutvena[2] mārgâmārga-rahitatvād anuttara-ratiṃ tanotîti devaputr'ādīnām upakāra-bhāvād *anuttaraṃ ratnam* apāyôcchittir iti trayodaśaḥ. *ato 'pi Subhūta* ity-ādi. na kevalam atra[3] bahutara-śrotṛ-jana-sambhavād *ato 'py* anuttara-rati-dānād api *tato* dharma-bhāṇakatvena hetunā buddhatva-prāpter hetu-bhūtaṃ *nidānaṃ puṇyaṃ prasaviṣyatî*[Tib. 174[a]]ty arthaḥ.

api tu khalu punaḥ Subhūte bahavo 'ntarāyā bhaviṣyanti asyā gambhīrāyāḥ prajñāpāramitāyā likhyamānāyā udgṛhyamāṇāyā dhāryamāṇāyā vācyamānāyāḥ paryavāpyamānāyāḥ pravartyamānāyā upadiśyamānāyā uddiśyamānāyāḥ svādhyāyamānāyāḥ(2) ||

mārge dharma-jñānam āha *api tu khalv* ity-ādinā.

tat kasya hetoḥ | tathā hi Subhūte bahu-pratyarthikāni mahā-ratnāni bhavanti || yathāsāraṃ ca gurutara-pratyarthikāni bhavanti |

mahā'nubhāvatve 'pi bahv-antarāyatve kiṃ kāraṇam iti *tat kasya hetor* ity

(1) ato hîti kha° ca° |
(2) svādhyāpyamānāyā iti ga° |
1. °ma PT. 2. °tve tu C. 3. yatra T, om. C.& Tib.

āśaṅky' āha: *tathā hîty-ādi.* mahā'nubhāvatvād bahūnām abhilaṣaṇīyatvād *bahu-pratyarthikāni. yathāsāraṃ* cêty-ādi. yena prakāreṇôttarôttara-sāratā tathā pratyarthika-bahutvêty[1] arthaḥ.

anuttaraṃ cêdaṃ Subhūte mahā-ratnaṃ lokasya yad uta prajñāpāramitā hitāya sukhāya pratipannā lokasya sarva-dharmāṇām anutpādāyânirodhāyâsaṃkleśāyâvināśa-yogena pratyupa(203)sthitā |

sāmānyena nirdiśyêdānīṃ viśeṣeṇ' āha: *anuttaraṃ cêdaṃ Subhūte mahā-ratnam* iti. sarva-sattva-*hita-sukh'*ādy-artham (P, 122[b]) *pratyupasthita*tvena sarva-dharma-vikalpâbhāvād avikalpaka-kalyāṇa-prakṛti-ratnârthena[2] nyāyânyāyâsaṃśleṣāt phala-sākṣāt-karaṇaṃ praty upāyo 'vikalpakatvaṃ[3] *mahā-ratnam* iti caturdaśaḥ.

na ca Subhūte prajñāpāramitā kaṃcid dharmam ālīyate na kaṃcid dharmaṃ saṃkliṣyate na kaṃcid dharmaṃ parigṛhṇāti ||

mārge 'nvayajñāna-kṣāntim āha *na ca Subhūta* ity-ādinā. [4]kalpita-bhāvaṃ[4] *nâvalīyate*[5], paratantraṃ *na saṃkliṣyate*, pariniṣpannaṃ *na parigṛhṇā*tîty artha-bhedaḥ.

etad uktaṃ: pratipatty-apratipatti-vinirmuktatvena dharmāṇāṃ nimittair asaṃsarga iti pañcadaśaḥ.

tat kasya hetoḥ | tathā hi Subhūte sarve te dharmā na saṃvidyante nôpalabhyante | anupalabdhitaḥ Subhūte 'nupaliptā prajñāpāramitā || anupaliptêti Subhūte iyaṃ prajñāpāramitā |

vidyamānatve 'pi dharmāṇāṃ kathaṃ na parigraha iti *tat kasya hetor* ity āśaṅky' āha: *tathā hîty-ādi.* gato 'rthaḥ.[6] mārge 'nvayajñānam āha *anut=*

1. °hutêty PT. 2. °ṛthe C. 3. °lpatvaṃ P, °katva- C. 4 ... 4. kalpita-bhāvān P, kalpitas tāvan C. kun-brtags-paḥi dṅos-po-la. (kun-brtags-pa properly represents parikalpita, but usually it corresponds to kalpita). 5. āl° Ed. mi gnas. 6. °târth° PC, °târtham T; don go-bar zad-do.

pattita[1] ity-ādinā. nairyāṇikânairyāṇika-vikalatvenôbhayasmin[2] vācya-[Tib. 147[b]] vācaka-bhāva[3]-lakṣaṇe jñeya[4]-śabde jñānasyânutpattir ity ākāraḥ ṣoḍaśaḥ.

tathā hi Subhūte rūpa-nirupalepatayā anupaliptêyaṃ prajñāpāramitā | evaṃ vedanā saṃjñā saṃskārā vijñāna-nirupalepatayā Subhūte anupaliptêyaṃ prajñāpāramitā ||

prakārântareṇânupaliptârthaṃ kathayann āha: *tathā hîty-ādi.*

saced evam api Subhūte bodhisattvo mahāsattvo na saṃjānīte carati prajñāpāramitāyāṃ ||

ittham api dharma-tattvam abhiniviśyamānaṃ doṣāyêty āha: *saced evam apîty-ādi.*

yathôkta-nītyā ṣoḍaś'ākārāḥ sarvajñatā-kṣaṇā iti darśana-mārgo bodhisattvānām anvaya-mukhena kathitaḥ. arthād etad-viparyayeṇa śrāvak'ādīnām aniṭy'ādibhir ākārair dṛṅ-mārgo 'vaseyaḥ.

tathā côktaṃ:

rūpaṃ na nityaṃ nânityam[I] atītântaṃ[II] viśuddhakaṃ[III]
anutpannâniruddh'ādi[IV] vyom'ābhaṃ[V] lepa-varjitaṃ[VI] || (12)
parigraheṇa nirmuktam[VII] avyāhāraṃ svabhāvataḥ[VIII]
pravyāhāreṇa nâsyârthaḥ pareṣu prāpyate yataḥ[IX] || (13)
nôpalambha-kṛd[X] atyanta-viśuddhir[XI] vyādhy-asambhavaḥ[XII]
apāyô(P. 123[a])cchitty[XIII] akalpatvaṃ phala-sākṣāt-kriyāṃ prati[XIV] || (14)
asaṃsargo nimittaiś[XV] ca, vastuni vyañjane dvaye
jñānasya yā cânutpattir[XVI] iti sarvajñatā-kṣaṇāḥ || iti. (15)

sā khalu punar iyaṃ Subhūte prajñāpāramitā na kasyacit dharmasy' āveśikā vā niveśikā vā saṃdarśikā vā nidarśikā vā āvāhikā vā nirvāhikā vā ||

vistareṇa nirdiśyâivaṃ sakalârtha-saṃgrāhakatvena[5] tri-sarvajñatā-madhye

1. anupalabdhita in Ed. But Tib. ma-skyes-paḥi phyir. 2. °bhaye PT. 3. °vaka P. 4. °ye PT. 5. °ṃgrahatv° P.

sarv'ākārajñatām upasaṃharann āha: *sā khalu punar* ity-ādi. tatr' *āveśikā* cittôtpāda-dvāreṇôtpādikā, *niveśikā* 'vavād'ādinā pratiṣṭhāpikā, *saṃdarśikā* saṃnāha-pratipattyā sāmānya-rūpeṇa, *nidarśikā* prasthāna-pratipattyā viśeṣa-rūpeṇa, *āvāhikā* sambhāra-pratipattyā prāpikā, *nirvāhikā* [Tib. 175ᵃ] niryāṇa-pratipattyā niṣkarṣikā. sarvatra *na kasyacid dharmasyêty* abhisambandhanīyam.

atha khalu saṃbahulāni deva-putra-sahasrāṇi antarīkṣe kilakılā-prakṣveḍitena(1) caila-vikṣepān akārṣuḥ dvitīyaṃ batêdaṃ dharma-cakra-vartanaṃ Jambūdvīpe paśyāma iti câvocan |

aviparīta-dharmâmṛta-rasena tṛptāḥ pūjayantîty āha: *atha khalu* ity-ādi. prasādâudvilya-samutthaḥ siṃha-nādaḥ *kilakilā-prakṣveḍitam* ity eke. harṣa-janito 'ṭṭa-hāsaḥ *kilakilāḥ*, tat-pūrvakaṃ nṛtyaṃ *prakṣveḍitam* ity apare. Vārāṇasyāṃ prathamato dharma-cakra-pravartanâpekṣayā *dvitīyam*.

atha khalu Bhagavān āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | nêdaṃ Subhūte dvitīyaṃ dharma-cakra-pravartanaṃ nâpi kasyacid dharmasya pravartanaṃ(2) vā nivartanaṃ vā | evam iyaṃ Subhūte(3) bodhisattvasya mahāsattvasya prajñāpāramitā ||

tāttvikâbhiniveśa-nirākaraṇârtham āha: *nêdam* ity-ādi. tad eva kathayann āha: *nâpîty*-ādi.

(204) evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | mahā-pāramitêyaṃ Bhagavaṃs tasya bodhisattvasya mahāsattvasya yasyâsaṅgatā sarva-dharmeṣu yo 'sāv anuttarāṃ samyaksambodhim abhisamboddhu-kāmo na ca kaṃcid dharmam abhisambudhyate(1) dharma-cakraṃ ca pravartayiṣyati na ca kaṃcid dharmaṃ saṃdarśayiṣyati ||

(1) kilikilāprakṣveḍitenêti kha° gha° ṅa°| kilākilāprakṣveḍitenêti ca° |
(2) apravartanam iti ca° |
(3) sā Subhūte iti kha° ca° |

mārgajñatām upasaṃharann āha: *mahā-pāramitêyam* ity-ādi. *asaṅgatêti* anabhiniveśanatā.[1]

tat kasya hetoḥ | na hi kaścid dharmo ya upalabhyate yo vā dharmaḥ sūcyate nâpi kaścit kaṃcid dharmaṃ pravartayiṣyati(2) |

upalambhe 'pi dharmâdarśane ko hetur iti *tat kasya hetor* ity āśaṅky' āha: *na hi sa* ity-ādi su-bodham. *pravartayiṣyatîti* utpādayiṣyati.

tat kasya hetoḥ | atyantânabhinirvṛttā hi Bhagavan sarva-dharmā nâpi kaṃcid dharmaṃ nivartayiṣyati |

kāraṇa-sāmagrī-karaṇena dharmôtpādanāt katham evam ucyata iti *tat kasya hetor* ity āśaṅky' āha: *atyantê*(P. 123ᵇ)ty-ādi. kāraṇasyâivâsattvād iti bhāvaḥ. *nivartayiṣyatîti* vināśayiṣyati.[2] mudgar'ādinā pravṛtta-saṃtāna-viruddha-padârthôtpādane vināśâdhyavasāyāt.[3]

tat kasya hetoḥ | ādy-anabhinirvṛttā hi Bhagavan sarva-dharmāḥ prakṛti-viviktatvāt sarva-dharmāṇāṃ ||

katham evam ucyata iti *tat kasya hetor* ity āśaṅky' āha: *ādy-anabhinirvṛttā hi Bhagavan sarva-dharmā* iti. ādāv evôtpāda-hetor asattvenânutpannāḥ. tad eva kathayann āha: *prakṛti-viviktatvāt sarva-dharmāṇām* iti. svabhāva[4]-śūnyatvāt kuto viruddhatêti bhāvaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | na hi Subhūte śūnyatā pravartate vā nivartate vā nâpi Subhūte ānimittaṃ pravartate vā

(1) abhisambhotsyate iti gha° |
(2) kha° ga° pustakayoḥ kaścid iti pāṭho nâsti |.
1. °śitā P, °śatā T. 2. °tîti CT. 3. °śâvyav° PC. lhag-par ṣen-paḥi phyir.
4. °bhāvena CT.

nivartate vā nâpi Subhūte apraṇihitaṃ pravartate vā nivartate vā | yā Subhūte evaṃ-deśanā iyaṃ sā sarva-dharmāṇāṃ deśanā nâiva ca kenacid deśitā nâpi kenacic chrutā nâpi kenacit pratīcchitā nâpi kenacit sākṣātkṛtā nâpi kenacit sākṣātkriyate nâpi kenacit sākṣātkariṣyate | nâpy anayā dharma-deśanayā kaścit parinirvṛto nâpi parinirvāsyati nâpi parinirvāti | nâpy anayā dharma-deśanayā kaścid dakṣiṇīyaḥ kṛtaḥ ||

[Tib. 175[b]] sarvajñatām upasaṃharann āha : *na hi Subhūte śūnyat*êty-ādi. śūnyat'ādīnām anutpannatvād iti matiḥ. *iyaṃ s*êti sarvajñatā. *sarva-dharmāṇāṃ deśan*êty ārabhya yāvad *dakṣiṇīyaḥ kṛta* iti paramârtha-satyam adhikṛtyôktatvāt sugamaḥ. yathôkta-nītyā tri-sarvajñatôpasaṃhāre na vipratipattiḥ kāryā. tathā côktam :

iti sêyaṃ, punaḥ sêyaṃ, sêyaṃ khalu punas tridhā
adhikāra-trayasyâiṣā samāptiḥ paridīpitā || iti. (16)

kim-arthaṃ punas tathā sarvajñatāyāṃ pṛthag-bhāvanā-mārgo nâsti yathā mārgajñatāyām abhihitaḥ. śrāvaka-pratyekabuddha-sampadaṃ bodhisattvo jñānena darśanena câvalokyâtikrāmatîti vacanenâsākṣātkartavyatvān na nirdiṣṭo bodhisattvānāṃ. śrāvak'ādīnāṃ tu[1] yathā paridṛṣṭa evârthaḥ punaḥ-punar abhimukhīkriyamāṇo bhāvanā-mārga iti sugamatvān nôktaḥ. nirvedhabhāgīyaṃ punar bodhisattvānāṃ pūrvôktam evâvasātavyaṃ. śrāvak'ādīnāṃ tv anity'ādibhir ev' ākārair ākriyamāṇe[2] satya-catuṣṭaye s'āsrava[3]-bhāvanāmayam uṣm'ādikaṃ spaṣṭatvān nôktam iti grāhyaṃ.

nanu (P. 124[a]) mārgajñatāyāṃ śrāvak'ādi-mārgasyâbhidhānāt sarvajñatā kathitâiva kasmāt punaḥ sarvajñatāyāḥ pṛthag-nirdeśa iti cet ucyate : tatra hi

caturṇām āryasatyānām ākārânupalambhataḥ
śrāvakāṇām ayaṃ mārgo jñeyo mārgajñatā-naya

ity[4] anupalambha-bhāvan'ādi[5]-krameṇa śrāvak'[Tib. 176[a]]ādi-mārgo bodhisattvena dhyeya ity uktam. ato 'nity'ādibhir ākārair vyatireka-mukh'ākṣiptair[6]

1. yaṅ. 2. °kīry° PCT. dmigs-par byed-pa-na. 3. °vaṃ PT. 4. second stanza of second section of Abhisamayâlaṃkāra quoted in P. 55[b]. 5. °nā P. 6. Tib. omits vyatireka-mukha.

aśeṣa-vastu-parijñānârthaṃ pṛthak-sarvajñatôpādānaṃ. bahu-vaktavyaṃ[1] cêdam.[2] ity alam atiprasaṅgena.

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ sarvajñatā-paricchedas tṛtīyaḥ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | asat-pāra(205)mitêyaṃ Bhagavann ākāśa-sattām upādāya | asamasamatā-pāramitêyaṃ Bhagavan sarva-dharmânupalabdhitām upādāya | vivikta-pāramitêyaṃ Bhagavann atyanta-śūnyatām upādāya | anavamṛdya-pāramitêyaṃ Bhagavan sarva-dharmânupalabdhitām upādāya |

parijñāta-tri-sarvajñatā[3]-vaśitvârthaṃ punaḥ sarv'ākāra-mārga-vastu-jñāna-saṃgraheṇa tri-sarvajñatāṃ bhāvayatîti sarv'ākārâbhisambodho vaktavyaḥ.

tatra : tāvan nity'ādi-grāhaka[4]-vipakṣasya[5] pratipakṣa[6]-dharma[7]-svabhāvānām anity'ādy-ālambana-jñāna[8]-prakārāṇām ākāratvena vyavasthānaṃ[9] sāmānya-lakṣaṇaṃ[10] jñeyam. ato nirvastuk'ākāra-doṣo nêha vijṛmbhate. te c' ākārās tri-sarvajñatā-bhedāt tri-prakārā eva matā iti grāhyaṃ.

tathā côktaṃ :

vastu-jñāna-prakārāṇāṃ ākārā iti lakṣaṇaṃ
sarvajñatānāṃ traividhyāt trividhā eva te matāḥ || iti. (1)

tatra : catvāry ārya-satyāny adhiṣṭhānaṃ kṛtvā tri-sarvajñatā'dhikāreṇa yasmin satye yāvanto bhavanty ākārās tān paridīpayan sarvajñatā'dhikāreṇa tāvad āha : *evam ukte āyuṣmān Subhūtir Bhagavantam* ity-ādi. *asat-pāramitêyam* iti *ākāśasy*êva nitya-rūpeṇ*âsattām avidyamānatām upādāya* hetu-kṛtyâ(P. 124[b])sad anity'ākāra ity arthaḥ. *asamasamat*êti *sarva-dharmânupalabdher* [Tib. 176[b]] iva samatām anutpādatām *upādāya* duḥkh'ākāro 'ny'ākāra-visadṛśatven*âsamo* 'tulyaḥ. sa tattvataḥ *samatā*'nutpādaḥ. *viviktêti atyanten*âtiśayen' ātmanaḥ *śūnyatām upādāya* śūny'ākāra-guṇ'āvāhakatvena[11] vivekaḥ. *anavamṛdy*êti

1. °ktaṃ P. 2. ḥdi-la câtra? 3. °to PCT. ñid. 4. °ha PT. 5. °kṣatya C, °kṣa P. 6. om. P. 7. °rmatā PCT. chos-kyi. 8. om. CT. 9. °na- C. rnam-par bṣag-pa ni. 10. °nyena 1° PCT. spyiḥi mtshan-ñid yin-par. 11. °ro g° PCT. stoṅ-pa-ñid-kyi rnam-paḥi yon-tan thob-par byed-pa ñid-kyis-na = śūnyat'ākāra-g°

sarva-dharmāṇām ātmatven*ânupalabdhitām upādāga* sarva-tīrthikâsādhāraṇatvāt[1] tīrthikâkopyatvenânātm'ākāro 'navamardanīyaḥ. tad evam asad-anutpāda-vivekânavamardanīy'ākārāś catvāro yathāsaṃkhyam anity'ādi-lakṣaṇā duḥkha-satye bhavanti.

apada-pāramitêyaṃ Bhagavann anāmâśarīratām upādāya| asvabhāva-pāramitêyaṃ Bhagavann anāgatim agatim(1) upādāya| avacana-pāramitêyaṃ Bhagavan sarva-dharmâvikalpatām upādāya| anāma-pāramitêyaṃ Bhagavan skandhânupalabdhitām upādāya|

apadêti tatra: catvāro 'rūpiṇaḥ skandhā *nāma, śarīraṃ* rūpa-skandhaḥ, teṣām asau hetur iti kṛtvā. nyāyen*ânāmâśarīratām upādāya* hetv-ākāras tattvato 'prasav'ādhānârthen*âpadaḥ*. *asvabhāvêti* anutpādânirodha-svabhāvām[2] *anāgatim agatim upādaya* samuday'ākāro nyāyen' ākāśaṃ. *avacanêti sarva-dharmāṇām* avidyamānatvenôdbhāvanā-saṃvṛtyā 'pi śabdâvācyatvād *avikalpatām upādāya* prabhav'ākāro 'pravyāhāraḥ. *anāmêti* pañca-*skandhânupalabdhitām upādāyâ* caitasikatvena[3] pratyay'ākāro *'nāma*. tad evam apad'ākāśâpravyāhārânām'ākārāś catvāro yathākramaṃ hetv-ādi-lakṣaṇāḥ samudaya-satye bhavanti.

agamana-pāramitêyaṃ Bhagavan sarva-dharmâgamanatām upādāya| asaṃhārya-pāramitêyaṃ Bhagavan sarva-dharmâgrāhyatām upādāya| akṣaya-pāramitêyaṃ Bhagavann akṣaya-dharma-yogatām upādāya| anutpatti-pāramitêyaṃ Bhagavan sarva-dharmânabhinirvṛttitām upādāya|

agamanêti nirodha-svabhāva-*sarva-dharmāṇāṃ* kvacid *agamanatām upādāya* nirodh'ākāro *'gamanaḥ*. *asaṃhāryêti* ādi-śāntatvena [Tib. 177[a]] viṣaya-bhāvôpasaṃhārâbhāvāt *sarva-dharmâgrāhyatām upā*(P. 125[a])*dāya* śānt'ākāro *'saṃhāryaḥ*. *akṣayêti* dharmadhātu-rūpeṇ*âkṣaya-dharma-yogatām upādāya* praṇīt'ākāro *'kṣayaḥ*. *anutpattîti* ekâneka-hetu-vaidhuryāt *sarva-dharmânabhinirvṛttitām upādāya*

(1) agatitām iti kha° ṅa° ca°|
1. °tvena T, om. P. 2. °vānām C. 3. °ya cetas° C.

niḥsaraṇ'ākāro *'nutpattiḥ*. tad evam agamanâsaṃhāryâkṣayânutpatty-ākārāś catvāro yathāsaṃkhyaṃ nirodh'ādi-svabhāvā nirodha-satye bhavanti.

akāraka-pāramitêyaṃ Bhagavan kārakânupalabdhitām upādāya| ajānaka(1)-pāramitêyaṃ Bhagavan sarva-dharmāṇām anātmatām upādāya| asaṃkrānti-pāramitêyaṃ Bhagavan cyuty-upapatty-anupattitām upādāya| avinaya-pāramitêyaṃ Bhagavan pūrvântâparânta-pratyutpannârthânupalabdhitā(2)m upādāya|

akārakêti mārgasya kartṛ-grāha-pratipakṣatvāt *kārakânupalabdhitām upādāya* mārg'ākāro *'kārakaḥ*. *ajānakêti* pramāṇa-bādhitatvena[1] *sarva-dharmāṇām anātmatām*[2] anupalambh'ātmatām *upādāya* nyāy'ākāro *'jānakaḥ*. *asaṃkrāntîti* dharmadhātu-rūpeṇa *cyuty-upapatty*or vināśôtpādayor *anutpattim*[3] *upādāya* pratipatty-ākāro *'saṃkrāntiḥ*. *avinayêti pūrvântâparânta-pratyutpannâdhvânupalabdhitām*[4] *upādāya* kleśa-vinayâsambhavān[5] nairyāṇik'ākāro *'vinayaḥ*. tad evam akārakâjānakâsaṃkrānty-avinay'ākārāś catvāro yathāsaṃkhyaṃ mārg'ādi-svabhāvā mārga-satye kleś'āvaraṇa-pratipakṣe bhavanti.

svapna - pratiśrutkā - pratibhāsa - marīci - māyā - pāramitêyaṃ Bhagavan anutpāda-vijñāpanatā(3)m upādāya|

svapna-pratiśrutkā-pratibhāsa-marīci-māyā-pāramitêyam iti nyāyânuyāyino janmano 'sattvād *anutpāda-vijñāpanatām upādāya* svapna-pratiśrutkā-pratibhāsa-marīci-māy'ākārāḥ pañca yathākramaṃ niḥsvabhāvânutpannâniruddh'ādi-śānta-prakṛti-parinirvṛti-lakṣaṇāḥ sāmānyena jñey'āvaraṇa-pratipakṣa-bhūtāḥ. sarva[Tib. 177[b]]jñatayā pratyekabuddhāḥ saṃgṛhītā iti teṣāṃ jñey'āvaraṇa-pratipakṣ'ātmake s'āsrave bhāvanā-(P. 125[b])mārge bhavanti.

asaṃkleśa-pāramitêyaṃ Bhagavan rāga-dveṣa-mohâsvabhāvatām upādāya| avyavadāna-pāramitêyaṃ Bhagavann āśrayâ-

(1) ajānakā paśyaka iti ga°|
(2) pūrvântâparânta-pratyutpannânupalabdhitām iti kha° gha°|
(3) anutpāda-vijñapanatām iti kha° ca°|
1. °ṇ'āb° C. 2. °ṇāṃ manāt° P, °ṇām manāt° C. 3. anupapattim C. 4. °tpannârthânup° PC. & Ed. dus. 5. °nayosambh° C, °nasaṃbh° P.

nupalabdhitām upādāya | anulepa-pāramitêyaṃ Bhagavann ākāśânupalepatām upādāya | (206) aprapañca-pāramitêyaṃ Bhagavan sarva-dharma-manana-samatikramatām upādāya | amanana-pāramitêyaṃ Bhagavann aniñjanatām upādāya | acalita-pāramitêyaṃ Bhagavan dharma-dhātu-sthititām upādāya |

asaṃkleśêti rāga-dveṣa-mohâsvabhāvatām upādāya kleśâbhāvo *'saṃkleśaḥ*. *avyavadānêti āśrayasya* kliṣṭa-sattvasy*ânupalabdhitām upādāya* vyavadānâbhāvo *'vyavadānam*. *anupalepêti ākāśasya* prakṛti-prabhāsvaratven*ânupalepatām upādāya* kleśôpakleśa-lepâbhāvo *'nupalepaḥ*. *aprapañcêti sarva*[1]*-mananā*nām upalambha[2]-rūpāṇāṃ *samatikramatām upādāya* prapañcâbhāvo *'prapañcaḥ*. *amananêti* sarvôpalambha-samudghātād *aniñjanatām* niṣprakampatām *upādāya* mananâbhāvo *'mananaḥ*. *acalitêti* ā saṃsāraṃ *dharmadhātu-sthititām upādāya* bhraṃśâbhāvo *'calitaḥ*. tad ete 'saṃkleśâvyavadānânupalepâprapañcâmananâcal'ākārāḥ ṣaṭ yathākramaṃ saṃkleśa-vyavadāna-kleśa-vāsanā-rūp'ādi-prapañca-svâdhigamôpalambha-parihāṇi-vikalpānāṃ ṣaṇṇāṃ pratiniyata-jñey'āvaraṇānāṃ pratipakṣa-bhūtāḥ pratyekabuddhānāṃ jñey'āvaraṇa-pratipakṣ'ātmake 'nāsrava-darśana-mārge bhavanti.

samudāyena saptaviṃśatir iti sarvajñat'ākārāḥ.

tathā côktaṃ :

asad-ākāram ārabhya yāvan niścalat'ākṛtiḥ
catvāraḥ prati-satyaṃ te, mārge pañcadaśa smṛtāḥ | iti. (2)

virāga-pāramitêyaṃ Bhagavan sarva-dharmâvitathatām upādāya | asamutthāna-pāramitêyaṃ Bhagavan sarva-dharma-nirvikalpatām upādāya | śānta-pāramitêyaṃ Bhagavan sarva-dharma-nimittânupalabdhitām upādāya | nirdoṣa-pāramitêyaṃ Bhagavan guṇa-pāramitām upādāya | niḥkleśa-pāramitêyaṃ Bhagavan parikalpâsattām upādāya | niḥsvattva-pāramitêyaṃ Bhagavan bhūta-koṭitām upādāya |

°rva-dharma PT. 2. anup° PC.

[Tib. 178[a]] tad-anantaraṃ mārgajñat'ākārā vaktavyāḥ. tatra : [1]saṃkleśêtara-pakṣ'āśrayeṇa samudaya-mārga-satye[2] kāraṇaṃ, duḥkha-nirodha-satye ca[3] phalam ity artha-dvāreṇa nirdiṣṭe samudaya-mārga-duḥkha-nirodha[1]-satyeṣu yathāsaṃkhyam aṣṭau sapta pañca ṣoḍaś' ākārā boddhavyāḥ.

tatra : hetus trividhaś chando rāgo nandī ca paunarbha(P. 126[a])vikī tṛṣṇêti chanda-pratipakṣeṇ' āha : *virāg*êti. *sarva-dharm*āṇāṃ śūnyatā-rūpeṇ*âvitathatāṃ* satyatām *upādāya* rāgâbhāvo *virāgaḥ* kartu-kāmatvâbhāvâbhisaṃdhinā nirdiṣṭaḥ. chandâvasthāyāṃ rāgaḥ pradhānam iti kṛtvā. tad-abhāvena chandasyâbhāvâpadeśāt. rāgasya vā[4] kāry'ātmano 'bhāvenâvikala[5]-tad-dhetuka-chandasyâbhāvaḥ kathitaḥ anyathā 'vikale kāraṇe sati kāryânudayo na syād iti nyāyāt. *rāga*-pratipakṣeṇ' āha : *asamutthān*êti. māyôpamatvena *sarva-dharma-nirvikalpatām upādāya* samutthānasya chandasyâbhāvo *'samutthānaḥ*, dharmeṣv asaktatvâbhisaṃdhinā kathitaḥ. rāgâvasthāyāṃ sākṣāt-pravṛtti-hetutvena chandaḥ pradhānam iti kṛtvā. tad-abhāvena rāgasyâbhāvâpadeśāt. punarbhava-nimitta-nandī-tṛṣṇā-pratipakṣeṇ' āha : *śānt*êti. *sarva-dharmāṇāṃ* nīla-pīt'ādi-*nimittânupalabdhitām upādāya* tṛṣṇāyāḥ pradhānenânupaśamasyâbhāvaḥ *śāntaḥ*.

samudayas tridhā rāga-dveṣa-mohāḥ. tat-pratipakṣeṇ' āha : *nirdoṣ*êti. daśa-bala-[Tib. 178[b]]vaiśārady'ādi-*guṇa-pāramitām upādāya* doṣâbhāvo *nirdoṣo* 'rāgo 'dveṣo 'mohaś cêti[6] yāvat.

prabhavaḥ parikalpaḥ. tato rāg'ādi-prasūteḥ. tat-pratipakṣeṇ' āha : *niḥkleśêti*[7]. *parikalpa*sya dvay'ādy[8]-abhiniveśasy*âsattām upādāya* kleśa-hetu-prabhavâbhāvo *niḥkleśaḥ*.

pratyayaḥ sattvâbhiniveśaḥ. satkāya-dṛṣṭeḥ sarvânartha-pratyayatvāt. tat-pratipakṣeṇ' āha : *niḥsattv*ê(P. 126[b])ti. aviparyāsârthena *bhūta-koṭitām upādāya* pratyayâbhāvo *niḥsattvaḥ*.

tad evaṃ virāg'ākāraṃ ārabhya yāvan niḥsattvākāra iti yathākramaṃ yo hetuḥ chando rāgo nandī ca, yaḥ samudayo rāga-dveṣa-mohāḥ, yaḥ prabhavaḥ parikalpaḥ, yaś ca pratyayaḥ sattvâbhiniveśa iti tat-pratipakṣeṇa trayas traya eka eka ity aṣṭāv ākārāḥ[9] samudaya-satye bhavanti.

1 ... 1. om. C. 2. °tya- P. 3. caḥ P. 4. câ PC. yaṅ-na. 5. °na v° PC. ma-tshaṅ-ba med-pa. 6. °ha iti PT. 7. niḥsattvêti C. 8. rūp'ādy PC. 9. aṣṭ'āk° C.

apramāṇa-pāramitêyaṃ Bhagavan sarva-dharma-samutthānâsamutthānatā[1]m upādāya | anta-dvayânanugama-pāramitêyaṃ[2] Bhagavan sarva-dharmânabhiniveśanatām upādāya | asambhinna-pāramitêyaṃ Bhagavan sarva-dharmâsambhedanatām upādāya | aparāmṛṣṭa-pāramitêyaṃ Bhagavan sarva-śrāvaka-pratyekabuddha-bhūmy-aspṛhaṇatām upādāya | avikalpa-pāramitêyaṃ Bhagavan vikalpa-samatām upādāya | aprameya-pāramitêyaṃ Bhagavann apramāṇa-dharmatām upādāya | asaṅga-pāramitêyaṃ Bhagavan sarva-dharmâsaṅgatām upādāya |

*apramāṇ*êti *sarva-dharma-samutthāna*sya prādurbhāvasy*âsamutthānatām upādāya* vipakṣa-nivṛtti-pratipakṣ'āvāhakatvenâpramāṇa-sattvâvakāśadatvān mārg'ākāro *'pramāṇaḥ.* yathā câpramāṇa-sattvâvakāśada ity āha: *anta-dvayânanugam*êti. *sarva-dharmânabhiniveśatām upādāya* saṃsāra-nirvāṇânta-dvayasya prahāṇād *ananugamo* 'nupalambhaḥ. *asambhinn*êti dharmadhātu-rūpeṇa *sarva-dharm*āṇām *asambhedanatām* anānā-rūpatām *upādāya* vipakṣa-nivṛttyā nyāy'ākāro *'sambhinnaḥ.* yathā ca nyāya [Tib. 179[a]] ity āha: *aparāmṛṣṭ*êti. *sarva-śrāvaka-pratyekabuddha-bhūmy-aspṛhaṇatām upādāya* tad-vikalpâsaṃmṛṣṭo *'parāmṛṣṭaḥ. avikalp*êti *vikalpa-samatām upādāya* pratipatty-ākāro *'vikalpaḥ.* yathā ca pratipattir ity āha: *apramey*êti. *apramāṇa-dharmatām upādāya* labdha-parityāge 'labdha-lābhe ca hīna-praṇīta-vikalpâbhāvaṃ puro-dhāya jñeyâvadhi-rahitatven*âprameyaḥ. asaṅg*êti tatra-tatrâdhigame gaganavat *sarva-dharmâsaṅgatām upādāya* nairyāṇik'ākāro (P. 127[a]) *'saṅgaḥ.*

tad evam apramāṇânta-dvayânanugamâsambhinnâparāmṛṣṭâvikalpâprameyâsaṅg'ākārā yathākramaṃ yaḥ sarva-sattvâvakāśado mārgo yathā ca sarva-sattvâvakāśadaḥ, yo nyāyo yathā ca nyāyaḥ, yā pratipattir yathā ca pratipattiḥ, yac ca niryāṇam iti dvau dvau dvāv eka iti sapt' ākārā mārga-satye bhavanti.

(1) sarva-dharmâsamutthānatām iti kha° | sarva-dharma-samutthānatām iti ga° |
(2) anta-dvayànugama iti ga° ca° |

anitya-pāramitêyaṃ Bhagavan sarva-dharmâsaṃskṛtatām upādāya | duḥkha-pāramitêyaṃ Bhagavann ākāśa-sama-dharmatām[1] upādāya | śūnya-pāramitêyaṃ Bhagavan sarva-dharmânupalabdhitām upādāya | anātma-pāramitêyaṃ Bhagavan sarva-dharma-anabhiniveśanatām upādāya | alakṣaṇa-pāramitêyaṃ Bhagavan sarva-dharmânabhinirvṛttitām upādāya |

*anity*êti *sarva-dharm*āṇām asattvena hetu-pratyayair *asaṃskṛtatām upādāya* nityam asad ity asad-artho *'nity*ârthaḥ. *duḥkh*êti *ākāś*asya sarva-*dharme*ṣu *samatām upādāya* sarva-vastu-vyāpi saṃskāra-*duḥkham. śūny*êti adhiṣṭhātṛ-ātma[1]-sambandha-gandhânubandhenâpi *sarva-dharmânupalabdhitām upādāya* para-parikalpit'ātm'ādi-rahitatvaṃ *śūnyam. anātm*êti [Tib. 179[b]] svayam anātmatvena *sarva-dharmânabhiniveśatām upādāya* pudgal'ādy-asvabhāvo *'nātmā. alakṣaṇ*êti *sarva-dharmânabhinirvṛttitām upādāya* niḥsvabhāvo *'lakṣaṇam.*

tad evam anitya-duḥkha-śūnyânātm'ākārāḥ pañcamâlakṣaṇ'ākāra-svabhāvā iti pañc' ākārā duḥkha-satye bhavanti.

sarva-śū(207)nyatā-pāramitêyaṃ[2] Bhagavann anantâparyantatām upādāya |

*sarva-śūnyat*êti pūrvâpara-bhāva[2]-lakṣaṇasyântasya madhyasya ca parito 'nta-dvayena yuktatvāt paryantasyâvidyamānatven*ânantâparyantatām upādāya* nirodha-saty'ākārāḥ ṣoḍaśa-śūnyatāḥ *sarva-śūnyatā.*[3] tatra: adhyātma-bahirdhôbhaya-vastūnāṃ nirodhenâdhyātma[4]-bahirdhôbhaya-śūnyat'ākārās trayo nirodh'ākāra-svabbāvāḥ. śūnyatāyāṃ bhājana-loke paramârthe saṃskṛte 'saṃskṛte śāśvato(P. 127[b])cchedânte 'navarâgra-saṃsāre 'dhigata[5]-dharmânavakāre 'bhiniveśasya prajñapty-ātmakasyâṣṭa-prakārasya nirodhena yathākramaṃ śūnyatā-śūnyatā mahā-śūnyatā paramârtha-śūnyatā saṃskṛta-śūnyatā asaṃskṛta-śūnyatā atyanta-śūnyatā anavarâgra-śūnyatā anavakāra-śūnyatā cêty aṣṭau śūnyat'ākārāḥ śānt'ākāra-svabhāvāḥ. praṇīt'ākāraḥ para-parikalpita-kāraka[6]-nirodhena

(1) ākāśa-samatām iti kha° ṅa° ca° |
(2) sarva-śūnya-pāramitêyaṃ iti ṅa° |
1. °ṣṭhātātma C. 2. om. P. 3. °tāḥ CT. 4. °rodhyen° P, °rodhān° C. 5. °gama C. 6. °lpit'ākāra C.

prakṛti-śūnyat'ākāraḥ. viṣaya-bhrānty-ātmikānāṃ prajñapti-lakṣaṇa-kāla-bhrāntīnāṃ nīrodhena sarva-dharma-lakṣaṇânupalambha-śūnyat'ākārās trayo niḥsaraṇ'ākāra-svabhāvāḥ. svabhāva-nirodhenâbhāva[Tib. 180a]svabhāva-śūnyat'ākāra eva niḥsaraṇ'ākār'ātmaka iti nirodh'ākāraṃ śānt'ākāraṃ praṇīt'ākāraṃ niḥsaraṇ'ākāraṃ câdhikṛtya yaś c' ādhyātmik'āder vastuno nirodhaḥ, yathā ca śānto 'ṣṭavidhâbhiniveśôparamāt, yathā ca praṇītaḥ prakṛtya[1], yathā ca niḥśaraṇaṃ trividha-bhrānti-nirodhena, yac ca niḥśaraṇam abhāva-svabhāvatêti trayo 'ṣṭāv ekas traya eka iti yathākramaṃ ṣoḍaś'ākārā nirodha-satye bhavanti.

samudāyena ṣaṭtriṃśad iti mārgajñat'ākārāḥ.

tathā côktaṃ:

hetau mārge ca duḥkhe ca nirodhe ca yathākramaṃ
aṣṭau te sapta pañcêti ṣoḍaśêti ca kīrtitāḥ || iti. (3)

smṛtyupasthān'ādi-bodhi-pakṣa-dharma-pāramitêyaṃ Bhagavaṃs teṣām anupalabdhitām upādāya |

tad-anantaraṃ sarv'ākārajñat'ākārā vaktavyāḥ. tatra ca sarv'ārya-pudgalâdhikāreṇa trividha-sarvajñat'ākāra-saṃgraho bhavati.

ataḥ sarvajñatā-mārga[2]-bhede(P. 128a)n[3] āha: *smṛty upasthān'ādi-bodhipakṣa-dharm*êti. *teṣām* eva bodhipakṣa-dharmāṇām *anupalabdhitām upādāya* smṛtyupasthān'ādaya eva *pāramit*êty arthaḥ.

etad uktaṃ: tatra sarvajñatāyāṃ ādau catuḥ-satyâvatārāya sva-sāmānya-lakṣaṇa-parīkṣita-kāya-vednaā-citta-dharma-smṛtyupasthān'ākārāś catvāro vastu-parīkṣā-mārgaḥ, tena kāy'ādi-caturvidha-vastu-parīkṣaṇāt. tato 'vatīrṇasya vīryam iti sarvathôtpannânutpannasyâkuśalasya kuśalasya ca yathākramaṃ [Tib. 180b] prahāṇânutpādanârthaṃ bhūyobhāvôtpādanârthaṃ ca hetu-bhūta-vīry'ātmakāḥ samyakprahāṇ'ākārāś catvāro vyāvasāyika-mārgaḥ. tath' āvaraṇa-prahāṇ'ādi-mukhena vīry'ārambhād vīryavataś citta-karmaṇyat'āpādanam[4] iti chanda-vīrya-citta-mīmāṃsā-samādhi-prahāṇa-saṃskāra-samanvāgata-ṛddhipād'ākārāś catvāraḥ samādhi-parikarma-mārgaḥ. tathā chand'ādi-mukhena karmaṇyat'āpādanāt kṛta-citta-parikarmaṇo 'nantaram ūṣma-mūrdha-prayoga iti tat-

1. °ṇīta-kṛtyā P. 2. °rge P. 3. °dān P. 4. °dānam PCT.; byed-pa.

svabhāvāḥ śraddhā-vīrya-smṛti-samādhi-prajñêndriy'ākārāḥ pañca samyag-abhisamaya-prāyogika-mārgaḥ. śraddhêndriy'ādin' ārya-mārga-samudāgamāyâdhipati-bhūtôṣma-mūrdha-prayogād adhigatôṣm'ādeḥ kṣānty-agradharma-prayoga iti tat-svabhāvāḥ śraddhā-vīrya-smṛti-samādhi-prajñā-bal'ākārāḥ pañca sarvathā 'bhisamaya-saṃśleṣa-mārgaḥ. śraddhā-bal'ādinā 'nantaraṃ satya-prativedhârtham āśraddhy'ādi[1]-vipakṣânabhibhūta-kṣānty-agradharma[2]-prayogād vidi(P. 128b)tôṣm'ādi-catuṣkasya satya-darśana-mārga iti smṛti-dharmapravicaya-vīrya-prīti-praśrabdhi-samādhy-upekṣ'ākārāḥ sapta bodhyaṅgāny abhisamaya-mārgaḥ, tenâditaḥ pratyātma-vedya[3]-tattvâbhisambodhāt. parijñāta-[4]satya[5]-darśanasya[4] bhāvanā-mārga iti samyag-dṛṣṭi-saṃkalpa-vāk-karmânt'ājīva-[Tib. 181a]vyāyāma-smṛti-samādhy-āryâṣṭâṅga-mārg'ākārā viśuddha[6]-nairyāṇika-mārgaḥ, darśana-mārgād ūrdhvam anena bhāvanā-prahātavya-kleśa-viśuddhaye niryāṇāt. ata evâṣāṃ bodhipakṣa-dharmāṇāṃ eṣ' ānupūrvī.

tad evaṃ vastu-parīkṣā-mārg'ādi-saptavidhaṃ mārgam adhikṛtya sarvajñatā-mārgâdhiṣṭhānāḥ saptatriṃśad ākārā bhavanti.

śūnyat'ānimittâpraṇihita-pāramitêyaṃ(3) Bhagavan tri-vimokṣa-mukhânupalabdhitām upādāya |

tad-anantaraṃ mārgajñatā-mārga-bhedān āha: *śūny'ānimittâpraṇihita*[7]*-pāramit*êti. śūnyânātm'ākāra[8]-svabhāvaṃ prathamaṃ śūnyatā-vimokṣa-mukhaṃ dṛṣṭi-kṛta[9]-pratipakṣaḥ[10]. yac c' ānimittaṃ nirodho yena ca nimitta[11]-vikalpâpodhena mārgeṇêti kṛtvā nirodha-mārga-saty'ākāra-svabhāvaṃ dvitīyam ānimitta-vimokṣa-mukhaṃ dṛṣṭi-nimitta-vikalpa[12]-pratipakṣaḥ. yat tûktam ānimittaḥ śam'ākārair[13] iti tad vastu-nimittânuviddhaṃ śrāvaka-mārgam adhikṛtyêti na tenâsya[14] virodhaḥ. anitya-duḥkha-samudaya-saty'ākāra-svabhāvaṃ tṛtīyam apraṇihita-vimokṣa-mukhaṃ traidhātuka-praṇidhāna-pratipakṣaḥ. ity evam tri-vimokṣa-mukh'ākārās trayaḥ pratipakṣa-mārgaḥ.

(3) śūnyā-nimittā-praṇihita-pāramitêyam iti kha° ga°|
1. āśradhy° P, °ddh'ādi C. 2. °ntyā 'gr° C. 3. om. C. 4...4. mthoṅ-baḥi lam = darśana-mārgasya. 5. °ājñna-tattva C. 6. °ddhi P. 7. stoṅ-pa-ñid daṅ mtshan-ma med-pa = śūnyat'ān° But see note 2 of Ed. 8. stoṅ-pa-ñid daṅ bdag-med-pa = śūnyatā'n° 9. kṛt P. 10. pakṣ° C. gñen-po. 11. °ānimittaṃ PCT. mtshan-maḥi. 12. vitarka C. 13. sam° C. 14. °kṛteti. nâsya P.

aṣṭa-vimokṣa-pāramitêyaṃ Bhagavaṃs teṣāṃ anupalabdhitām upādāya |

aṣṭa-vimokṣa-pāramitêyam iti avibhāvita-vibhāvita-rūpa-saṃjñatvād yathākramam adhyātmaṃ [1]rūpy arūpī ca[1] pratyātmaṃ dhyānam ārūpya-samāpattiṃ vā niśrity[2] bahir(P. 129[a])dhā rūpāṇi suvarṇa-durvarṇāni paśyatîty etau nirmāṇ'āvaraṇa-pratipakṣeṇa dvau vimokṣau. śubhâśubha-rūpa-nirmāṇe ca [Tib. 181[b]] yathāsaṃkhyam ābhogaḥ prātikūlyaṃ ca saṃkleśaḥ. tat-pratipakṣeṇa śubha-vimokṣamukhaṃ kāyena sākṣātkṛtvôpasampadya viharati. pratyātmaṃ śubhâśubheṣu rūpeṣv anyonyâpekṣā-saṃjñām anyonyânugama-saṃjñāṃ ca [3]niśrityânyonyâika-rasa-saṃjñā-lābhena yathêṣṭaṃ[4] rūpâdhimokṣa-vibhutva-lābhād ity eko vimokṣaḥ. iti vimokṣ'ākārās trayo nirmāṇa-mārgaḥ.

mokṣânukūla-vihāra[5]-mārga-svabhāvāś catvāraś catur[6]-ārūpya-samāpatty-ākārāḥ, śānta-vihāra-mārga-svabhāvaḥ saṃjñāveditanirodh'ākāra ekaḥ. iti pañc' ākārā dṛṣṭadharmasukhavihāra-mārgaḥ.

navânupūrva-vihāra-pāramitêyaṃ Bhagavan prathama-dhyān'ādīnām anupalabdhitām upādāya |

navânupūrvavihāra-pāramitêyam iti catur-dhyān'ārūpya-nirodha-samāpatty-ākārā nava lokôttara-mārgaḥ.

catuḥ-satya-pāramitêyaṃ Bhagavan duḥkh'ādīnām anupalabdhitām upādāya |

catuḥ-satya pāramitêyam iti catuḥ-satya-saṃgṛhītāḥ kleśa-visaṃyoga-lakṣaṇ'ānantarya-mārg'ākārāś catvāraḥ prahāṇa-mārgaḥ.

daśa-pāramitêyaṃ Bhagavan dān'ādīnām anupalabdhitām upādāya |

daśa-pāramitêyam iti dān'ādi-pāramit'ākārā daśa buddhatva-mārgaḥ.

1...1. Ex conj. rūpy arūpā C, rūparūpīḥ P. gzugs-can daṅ gzugs-can ma-yin-pa.
2. niḥśr° PCT. brten-te. 3. niḥśr° PC. brten-nas. 4. °ṣṭa C. 5. viraha C.
6. °bhāvās catvātur P, bhāvāś cat° CT.

tad evaṃ pratipakṣa-mārg'ādi-ṣaḍvidha-mārgam adhikṛtya mārgajñatā-mārgâdhiṣṭhānāś catustriṃśad ākārā bhavanti.

bala-pāramitêyaṃ Bhagavann anavamṛdyatām upādāya vaiśāradya-pāramitêyaṃ Bhagavann atyantânavalīnatā(1)m upādāya | pratisaṃvit-pāramitêyaṃ Bhagavan sarvajñatā'saṅgâpratighātitā(2)m upādāya | sarva-buddha-dharm'āveṇika-pāramitêyaṃ Bhagavan gaṇanā-samatikramatām upādāya | tathāgata-tathatā-pāramitêyaṃ Bhagavan sarva-dharmâvitathatām upādāya | svayaṃbhū-pāramitêyaṃ Bhagavan sarva-dharmâsvabhāvatām upādāya | sarvajña-jñāna-pāramitêyaṃ Bhagavan yad uta prajñāpāramitā sarva-dharma-svabhāva-sarv'ākāra-parijñānatām upādāyêti ||

tad-anantaraṃ sarv'ākārajñat'ākārā vaktavyāḥ. tatra ca mārgo niratiśayatvād eka eva, kevalaṃ tu bala-vaiśārady'ādy-ākāra-bhedenâsya viśeṣa-mārgasyâsādhāraṇa-bhedo vaktavya ity āha: *bala-pāramitêyam* iti. sthānâsthānajñā(P. 129[b])na-balaṃ karmavipākajñāna-balaṃ nānā'dhimuktijñāna-balaṃ anekalokadhātujñāna-balaṃ indriya[Tib. 182[a]]parâparajñāna-balaṃ sarvatragāminīpratipajjñāna-balaṃ saṃkleśavyavadānajñāna-balaṃ pūrvanivāsânusmṛtijñāna-balaṃ cyutyupapattijñāna-balaṃ āsravakṣayajñāna-balaṃ iti nirjita-vipakṣatven*ânavamṛdytām upādāya* bal'ākārā daśa.

vaiśāradya-pāramitêyam iti buddho 'ham ity ātma-pratijñāne, rāg'ādīnām antarāyatv'ākhyāne, sarvajñat'ādi-mārgasya niryāṇatva-prakāśane, kṣīṇ'āsravatven' ātmano 'bhyupagame[1] ca paryanuyoktur abhāven*ânavalīna-cittatām upādāya* vaiśārdy'ākārāś catvāraḥ.

pratisaṃvit-pāramitêyam iti paryāye dharma-lakṣaṇe janapada-bhāṣāyāṃ dharma-prabhede ca yathākramam adhigat'āsvādana-jñey'āvaraṇa-pratighātâbhāvena [2]*sarva-jñānâsaṅgâpratighātitām upādāya* dharmârtha-nirukti-pratibhāna-

(1) atyantānavalīna-citatām itī ca°|
(2) sarva-jñajñānâsaṅgāpratighātitām iti ṅa°|
sarva-jña-jñānâsaṅgatā-pratighātitām iti gha°|
1. °nābhy° C. 2. °rvajña-jñānâs° C.

pratisaṃvid ākārāś catvāraḥ.

sarva-buddha-dharm'āveṇika-pāramitêyam iti nâsti skhalitaṃ ravitaṃ muṣita-smṛtir asamāhita[1]-cittaṃ nānātva[2]-saṃjñā 'pratisaṃkhyāyôpekṣā cêty evam ākārāḥ ṣaṭ. jñey'āvaraṇa-viśuddhim ārabhya nâsti chandataḥ vīryataḥ smṛtitaḥ samādheḥ prajñāyā vimukteś ca sakāśāt parihāṇir ity evam ākārāḥ ṣaṭ. kāya-vāṅ-manas-karmaṇāṃ jñāna-pūrvaṃgamânuparivartan'ākārās trayaḥ. atītânāgata-pratyutpanneṣv asaṅgâpratihata-jñān'ākārās trayaḥ. iti (P. 130[a]) śrāvak'ādy-asādhāraṇatvena *gaṇanā-samatikramaṇatām*[3] [Tib. 182[b]] *upādāyâ*ṣṭādaś' āveṇika-buddhadharm'ākārāḥ.

*tathāgata-tathat*êti *sarvasya dharmasya* buddhair bhagavadbhir bhāṣitasya lakṣaṇârthâvaikṛtyād *avitathatām upādāya* sarva-buddha-bhāṣita-tathat'ākāra ekaḥ.

svayambhū-pāramitêyam iti *sarva-dharmâsvabhāvatām upādāya* tad-adhigamasyâparapratyayatvāt sarva-dharma-vaśavartina[8] svayambhv-ākāra ekaḥ.

sarvajña-jñāna-pāramitêyam iti *sarva-dharma-svabhāva-sarv'ākāra-parijñānatām upādāya* sarv'ākārâbhisambodhi[4]-buddhatv'ākāra ekaḥ.

tad evaṃ-kṛtvā yathā bal'ādibhir ākārāṇāṃ prabhedo, yaś caîṣāṃ svabhāvas tathatā, yasya ca te sarva-dharma-vaśavartinaḥ svayambhuvo, yad-arthaṃ ca sarva-dharma-sarv'ākārâbhisambodhāyêti yathākramaṃ daśa catvāras catvāro 'ṣṭādaśa eka eka ekaś cêty ekôna-catvāriṃśad ākārāḥ sarv'ākārajñatāmārgâdhiṣṭhānā bhavanti.

yathôktā [5]eva c' ākārāḥ[5] śrāvak'ādi-bhedena sarv'ākārajñatāyāṃ[6] mārga-satya[7]-bhedād avagantavyāḥ.

tathā côktaṃ :

smṛtyupasthānam ārabhya buddhatv'ākāra-paścimāḥ
śiṣyāṇāṃ bodhisattvānāṃ buddhānāṃ ca yathākramaṃ || (4)
saptatriṃśac catustriṃśat triṃśan nava ca te matāḥ
tri-sarvajñatva-bhedena mārga-satyânurodhataḥ || iti. (5)

tatra: anāsravāḥ s'āsravāś ca sarvajñat'ākārā yathākramaṃ śrāvaka-bodhsaittva-bhedena. mārgajñat'ākārāḥ s'āsravā eva bodhisattvānām atyanta-

1. taṃ PT. 2. nānā'rtha PT. 3. °matām P. 4. °dha P. 5 ... 5. ev' āk° P. 6. °yā P. 7. om. Tib. 8. °rtana T.

kleśâprahāṇāt. anāsra(P. 130[b])vā eva [Tib. 183[a]] ṣarv'ākārajñat'ākārāḥ sa-vāsana-kleśa-jñey'āvaraṇa-prahāṇena sarva-dharma-jñānitvāt samyak-sambuddhasya ity ekatra gaṇyamānaṃ[1] trisaptaty-uttaram ākāra-śatam ity ākārāḥ.

yat tûktaṃ[2]

nâmalaḥ soḍaśabhyo 'nya ākāra[3]

iti tat kleś'āvaraṇa-mātra-pratipakṣ'ākārâbhisaṃdhinêti na tenâsya virodhaḥ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ stuti-parivarto nāma navamaḥ || 112 ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ stuti-parivarto nāma navamaḥ.

1. gamyam° C. 2. yad uktaṃ CT 3. 'nya-kārā CT. 阿毘達磨俱舍論第二六(正藏二九 139ᶜ).

X.

DHĀRAṆA-GUṆA-PARIKĪRTANA-PARIVARTO NĀMA DAŚAMAḤ

(208) atha khalu Śakrasya devānām indrasyâitad abhūt | pūrva-jina-kṛtâdhikārās te kula-putrāḥ kula-duhitaraś ca bhaviṣyanti bahu-buddhâvaropita-kuśala-mūlāḥ kalyāṇamitra-parigṛhītāś ca bhaviṣyanti yeṣām iyaṃ prajñāpāramitā śrotrâvabhāsam apy āgamiṣyati | kaḥ punar vādo ya enām eva gambhīrāṃ prajñāpāramitām udgṛhīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti | udgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāya tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante na te avara-mātrakeṇa kuśala-mūlena samanvāgatā bhaviṣyanti bahu-buddha-paryupāsitās te kula-putrāḥ kula-duhitaraś ca bhaviṣyanti | paripṛṣṭāḥ paripraśnīkṛtāś ca te buddhā bhagavanto bhaviṣyanti | kula-putraiḥ kula-duhitṛbhiś câinām eva prajñāpāramitāṃ | śrutā[1] cêyaṃ paurvakāṇām[2] api tathāgatānām arhatāṃ samyaksambuddhānām antikād ya enāṃ prajñāpāramitām etarhy api śroṣyanti | śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante || bahu-buddhâvaropita(209)-kuśala-mūlās te kula-

(1) śrutvêti ṅa° |
(2) pūrvakāṇām iti ca° |

putrāḥ kula-duhitaraś ca veditavyāḥ ya etasyām eva gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣya-māṇāyāṃ deśyamānāyam upadiśyamānāyām uddiśyamānāyāṃ svādhyāyamānāyāṃ nâvaleṣyante na saṃleṣyante na viṣatsyanti na viṣādam āpatsyante na vipṛṣṭhīkariṣyanti mānasaṃ na bhagna-pṛṣṭhīkariṣyanti nôttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante ||

viśiṣṭa-prayogair ākārā bhāvayitavyāḥ. te ca prayoktāraṃ vinā kathayitum aśakyā iti śravaṇ'ādi-bhājanaṃ[1] prayoktāraṃ nirdiśann āha: *atha khalu Śakrasyêty-ādi.* tathāgatam uddiśya vihār'ādi-karaṇāt *pūrva-jina-kṛtâdhikārāḥ.* piṇḍapāt'ādi[2]-dānād *bahu-buddhâvaropita-kuśalamūlāḥ.* kalyāṇamitrair adhiṣṭhitatvena *kalyāṇa-mitra-parigṛhītāḥ.* yathôkta-viśeṣaṇa-trayôpetā ev' ākāra-lakṣaṇāyā Mātur asyā mukhyataḥ śravaṇa[3]-bhājanaṃ.

tathā côktaṃ:

krtâdhikārā buddheṣu, teṣûpta-śubha-mūlakāḥ,
mitraiḥ sanāthāḥ kalyāṇair asyāḥ śravaṇa-bhājanaṃ || iti. (6)

avara-mātrakeṇêti alpena. kāy'ādy-upasthān'ārādhanād *bahu-buddha-paryupāsitāḥ.* saṃśayārtha-nirṇayāya svarūpa[4]-paripṛcchanāt[5] *paripṛṣṭāḥ.* hetu-paripṛcchayā *paripraśnīkṛtāḥ.* dān'ādi-daśa-pāramitā-pratipattyā 'nuṣṭhānād[6] *bahu-buddhâvaropita-kuśalamūlāḥ.* kṛta-tathāgata-paryupāsan'ādaya evôdgrahaṇ'ādi-bhājanam [Tib. 183[b]] ity avasātavyaṃ.

tathā côktaṃ:

buddhôpāsana-sampraśna-dāna-śīl'ādi-caryayā
udgraha[7]-dhāraṇ'ādīnāṃ bhā(P. 131[a])janatvaṃ satāṃ mataṃ || iti. (7)

atha khalv āyuṣmān Śāriputraḥ Śakrasya devānām indrasya imam evaṃrūpaṃ cetasâiva cetaḥ-parivitarkam ājñāya Bhagavantam etad avocat | yo Bhagavann ihâiva gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśya-

1. °na C. 2. pātr'ādi PC. 3. Tib. adds: la-sogs-pa = ādi, but cf. next stanza. 4. om. P. 5. °cchatāt P. 6. °tty-an° CT. 7. udgrāha PC.

mānāyāṃ kula-putro vā kula-duhitā vā 'bhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādya enāṃ prajñāpāramitā[(1)]m udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tathatvāya śikṣiṣyate tathatvāya pratipatsyate tathatvāya yogam āpatsyate yathā 'vinivartanīyo bodhisattvo mahāsattvas tathā sa dhārayitavyaḥ ||

yukta evâyaṃ Śakrasya vitarkaḥ. yasya yathôkto hetur asti sa evâdhimokṣaṃ[1] karotîty āha: *yo Bhagavann* ity-ādi. *tathatvāya[2] śikṣiṣyata* ity-ādi pada-trayaṃ prayoga-maula-pṛṣṭhâvasthāsu darśana-bhāvanā-viśeṣa-mārga-bhedād vā[4] grāhyaṃ.

tat kasya hetoḥ | gambhīrā Bhagavan iyaṃ prajñāpāramitā na hi Bhagavan parītta-kuśala-mūlenâparipṛcchaka-jātīyenâśrutvā buddhānāṃ bhagavatāṃ sammukhībhāvataḥ pūrvam acaritavatā ihâivêyam evaṃ gambhīrā prajñāpāramitā adhimoktuṃ śakyā |

nanu viśiṣṭârthâdhigamâbhāve katham udgrah'ādi-mātreṇ*âvinivartanīyo dhārayitavya* iti *tat kasya hetor* ity āśaṅky' āha: *gambhīrêty-ādi.* yathôkta-tathāgata-paryupāsana-sampraśna-dāna-śīl'ādi-caryā-hetu-traya-vaiparītyena[3] *parītta-kuśala-mūlenâparipṛcchaka-jātīyena pūrvam acaritavatêti* pada-trayaṃ yojyaṃ.

etad uktaṃ: vyatireka-mukhena yasmād yathā-nirdiṣṭa-buddhôpāsan'ādi-kāraṇenâdhimuñcati prajñāpāramitāṃ viśiṣṭâdhyāśayatayā tasmād avinivartanīyo dhārayitavya iti.

ye punar anadhimucyâinā[(2)]m anavabudhyamānāḥ pratikṣeptavyāṃ maṃsyante (210) pūrvântato 'pi Bhagavaṃs taiḥ

(1) gambhīrāṃ prajñāpāramitām iti kha° ca° |
(2) punar adhimucyâinām iti ga° ca° |
1. yav° P, °tur iti sa ye bodh° C. 2. °thātv° C. 3. °rīty° P, °rīte (!) C.
4. om. PC.

kula-putraiḥ kula-duhitṛbhiś cêyaṃ gambhīrā prajñāpāramitā bhāṣyamāṇā pratikṣiptā ||

yathôkta-hetu-vaikalyāc ca pratikṣipantîty āha: *ye punar adhimucy*êty-ādi.

tat kasya hetoḥ | yathā 'pi nāma parīttatvāt kuśala-mūlānāṃ | na hi Bhagavann acaritavadbhiḥ pūrvântata iyaṃ gambhīrā prajñāpāramitā śakyā adhimoktuṃ | ye 'pi ca pratikṣepsyanty enāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ te 'py evaṃ veditavyāḥ || pūrvântato 'py ebhir iyaṃ gambhīrā prajñāpāramitā bhāṣyamāṇā pratikṣiptā | tathā hy eṣām asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ nâsti śraddhā nâsti kṣāntir nâsti rucir nâsti cchando nâsti vīryaṃ nâsty apramādo[1] nâsty adhimuktir na câbhiḥ pūrvaṃ buddhā bhagavanto buddha-śrāvakā vā paripṛṣṭā na ca paripraśnīkṛtā iti ||

katham idānīṃ-pratikṣep'āśayena pūrva[1]-pratikṣepo gamyata iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pîty*-ādi. yasmād idānīṃ kuśala-mūlānāṃ parīttatvāt pratikṣep'āśayo Mātus tasmāt pūrvam api pratikṣepo gamyate. anyathā parītta-kuśala-mūlatvânupapatter[2] ity arthaḥ. tad ev' āha: *na hi Bhagavann* ity-ādi.

atha khalu Śakro devānām indra āyuṣmantaṃ Śāriputram etad avocat | gambhīrā ārya Śāriputra prajñāpāramitā | kim atr' āścaryaṃ syād yad asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ pūrvam acaritāvī bodhisattvo mahāsattvo nâdhimucyeta ||

ucitam evôktaṃ Śāriputreṇêty' āha: *gambhīr*êty-ādi. [Tib. 184[a]] *kim atr' āścaryaṃ*, nâiva kiṃcit, kāraṇânurūpatvāt kāryasya.

(1) nâsty aprasāda iti ṅa° |
1. °rvaṃ PT. 2. °śalatv° P.

atha khalu Śakro devānām indro Bhagavantam etad avocat | namaskaromi Bhagavan prajñāpāramitāyai | sarvajñajñānasya sa Bhagavan namaskāraṃ karoti yaḥ prajñāpāramitāyai namaskāraṃ karoti ||

Bhagavān āha | evam eva Kauśikâivam etat | sarvajñajñānasya sa Kauśika namaskāraṃ karoti yaḥ prajñāpāramitāyai namaskāraṃ karoti |

saṃjāta-prasādâtiśayatvād āha: *namaskaromîty*-ādi.

tat kasya hetoḥ | ato nirjātā hi Kauśika buddhānāṃ bhagavatāṃ (211) sarvajñatā sarvajña-jñāna-nirjātā[1] ca punaḥ prajñāpāramitā prabhāvyate | evam asyāṃ prajñāpāramitāyāṃ caritavyaṃ evam asyāṃ prajñāpāramitāyāṃ sthātavyaṃ evam asyāṃ prajñāpāramitāyāṃ pratipattavyaṃ evam asyaṃ prajñāpāramitāyāṃ yogam āpattavyaṃ ||

kathaṃ Mātur namaskāre (P. 131[b]) 'nyasya sambandhâbhāvān namaskāra iti *tat kasya hetor* ity āśaṅky' āha: *ato nirjātā h*îty-ādi. bodhisattvâvasthāyāṃ Mātur abhyāsena buddhatva-prāptes tataḥ *sarvajñatā nirjātā*. buddhatvâvasthāyāṃ vineyebhyaḥ prajñāpāramitā-prakāśanāt *sarvajña-jñāna*-prabhāvitā *ca prajñāpāramit*êty evaṃ hetu-phala-sambandhāt prajñāpāramitā-namaskāre sarvajña-jñānasya namaskāraḥ. *evam* iti sarvajña-jñānasya hetutvena phalatvena cêty arthaḥ. śruta-cintā-bhāvanāmaya-jñānair yathākramaṃ *prajñāpāramitāyāṃ caritavyam* ity-ādi-[1]pada-trayaṃ yojyaṃ.

atha khalu Śakro devānām indro Bhagavantam etad avocat | kathaṃ Bhagavan prajñāpāramitāyāṃ caran bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ sthito bhavati | kathaṃ prajñāpāramitāyāṃ caran prajñāpāramitāyāṃ yogam āpadyate ||

prayoktṛ-nirdeśânantaraṃ prayogârthaṃ praśnayann āha: *kathaṃ Bhaga*=

(1) sarvajñatā-nirjātā iti gha° |

vann ity-ādi.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | sādhu sādhu Kauśika | sādhu sādhu punas tvaṃ Kauśika | yas tvaṃ tathāgatam arhantaṃ samyaksambuddham enam arthaṃ paripraṣṭavyaṃ paripraśnīkartavyaṃ manyase | idam api te Kauśika buddhânubhāvena pratibhānam utpannam |

prakaraṇânurūpatvāt praśnasya *sādhu sādhv* iti sādhu-kāra-dānam. *enam*[3] *artham* ity-ādi[1] vakṣyamāṇān viṃśati-prayogān ārabhya svâdhigamârtham *paripraṣṭavyaṃ* parâdhigamârthaṃ *paripraśnīkartavyaṃ tathāgataṃ manyase* pratipadyase jānīṣa iti yāvat.

iha Kauśika bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran rūpe na tiṣṭhati rūpam iti na tiṣṭhati yataḥ Kauśika bodhisattvo mahāsattvo rūpe na tiṣṭhati rūpam iti na tiṣṭhati evaṃ rūpe[(1)] yogam āpadyate | evaṃ vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne tiṣṭhati vijñanam iti na tiṣṭhati yataḥ Kauśika bodhisattvo mahāsattvo vijñāne na tiṣṭhati vijñānam iti na tiṣṭhati evaṃ vijñāne yogam āpadyate |

tatra: rūp'ādy[4]-anavasthāna-prayogam āha: *ih*êty-ādi.[2] ādhāra-svarūpa-bhedena *rūpe rūpam* iti pada-dvayaṃ vācyaṃ. tataḥ kim ity āha: *yata* ity-ādi. [Tib.184[b]]

etad uktaṃ: yasmād rūp'ādiṣu niḥsvabhāvatayā sthāna-pratiṣedhas tasmāt tatrânavasthāna-prayoga iti.

rūpam iti Kauśika na yojayati yataḥ Kauśika rūpam iti na yojayati evaṃ rūpam iti na (212) tiṣṭhati | evaṃ vedanā saṃjñāsaṃskārā vijñānam iti Kauśika na yojayati yataḥ Kauśika vijñānam iti na yojayati evaṃ vijñānam iti na

(1) evaṃ bodhisattvo mahāsattvo rūpe iti gha°|
1...1. om. C. 2. °dinā CT. 3. etam T. 4. °ādiṣv T.

tiṣṭhati | evaṃ prajñāpāramitāyāṃ sthito bhavaty evaṃ yogam āpadyate ||

ayoga-prayogârtham āha: *rūpam iti Kauśika na yojayat*îti. na yogam āpadyata ity arthaḥ. tataḥ kiṃ bhavatîty āha: *yata* ity-ādi. *evaṃ yogam āpadyata* iti *evaṃ* tattvato yogâbhāvena saṃvṛtyā[1] *yogam āpadyate*. ayoga eva teṣu prayoga[2] ity arthaḥ.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā |

gambhīra-prayogam āha: *gam*(P. 132[a])*bhīr*êty-ādi.[3] rūp'ādi-tathatā-gambhīratayā pratiṣṭhānânupalabdhy-arthena sarvajñatā'dhikāre *gambhīr*êty avabodhāt.

duravagāhā Bhagavan prajñāpāramitā | durudgrahā Bhagavan prajñāpāramitā |

duravagāha-prayogam āha: *duravagāh*êty-ādi.[3] rūp'ādi-duravagāhatayā prakṛty-anāvilârthena mārgajñatā'dhikāre *duravagāh*êty adhimokṣāt. tad eva kathayann āha: *durudgrah*êti. śrotra-vijñānena tad-ākṛṣṭena ca mano-vijñānena durudgrahatvāt.

apramāṇā Bhagavan prajñāpāramitā ||

apramāṇa-prayogam āha *apramāṇ*êty-ādinā. rūp'ādy-apramāṇatayā paryantânupalambhârthena sarv'ākārajñatā'dhikāre 'pramāṇêty ālambanāt.

atha vā gambhīrâbhisambodham asādhāraṇâbhisambodhaṃ niruttarâbhisambodhaṃ câdhikṛtya yathākramaṃ trividho 'yaṃ gambhīra-prayog'ādir uktaḥ.

Bhagavān āha | evam etac Chāriputrâivaṃ etat | rūpaṃ gambhīram iti Śāriputra na tiṣṭhati yataḥ Śāriputra rūpaṃ gambhīram iti na tiṣṭhati evaṃ rūpe yogam āpadyate | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ Śāriputra gambhīram iti

1. om. P. 2. yoga C. 3. °dinā CT.

na tiṣṭhati yataḥ Śāriputra vijñānaṃ gambhīram iti na tiṣṭhati evaṃ vijñāne yogam āpadyate | rūpaṃ Śāriputra gambhīram iti na yogam āpadyate yataḥ Śāriputra rūpaṃ gambhīram iti na yogam āpadyate evaṃ rūpaṃ gambhīram iti na tiṣṭhati | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ Śāriputra gambhīram iti na yogam āpadyate yataḥ Śāriputra vijñānaṃ gambhīram iti na yogam āpadyate evaṃ vijñānaṃ gambhīram iti na tiṣṭhati ||

sādhûktatvena gambhīra-prayogaṃ spaṣṭayann āha: *evam etad* ity-ādi.[3] tad ayaṃ samāsārtho: yadā *gambhīraṃ rūp*'ādikam ity abhiniveśa-yogena tattvato *na tiṣṭhati* tadā 'viparyastatvāt tatra gambhīra-yogam[1] āpadyate. yadā ca *gambhīram ity* api *na yogam* [Tib. 185ᵃ] *āpadyate* tadā *gambhīraṃ rūp*'ādikam *ity* api *na tiṣṭhati*. evaṃ yogâvasthānasya niṣedhenâviparīta-gambhīra[4]-prayogârthaḥ kathita iti.

etad-anusāreṇa duravagāhâpramāṇa-prayogayor apy artho vācyaḥ. ete ca gambhīr'ādayas trayaḥ prayogāḥ pratyekaṃ mṛdu-madhyâdhimātrā ity ārya-Vimuktiṣeṇaḥ.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā 'vinivartanīyasya vyākṛtasya bodhisattvasya mahāsattvasya purato bhāṣitavyā ||

kṛcchra-cirâbhisambodha-prayogârtham āha: *gambhīrā Bhagavan prajñāpāramitā 'vinivartanīyasy*êty-ādi. niyata-gotratvena kaścid avaivartiko 'py avyākṛta iti tad-vyavacchedârthaṃ *vyākṛta*-grahaṇam.

tat kasya hetoḥ | sa hi Bhagavan na kāṅkṣiṣyati na vicikitsiṣyati na dhandhāyiṣyati na vivadiṣyati ||

Mātari sarva-prakāra-jñānâbhāvena vicikits'ādi-sa(P. 132ᵇ)mbhavāt[5] tasyâiva purato bhāṣaṇe ko hetur [2]iti *tat kasya hetor*[2] ity āśaṅky' āha: *sa hîty-ādi*. sa

1. °ra-pray° P, °re yog° C. 2...2. om. P. 3. °dinā T. 4. gāmbhīrya T.
5. °mbhāvāt T, sadbhāvāt PC; ḥgyur-ba srid-paḥi phyir.

yasmāt pratividdha[1]-dharmadhātu-niṣyanda[2]-deśanā-dharmâgratvena mithyā-jñānâbhāvān *na kāṅkṣiṣyati*, saṃśaya-jñāna-vigamān *na vicikitsiṣyati*, ajñāna-virahān *na dhandhāyiṣyati*,[3] samyag-jñānôpetatvān *na vivadiṣyati* tasmāt tasyâiva purato bhāṣaṇīyêti matiḥ. sāmarthyād anyasya punar uttrās'ādi-sambhavāt kṛcchra-cirâbhisambodha-prayogo darśitaḥ.

atha khalu Śakro devānām indra āyuṣmantaṃ Śāriputram etad avocat | (213) sacet punar ārya Śāriputra avyākṛtasya bodhisattvasya mahāsattvasya purata iyaṃ prajñāpāramitā bhāṣyeta ko doṣo bhavet ||

vyākaraṇa-lābha-prayogam āha *sacet punar* ity-ādinā. *ko doṣa* iti[4] katamaḥ kāṅkṣ'ādi-doṣaḥ syāt.

evam ukte āyuṣmān Śāriputraḥ Śakraṃ devānām indram etad avocat | dūrataḥ sa Kauśika bodhisattvo mahāsattva āgato veditavyaḥ cira-yāna-samprasthitaḥ paripakva-kuśala-mūlaḥ sa Kauśika bodhisattvo mahāsattvo veditavyaḥ yo 'vyākṛta imāṃ prajñāpāramitāṃ lapsyate darśanāya vandanāya paryupāsanāya śravaṇāya śrutvā ca nôttrasiṣyati na saṃtrasiṣyati na saṃtrāsam āpatsyate | na cêdānīm asau cireṇa vyākaraṇaṃ pratilapsyate 'nuttarāyāḥ samyaksambodheḥ āsannaṃ tasya vyākaraṇaṃ veditavyaṃ | sa bodhisattvo mahāsattvaḥ nâikaṃ vā dvau vā trīn vā tathāgatān arhataḥ samyaksambuddhān atikramiṣyati tato vyākaraṇaṃ pratilapsyate 'nuttarāyāṃ samyaksambodhau | api tu tān ārāgayiṣyati ārāgayitvā tāṃs tathāgatān arhataḥ samyaksambuddhān na virāgayiṣyati[(1)] tathāgata-darśanaṃ ca vyākaraṇenâvandhyaṃ kariṣyati tathāgata-darśanāc ca tato vyākaraṇaṃ pratilapsyate 'nuttarāyāṃ samyaksambodhau |

(1) samyaksambuddhān virāgayiṣyatîti ga° ca° |
1. °tibuddha C. rtogs-pa. 2. niḥṣy° C. 3. dhanvāy° PCT. & Ed. rmoṅs-pa.
4. ity-ādi PC.

gotra-sāmarthyād anutrās'ādir[1] ato na kaścid ity āha: *dūrata* ity-ādi. dūrād *dūrato* dīrgha-kālād iti yāvat. tad ev' āha: *cira-yāna-samprasthita* iti. atha vā dūrato [Tib. 185b] gambhīrârthâdhimokṣāc chrāvak'ādy-agocarataḥ.[2] *prajñāpāramitāṃ lapsyata* ity-ādi prathamataram eva tāvad dūrāt paśyati, tato darśan'āhlādita-śarīro vandate, tato vivardhamāna[3]-prasāda-vegaḥ pradakṣiṇī-karaṇ'ādinā paryupāste, tataḥ kṛt'ānupūrviko niṣadya śṛṇotîty evaṃ darśan'ādy-arthaṃ[4] prajñāpāramitāṃ prāpsyanti. *na cêdānīm asau cireṇêti na cireṇêdānīṃ* eva darśan'ādi-kāle. etad ev' āha *āsannam* ity-ādinā. *nâikaṃ tathāgatam* ity-ādi *eka-dvi-tri-tathāgatān atikramiṣyati. tataḥ* sa bodhisattvaḥ paścād *vyākaraṇaṃ pratilapsyata* ity evaṃ na, api tu tebhya ity arthaḥ. tad eva kathayann āha: *api tu tān ārāgayiṣyatîti. api* ca *tān* eka-dvi-(P. 133a)tri-[5]tathāgatān samyak tat-prajñapta-śikṣā-pratipatty' *ārāgayiṣyati. tathāgata-darśanaṃ ca vyākaraṇenâvandhyaṃ kariṣyatîty*[6] eka-dvi-tri[5]-*tathāgat'*ādi-*darśanaṃ vyākaraṇenâśūnyaṃ kariṣyati,* niyamena vyākaraṇa-lābhāt. tad ev' āha *tathāgata-darśanāc* cêty-ādinā.

yāvac ca vyākaraṇaṃ pratilapsyate 'nuttarāyāṃ samyaksambodhau tāvad avandhyaṃ kariṣyati tathāgata-darśana-vandana-paryupāsanôpasthānaṃ yāvan nânuttarāṃ samyaksambodhim abhisambuddha iti ‖

yāvac[7] *ca vyākaraṇam* ity-ādy upasaṃhāraḥ sugamaḥ.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | dūrataḥ sa Bhagavan bodhisattvo mahāsattva āgato bhaviṣyati cira-yāna-samprasthitaḥ paripakva-kuśala-mūlo hi Bhagavan sa bodhisattvo mahāsattvo veditavyaḥ (214) ya imāṃ gambhīrāṃ prajñāpāramitāṃ lapsyate darśanāya vandanāya paryupāsanāya śravaṇāya | kaḥ punar vādo 'tra yaḥ śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśa-

1. anuttrās'ādim PCT. rjes-su skrag-pa la-sogs-pa. 2. °di-goc° C. 3. 'bhivardh° P. 4. arthā C, artha- P. don-du. 5 ... 5. om. C. 6. °ṣyaty PC. ṣes-bya-ba. 7. yadā PCT. ji-srid-du.

yiṣyaty upadekṣyaty uddekṣyati svādhyāsyati |

avinivartanīya-prayogârtham āha: *atha khalv āyuṣmān Chāriputra* ity-ādi. *kaḥ punar vādo 'tra yaḥ śrutvā côdgrahīṣyatîti yaḥ* samyag-udgrahaṇ'ādinā 'vinivartanīya-prayogeṇa yuktaḥ sa paripakva-kuśala-mūla[1] ity *atra ko vādo,* nâiva kaścit saṃdeha [Tib. 186a] ity arthaḥ.

atha khalu Bhagavān āyuṣmantaṃ Śāriputram etad avocat | evam etac Chāriputrâivam etat | dūrataḥ sa Śāriputra bodhisattvo mahāsattva āgato veditavyaḥ cira-yāna-samprasthitaḥ paripakva-kuśala-mūlo hi sa Śāriputra bodhisattvo mahāsattvo bhaviṣyati ya imāṃ gambhīrāṃ prajñāpāramitāṃ lapsyate darśanāya vandanāya paryupāsanāya śravaṇāya | kaḥ punar vādo 'tra yaḥ śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati |

sādhûktatvenânumatim āha *evam etad* ity-ādinā.[2]

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | pratibhāti me Bhagavan pratibhāti me Sugata aupamyôdāharaṇaṃ | tad-yathā 'pi nāma Bhagavan yo 'yaṃ bodhisattva-yānikaḥ kula-putro vā kula-duhitā va svapnântara-gato 'pi bodhimaṇḍe niṣīdet veditavyam etad Bhagavann ayaṃ bodhisattvo mahāsattva āsanno 'nuttarāyāḥ samyaksambodher abhisambodhāyêti | evam eva Bhagavan yaḥ kula-putro vā kula-duhitā vā imāṃ gambhīrāṃ prajñāpāramitāṃ lapsyate darśanāya vandanāya paryupāsanāya śravaṇāya | kaḥ punar vādaḥ(1) śrutvā côdgrahītuṃ dhārayituṃ vācayituṃ (215) paryavāptuṃ pravartayituṃ deśayituṃ upadeṣṭuṃ uddeṣṭuṃ svādhyāpanāya |

(1) kaḥ puna vādo 'tra ya iti ca° |
1. kuśala C. 2. ādi CT.

veditavyam etad Bhagavan dūrato 'yaṃ bodhisattva-yānikaḥ pudgala āgataś cira-yāna-samprasthita āsanno 'yaṃ bodhisattva-yānikaḥ pudgalo vyākaraṇasya | vyākariṣyanty enaṃ buddhā bhagavanto bodhisattvaṃ mahāsattvam anuttarāyāḥ samyaksambodher abhisambodhāyêti || cira-yāna-samprasthitaḥ paripakva-kuśala-mūlo hi sa bodhisattvo mahāsattvo veditavyaḥ yasyêyaṃ gambhīrā prajñāpāramitôpapatsyate(1) 'ntaśaḥ śravaṇāyâpi | kaḥ punar vādo 'tra Bhagavan yaḥ kula-putro vā kula-duhitā vā enāṃ gambhīrāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati ||

yathôkta-prayogam eva dṛḍhayann āha : *pratibhāti me Bhagavann* ity-ādi. *aupamyôdāharaṇam* iti sādṛśyôdāharaṇam. *upavartsyata*[1] iti upapatsyate prajñāpāramitôdgrahaṇ'ādinā.

tat kasya hetoḥ | bhūyastvena hi Bhagavan dharma-vyasana-saṃvartanīyaiḥ sattvāḥ karmôpacayair avirahitās teṣāṃ bhūyastvenâsyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ cittāni pratikūlāni bhaviṣyanti cittāni parivellayiṣyanti | na hy anupacita-kuśala-mūlāḥ sattvāḥ asyāṃ bhūyastvena bhūta-koṭyāṃ praskandanti prasīdanti || upacita-kuśala-mūlāḥ khalu punas te Bhagavan sûpacita-kuśala-mūlāḥ kula-putrāḥ kula-duhitaraś ca veditavyāḥ yeṣām asyāṃ bhūta-koṭyāṃ cittaṃ praskandati prasīdati |

kathaṃ paripakva-kuśala-mūlo[2] bodhisattvo[3] lakṣyate 'nyasyâpi tad-udgrah'ādi[4]-sambhavād iti *tat kasya hetor* ity āśaṅky' āha : *bhūyastvena* hity-ādi. yasmād bāhulyena *dharma-vyasana-saṃvartanīyaiḥ* karmabhir *avirahit*ānāṃ *prajñāpāramitāyāṃ cittāni* samyag-udgrah'ādi-vimukhatvena *pratikūlāni bhaviṣya*=

(1) upavartsyate, Haribhadra.
1. upapatsyate Ed. rñed-par ḥgyur-ba. 2. śalo P. 3. om. C. 4. °haṇ'ādi C. PT.

nti,[1] parityāga-paratvena *parivellayiṣyanti,* yasmāc *cânupacita-kuśala-mūlāḥ* prajñāpāramitāyām arthânavabodhād *bhūta-koṭyāṃ*[2] *na praskandanti* nâpi prasāda-lābhāt *prasīdanti* (P. 133b) tasmād upacita-kuśala-mūlās te yathāvad udgrahaṇ'ādi-kāriṇa ity vākyârthaḥ. *bhūta-koṭyām* iti bhūtakoṭir dharmadhātus, tad-dyotanāt prajñāpāramitā tathôktā.

tad-yathā 'pi nāma Bhagavan puruṣo yojana-śatikād aṭavī-kāntārād dviyojana-śatikād vā triyojana-śatikād vā catur-yojana-śatikād vā pañca-yojana-śatikād vā daśa-yojana-śatikād vā 'ṭavī-kāntārān niṣkrāmet | sa niṣkramya paśyet pūrva-nimittāni gopālakān vā paśu-pālakān vā sīmā vā ārāma-sampado vā vana-sampado vā tato 'nyāni vā nimittāni yair nimittair grāmo vā nagaraṃ vā nigamo vā sūcyeta (216) tasya tāni pūrva-nimittāni dṛṣṭvâivaṃ bhavati | yathêmāni pūrva-nimittāni dṛśyante tathā āsanno me grāmo vā nagaraṃ vā nigamo vā iti | sa āśvāsa-prāpto bhavati nâsya bhūyaś cora-manasikāro bhavati | evam eva Bhagavan yasya bodhisattvasya mahāsattvasyêyaṃ gambhīrā prajñāpāramitôpavartate veditavyaṃ tena Bhagavann abhyāsanno 'smy anuttarāyāḥ samyaksambodher na cireṇa vyākaraṇaṃ pratilapsye 'nuttarāyāḥ samyaksambodher iti | nâpi tenôttrasitavyaṃ na saṃtrasitavyaṃ na bhetavyaṃ śrāvaka-bhūmer vā pratyekabuddha-bhūmer vā ||

niryāṇa-prayogam āha *tad-yathā 'pi nāma Bhagavan puruṣo yojana-śatikād* ity-ādinā. *evam evêty-ādi*[3] bahu-yojana-śatikād aṭavī-kāntārāt prasthita[4]-puruṣavad āntarāyika-dharma-varjan'ādi-pratipattimato *yasyêyaṃ* Jinajananī śravaṇ'ādy-artham upapadyate niyamena niryāṇântena *veditavyam abhyāsanno 'ham anuttarāyāḥ samyaksambodher* ity arthaḥ. tad ev' āha *nâpi tenêty-ādinā.*

tat kasya hetoḥ | tathā hy asyêmāni pūrva-nimittāni saṃ=

1. °ntîti CT. 2. °dhânugamanān C, °dha-gamanān PT. yaṅ-dag-paḥi mthaḥ. 3. °dinā CT. 4. °ntāra-prapanna C.

dṛśyante yad utêmāṃ gambhīrāṃ prajñāpāramitāṃ labhate darśanāya vandanāya paryupāsanāya śravaṇāya ‖

tad-virodhi[1]-dharmânupasthāne [Tib. 186[b]] kathaṃ śrāvak'ādi-bhūmau patana-bhayaṃ na syād iti *tat kasya hetor* ity āśaṅky' āha : *tathā hy asyêmān*îty-ādi. etad uktaṃ : yasmāt pudgala-nairātmya-mātra-prabhedatvena[2] śrāvak'ādi-bhūmi-viruddhāṃ avikala-sarva-dharma-naiḥsvābhāvya-dyotikāṃ prajñāpāra-mitāṃ *darśan*'ādy-artham *labhate* tato viruddhāyā Mātur upalambhān na śrāvak'ādi-bhūmi-pāt'āśaṅkêti.

evam ukte Bhagavān āyuṣmantam Śāriputram etad avocat | evam etac Chāriputrâivam etat | pratibhātu te Śāriputra punar apy etat sthānaṃ | yathā 'pi nāmâited buddhânubhāvena vyāharasi vyāhariṣyasi ca ‖

sādhûktatvād *evam etac Chāriputrâivam etad* iti sva-hastaṃ dattvā punar api sāma(P. 134[a])rthy'ādhānârtham[3] āha : *pratibhātv* ity-ādi.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | tad-yathā 'pi nāma Bhagavann iha kaścid eva puruṣo mahā-samudraṃ draṣṭu-kāmo bhavet sa gacchet mahā-samudraṃ darśanāya | yathā-yathā ca sa gacchen mahā-samudraṃ darśanāya tathā-tathā sacet paśyet stambaṃ vā stamba-nimittaṃ vā parvataṃ vā parvata-nimittaṃ vā tenâivaṃ veditavyaṃ dūre tāvad ito mahā-samudra iti | sacet na bhūyaḥ paśyet stambaṃ vā stamba-nimittaṃ vā parvataṃ vā parvata-nimittaṃ vā tenâivaṃ veditavyam abhyāsanna ito mahā-samudra iti ‖

nirantara-prayogârtham āha : *tad-yathā 'pi nāma Bhagavann iha kaścid evêty-ādi. stambaṃ vā stamba-nimittaṃ* vêti viṭapaṃ viṭapa[4]-nimittaṃ vêty arthaḥ.

1. °dhe C. 2. °bhavatvena PCT. rab-tu phye-ba-ñid-kyis. 3. °rthy'āvāhanârtham C. 4. °ttaṃ vā vṛkṣaṃ vā vṛkṣa P; śiṅ ṅam śiṅ-kyi mtshan-ma.

tat kasya hetoḥ | anupūrva-nimno hi mahā-samudro na mahā-samudrasyâbhyantare kaścit stambo vā stamba-nimittaṃ vā parvato vā (217) parvata-nimittam vêti | kiṃ câpi sa na mahā-samudraṃ sākṣāt paśyati cakṣuṣā atha ca punaḥ sa niṣṭhāṃ gacchati abhyāsanno 'smi mahā-samudrasya nêto bhuyo dūre mahā-samudra iti | evam eva Bhagavan bodhisattvena mahā-sattvenêmāṃ gambhīrāṃ prajñāpāramitāṃ śṛṇvatā veditavyaṃ | kiṃ câpy ahaṃ tais tathāgatair arhadbhiḥ samyaksambuddhair na sammukhaṃ vyākṛto 'tha ca punar abhyāsanno 'smy anuttarāyāḥ samyaksambodher vyākaraṇasya(1) ‖

stamb'ādy-anupalambhāt kathaṃ mahā-samudrasyâbhyāsannatvam iti *tat kasya hetor* ity āśaṅky' āha : *anupūrva-nimno h*îty-ādi. etad uktaṃ : yasmāt sva-hetunā janitaḥ[1] stamb'ādinā viruddho '*nupūrva-nimnaḥ* svabhāvo mahā-samudrasya atas tad-upalambha-svabhāvād eva stamb'ādy-anupalambhāt[2] tasyâbhyāsannatvam iti.

prajñāpāramitāṃ śṛṇvatā veditavyam iti satata-bhāvan'ādi-pratipattyā nirantara-prayoga-balān niścetavyam.[3]

tat kasya hetoḥ | tathā hy enāṃ gambhīrāṃ prajñāpāramitāṃ labhate darśanāya vandanāya paryupāsanāya śravaṇāyêti |

kathaṃ Mātuḥ śravaṇa-kāraṇena vyākaraṇa-kāry'āsannībhāvo 'numīyata iti *tat kasya hetor* ity āśaṅky' āha : *tathā hy enām* ity-ādi.[4] etad uktaṃ : kāraṇasyârthântara-nirapekṣatayā kāryôtpādana-yogyatā-'numānena svabhāva-hetunā vyākaraṇ'āsannībhāvânumānād adoṣa iti.

tad-yathā 'pi nāma Bhagavan vasante pratyupasthite śīrṇa-parṇa-palāśeṣu nānā-vṛkṣeṣu nānā-pallavāḥ prādurbhavanti |

(1) vyākaraṇaṣyetîti ga° |

1. °ta PC. 2. °mbhās PC. ma-dmigs-pa yin-paḥi phyir. 3. °ścit° C. 4. °dinā CT.

pallaveṣu prādurbhūteṣv āttamanaskā bhavanti Jāmbūdvīpakā manuṣyās tāni pūrva-nimittāni vaneṣu dṛṣṭvā na cirād vana-puṣpāṇi ca phalāni ca prādurbhaviṣyanti ‖ tat kasya hetoḥ | tathā hîmāni pūrva-nimittāni stambeṣu dṛśyanta iti ‖ evam eva Bhagavan yadā bodhisattvo mahāsattvo labhate imāṃ gambhīrāṃ prajñāpapāramitāṃ darśanāya vandanāya paryupāsanāya śravaṇāya upavartate tasyêyaṃ gambhīrā prajñāpāramitā tadā paripakva-kuśalaḥ sa bodhisattvo mahāsattvo veditavyas tenâiva pūrvakeṇa kuśala-mūlenôpanāmitêyaṃ tasmai gambhīrā prajñāpāramitā | tatra yā devatāḥ pūrva-buddha-darśinyas tāḥ pramuditā bhavanti prīti-saumanasya-jātāḥ paurvakāṇām api bodhisattvānāṃ mahāsattvānām imāny eva pūrva-nimittāny abhūvann anuttarāyāḥ samyaksambodher vyākaraṇāya na-cireṇa batâyaṃ bodhisattvo mahāsattvo vyākaraṇaṃ pratilapsyate 'nuttarāyāḥ samyaksambodher iti ‖

[Tib. 187a] āsannâbhisambodha-prayogam āha *tad-yathā 'pi nāma Bhagavan vasanta* ity-ādinā. *śīrṇa-parṇa-palāśeṣv* iti patita-vṛddha-pattreṣu. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hîmāni pūrva-nimittān*îty-ādi.

hetunā (P. 134b) yaḥ samagreṇa kāryôtpādo 'numīyate
arthântarânapekṣatvāt sa svabhāvo 'nuvarṇita ‖

iti nyāyena[1] gatârtham etat. *upanāmitêyam* iti abhinavânāsrava-dharm'ādhāratv'ādi-pratipatter āsannâbhisambodha-prayoga-sāmarthyena[2] ḍhaukitā.

(218) tad-yathā 'pi nāma Bhagavan strī gurviṇī guru-garbhā tasyā yadā kāyo veṣṭate adhimātraṃ vā kāya-klamatho jāyate na ca sā caṃkramaṇa-śīlā bhavati alp'āhārā ca bhavati alpa-styāna-middhā ca bhavati alpa-bhāṣyā ca bhavati alpa-sthāmā ca bhavati vedanā-bahulā ca bhavati krandantī ca bahulaṃ viharati na ca saṃvāsa-śīlā bhavati paurvakeṇâyoniśo-

1. nyāyana PC. 2. sārthy° C.

manasikāreṇ' āsevitena niṣevitena bhāvitena bahulīkṛtenêmām evaṃrūpāṃ kāyena vedanāṃ pratyanubhavāmîti tadā veditavyam idaṃ Bhagavan yathā 'syāḥ pūrva-nimittāni saṃdṛśyante tathā na cireṇa batêyaṃ strī prasoṣyate iti | evam eva Bhagavan yadā bodhisattvasya mahāsattvasyêyaṃ[1] gambhīrā prajñāpāramitôpavartate darśanāya vandanāya paryupāsanāya śravaṇāya śṛṇvtaś câināṃ ramate citam asyāṃ prajñāpāramitāyām arthikatayā[2] côtpadyate tadā[3] veditavyam idaṃ Bhagavann acireṇa batâyaṃ bodhisattvo mahāsattvo vyākaraṇaṃ pratilapsyate 'nuttarāyāḥ samyaksambodher iti ‖

evam ukte Bhagavān āyuṣmantam Śāriputram etad avocat | sādhu sādhu Śāriputra | idam api te Śāriputra buddhânubhāvena pratibhāti ‖

kṣiprâbhisambodha-prayogârtham āha: *tad-yathā 'pi nām*êty-ādi. jāta-garbhatvād *gurviṇī*. āsanna-prasava-kālatvād *guru-garbhā*. aṅga-vijṛmbhaṇād *veṣṭate*. *paurvakeṇâyoniśo-manasikāreṇa* grāmya-dharma-pratisaṃyuktena, prayoga-maula-pṛṣṭhâvasthāsu yathākramam *āsevitena niṣevitena bhāvitena*, sarvatra punaḥ-punar āmukhīkaraṇād *bahulīkṛtenêmāṃ* vartamānām *evaṃ-rūpām* asahyāṃ *kāyena vedanāṃ* duḥkham *anubhavāmîti* cintayatîti śeṣaḥ. *śṛṇvataś câināṃ ramate cittam asyām* iti ādheyasya pratipatti-dharmasya kṣipraṃ dharma-kāya-phalâbhinirvartan'ādi-pratipattimato yathôkta-prayoga-sāmarthyāc *cittaṃ prajñāpāramitāyāṃ* śravaṇa-pūrvakaṃ *ramate* bhaktiṃ karotîti yāvat.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | āścaryaṃ Bhagavan yāvat[4] suparigṛhītāś ca suparīttāś ca suparīnditāś ca me bodhisattvā mahāsattvās tathāgatenârhatā samyaksambuddhena ‖

(1) mahāsattvasya paripakva-kuśalamūlasya yathā yathêyaṃ iti ga° ca° |
(2) arthikatayā chandikatayêti ga° |
(3) tathā tathā iti ma° |
(4) yāvad yad iti kha° gha° ca° |

parârtha-prayogam āha *āścaryaṃ Bhagavan yāvad* ity-ādinā. *yāvad*-vacanena sanāthā ity-ādi-parigrahaḥ. yasmād vyākaraṇ'ādibhir bhūmiṣu pāramitāsu ca niveśanāt *su*[Tib. 187b]*parigṛhītāḥ*[1] *suparīttāś ca*, kalyāṇamitra-(P. 135a)-pratyarpaṇāc[2] ca *suparīnditā* Bhagavatā *bodhisattvās* tasmād *āścaryaṃ*. sarva-viṣayatve 'pi kṛpāyā viśiṣṭ'āśaya-sampatti-bhavyatā-balena pratiniyata-janânugraho vismayaḥ.

(219) Bhagavān āha | tathā hi te Subhūte bodhisattvā mahāsattvā bahu-jana-hitāya pratipannā bahu-jana-sukhāya lokânukampāyai |

viśiṣṭ'āśaya-sampattim ev' āha *tathā hî*ty-ādinā. anāgata-sambandhenârtha-kāritvād *bahu-jana-hitāya pratipannāḥ*. vartamāna-kālatayêdānīm artha-karaṇād *bahu-jana-sukhāya*, atīta-kāla-sambandhena kṛtānāṃ kuśalâkuśala-vāsanānāṃ yathākramaṃ vivṛddhaye parihāṇaye vā yatna-karaṇāl *lokânukampāyai pratipannā* iti pūrveṇa sambandhaḥ.

mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ cânukampakā anukampām upādāyânuttarāṃ samyaksambodhim abhisamboddhu-kāmāḥ anuttarāṃ samyaksambodhim abhisambudhyânuttaraṃ dharmaṃ deśayitu-kāmāḥ ||

punar apy atītânāgata-vartamāna-kāla-sambandhāt sāmānyen' āha: *mahato jana-kāyasyârthāya hitāya sukhāyêti*. *dharmaṃ deśayitu-kāmā* iti prajñāpāramitāyāṃ[3] dharma-cakra-pravartan'ādi-pratipattimatāṃ parârtha-karaṇād[4] dharmaṃ bhāṣitu-kāmāḥ.

Subhūtir āha | iha Bhagavan bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ kathaṃ prajñāpāramitā-bhāvanā paripūriṃ gacchati ||

Bhagavān āha | yadi Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran na rūpasya vṛddhiṃ samanupaśyati

1. °tā PC. 2. °tyap° P, °tyayaṇ° C. 3. °yā C. 4. °ṇā PC.

carati prajñāpāramitāyāṃ | evaṃ na vedanāyā na saṃjñāyā na saṃskārāṇāṃ na vijñānasya vṛddhiṃ samanupaśyati carati prajñāpāramitāyāṃ | na rūpasya parihāṇiṃ samanupaśyati carati prajñāpāramitāyāṃ | evaṃ na vedanāyā na saṃjñāyā na saṃskārāṇāṃ na vijñānasya parihāṇiṃ samanupaśyati carati prajñāpāramitāyāṃ |

avṛddhy-aparihāṇi-prayogârtham āha: *iha Bhagavan bodhisattvasyê*ty-ādi. rūp'ādīnāṃ vṛddhi-parihāṇy-adarśanena prajñāpāramitāyāṃ caraṇânujñānāt tat-prayogo 'bhihitaḥ.

dharmaṃ na samanupaśyati carati prajñāpāramitāyāṃ | adharmam api na samanupaśyati carati prajñāpāramitāyāṃ | evam asya prajñāpāramitā-bhāvanā paripūriṃ gacchati ||

dharmâdharm'ādy-anupalambha-prayogârtham āha: *dharmaṃ na samanupaśyatî*ty-ādi. dharmâdharm'āder anupalambha-pratipattyā[1] tat-prayogatvād *evaṃ bhāvanā paripūriṃ gacchati*.

Subhūtir āha | acintyam idaṃ Bhagavan deśyate ||

Bhagavān āha | rūpaṃ hi Subhūte 'cintyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ hi Subhūte 'cintyaṃ | rūpam acintyam ity api Subhūte na saṃjānīte carati prajñāpāramitāyāṃ | evaṃ vedanā saṃjñā saṃskārā vijñānam acintyam ity api Subhūte na saṃjānīte carati prajñāpāramitāyāṃ ||

acinty'ākāra-saṃjñā-(P. 135b)nirodha-prayogârtham āha: *acintyam idaṃ Bhagavan deśyata* ity-ādi. dharma[Tib. 188a]dhātu-rūpatvena cintayitum aśakyatvād *acintyam*. [2]*rūp*'ādy-acintyam iti[2] yadi *na saṃjānīte* tad-grahaṇa-saṃjñā-nirodhāt tadā yathôkta-prayogeṇa[3] *carati prajñāpāramitāyām* ity arthaḥ.

(220) atha khalv āyuṣmān Śāriputro Bhagavantam etad

1. °mbhânupapattyā C. 2 ... 2. rūpād iti PC, rūp'ādîti T; gzugs la-sogs-pa bsam-gyis mi khyab-paho. 3. yogena CT.

avocat | ko 'tra Bhagavann adhimokṣayiṣyati evaṃ gambhīrā= yāṃ prajñāpāramitāyāṃ ||

avikalpa-prayogârthaṃ praśnayann āha: *ko 'tra Bhagavann adhimokṣa= yiṣyat*îty-ādi.

Bhagavān āha | yaḥ Śāriputra caritāvī bodhisattvo mahā= sattvo bhaviṣyati prajñāpāramitāyāṃ so 'tra prajñāpāramitāyāṃ adhimokṣayiṣyati ||

āyuṣmān Śāriputra āha | kathaṃ Bhagavan caritāvī bo= dhisattvo mahāsattvo bhaviṣyati kathaṃ caritāvī 'ti-nāmadheyaṃ labhate ||

parihartum āha: *yaḥ Śāriputra caritāvī* 'ty-ādi.

Bhagavān āha | iha Śāriputra bodhisattvo mahāsattvo balāni na kalpayati vaiśāradyāni na kalpayati buddha-dharmān api na kalpayati sarvajñatām api na kalpayati ||

*kathaṃ Bhagavaṃś caritāvī bodhisattvo mahāsattvo bhavat*îti svarūpa-lābha-praśnaṃ *kathaṃ caritāvī 'ti-nāmadheyaṃ labhata* ity anvartha[1]-saṃjñā-lābha-pra= śnaṃ ca pariharann āha: *iha Śāriputr*êty-ādi.

tat kasya hetoḥ | balāni hi Śāriputrâcintyāni vaiśāradyāny apy acintyāni buddha-dharmā apy acintyāḥ sarvajñatā 'py acintyā sarva-dharmā apy acintyāḥ || evaṃ caritāvī Śāriputra bodhisattvo mahāsattvo na kvacic carati carati prajñāpāramitā= yāṃ | evaṃ sa caritāvī 'ty ucyate caritāvī 'ti-nāmadheyaṃ la= bhate(1) ||

nanu cintā-viṣaya-bala-vaiśārady'ādi-sadbhāve[2] kathaṃ na kalpayatîti *tat kasya hetor* ity āśaṅky' āha: *balāni hi Śāriputr*êty-ādi. tattvato dharma=

(1) ga° pustake labhate ity anantaraṃ, evañ ca tasya prajñāpāramitā-bhāvanā-paripūriṃ gacchati iti paṭho 'sti |

1. °rthaṃ PC. 2. sambhāve PCT. yod-pa yin-na.

dhātu-rūpatvād rūp'ādi-tan-nimitta-tat-svabhāvâvikalpan'ādi[1]-(P. 136ᵃ)pratipatti-sāmarthyenâvikalpa-prayoga-lābhāc cintā'tikrāntatvenâcintyāni bal'ādīni na kalpayatîty arthaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā | ratna-rāśir Bhagavan prajñāpāramitā |

phala-ratna-dāna-prayogârtham āha: *gambhīrā Bhagavan prajñāpāramitā ratna-rāśir Bhagavan prajñāpāramit*êti. dharma[2]-pudgala-nairātmya-pratipakṣa= tvena *gambhīrā* satī prathama-phala-darśan'ādi-pratipattyā phala-ratna-dāna-prayogavatāṃ srotaāpatty-ādy-anuttara-samyaksambodhi-phala-ratnasya dā= trītvād *ratna-rāśiḥ*.

śuddha-rāśir Bhagavan prajñāpāramitā ākāśa-śuddhatām upādāya |

viśuddhi-prayogârtham [Tib. 188ᵇ] āha: *śuddha-rāśir* ity-ādi. *ākāśa*syêva *śuddhatām upādāya* rūp'ādi-viśuddhi-bhāvanayā tat-prayogavatāṃ kleśa-jñey'= āvaraṇa-prahāṇa-hetutvena *śuddha-rāśiḥ*.

āścaryaṃ Bhagavan syāt yad enāṃ prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravarta= yatāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatāṃ likhatāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ ca bahavo 'ntarāyā utpa= dyeran ||

avadhi-prayogârtham āha: *āścaryaṃ Bhagavann* ity-ādi. mahā'nubhāvatve 'py antarāya-sambhava ity *āścaryam*.

(221) evam ukte Bhagavān āyuṣmantam Subhūtim etad avocat | evam etat Subhūte evam etat | bahavaḥ Subhūte 'ntarāyā imāṃ prajñāpāramitāṃ udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavā=

1. °bhāva-vik° PCT. mi-rtog-pa. 2. om. P.

pnuvatāṃ pravartayatāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatāṃ likhatāṃ ca kula-putrāṇām kula-duhitṝṇāṃ ca bhaviṣyanti ||

sādhûktam ity āha: *evam etat Subhūta* ity-ādi.

tat kasya hetoḥ | tathā hi Subhūte imāṃ prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatāṃ likhatāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ ca Māraḥ pāpīyān autsukyam āpatsyate 'ntarāyaṃ kartuṃ ||

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āhā: *tathā hîty-ādi.* yasmān *Māraḥ pāpīyān autsukyam* udyogam[1] *āpatsyate 'ntarāyaṃ kartuṃ* tan-nimittaṃ tasmād bahavo 'ntarāyā ity arthaḥ.

tatra śīghraṃ likhatā sacen māsena vā māsa-dvayena vā māsa-trayeṇa vā likhyeta likhitavyâvaṃ bhavet | sacet saṃvatsareṇa tato vā 'pareṇa likhitā bhavet tathā 'pi likhitavyâiva khalu punaḥ Subhūte bhavati tena kula-putreṇa kula-duhitrā vā iyaṃ prajñāpāramitā ||

yady evaṃ kathaṃ. tarhi śīghraṃ likhyata ity āha: *tatra śīghram* ity-ādi. *saṃvatsareṇêti* vacanaṃ tāvatā ṛtv'ādi-pratyaya-sākalyād bahiḥ kālo nâstîti jñāpanârtham ity ārya-Vimuktiṣeṇaḥ. *tathā 'pi likhitavyâivêti* saṃvatsarâbhiyogânutsarg'ādi-pratipattimatāṃ avadhi-prayoga-lābhāl *likhitavyâiva* nirvighnatayā śīghram iti śeṣaḥ.

tat kasya hetoḥ | evaṃ hy etat Subhūte bhavati yat mahāratnānāṃ bahavo 'ntarāyā utpadyante ||

nanu saṃvatsareṇa likhane kathaṃ śīghram iti *tat kasya hetor* ity āśaṅky' āha: *evam hy etad* ity-ādi. (P. 136[b]) dharmatâiṣā yasmān mahā-ratnānāṃ bahavo 'ntarāyāḥ sambhavanti tasmāt parama-ratna-svabhāvāyā Mātuḥ saṃva-

1. udveg° T.

tsareṇa bahv-antarāyatve 'pi likhanaṃ śīghram evêti bhāvaḥ.

yathôktā eva prayogā grāhyāḥ[1].

tathā côktaṃ:

rūp'ādiṣv [Tib. 189[a]] anavasthānāt[I] teṣu yoga-niṣedhataḥ[II]
tat-tathatā-gambhīratvāt[III] teṣāṃ duravagāhataḥ[IV] || (8)
tad-apramāṇyataḥ[V] kṛcchrāc cireṇa pratibodhataḥ[VI]
vyākṛtāv[VII] avivartyatve[VIII] niryāṇe[IX] sa-nirantare[X] || (9)
āsanna-bodhe[XI] kṣipraṃ[XII] ca parârthe[XIII] 'vṛddhy-ahānitaḥ[XIV]
dharmâdharm'ādy-adṛṣṭau[XV] ca rūpâcinty'ādy-adarśane[XVI] || (10)
rūp'ādes tan-nimittasya tad-bhāvasyâvikalpakaḥ[XVII]
phala-ratna-pradātā[XVIII] ca śuddhakaḥ[XIX] sâvadhiś[XX] ca saḥ. || iti. (11)

yukta-rūpā cêyam[2] eṣāṃ viṃśateḥ prayogāṇām ānupūrvī. tathā hi rūp'ādiṣv anabhiniveśa-yogena sthito 'yoga-prayogeṇâbhiyujyamānas[3] teṣāṃ rūp'ādīnāṃ gambhīratāṃ duravagāhatām apramāṇatāṃ câvagacchati. tato[4] 'samyag-yoga-vihitatven' ādikarmikaḥ kṛcchreṇa tad-anyaḥ sukhena vyākaraṇam avinivartya-bhūmiṃ ca prāpya [5]niryāty-avirahito 'bhisaṃbodhy[5]-āsannībhavati, kṣipram abhisambudhyate. tataḥ parârtha-kurvan na vardhate na parihīyate. tato dharmâdharm'ādau sāmānye[6] rūpâcinty'ādau ca viśeṣe sarva-saṃjñā-prahāṇād avikalpakaḥ phala-ratna-pradānena parāṃ śuddhiṃ niṣṭhāṃ prāpto bhavati. pūrvam ev' ā-saṃvatsaram abhiyoga-parikarmita-citta-saṃtāna ity adhigama-prabhāvitaḥ (P. 137[a])prayogânukramaḥ. 20[7].

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | iha Bhagavan prajñāpāramitāyām udgṛhyamāṇāyāṃ vācyamānāyāṃ paryavāpyamānāyāṃ pravartyamānāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyāṃ svādhyāyamānāyāṃ likhyamānāyāṃ ca Māraḥ pāpīyān bahu-prakāram autsukyam āpatsyate 'ntarāya-karmaṇa udyogaṃ ca kariṣyati ||

Bhagavān āha | kiṃ câpi Subhūte Māraḥ pāpīyān udyogam

1. °kta evā prayogo grāhyaḥ T. 2. tv iyam C. 3. °bhipūjy° PC. mṅon-par brtson-pa. 4. ato P. 5 ... 5. niryātya viharito bhavaty P, °hito bhavaty CT. ṅes-par ḥbyuṅ-ba daṅ mi-ḥbral-bar ḥgyur-ṣiṅ mṅon-par rdsogs-par byaṅ-chub-pa. 6. °nya P. 7. om. CT.

āpatsyate 'ntarāya-karmaṇaḥ asyāṃ prajñāpāramitāyām udgṛhyamāṇāyāṃ dhāryamāṇāyāṃ vācyamānāyāṃ paryavāpyamānāyāṃ pravartyamānāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyāṃ svādhyāyamānāyāṃ likhya(222)mānāyāṃ ca atha ca punar na prasahiṣyate 'cchidrasamādānasya bodhisattvasya mahāsattvasyântarāyuṃ kartuṃ ||

prayogânantaram guṇa-darśana-pūrvakaṃ sutarām abhyasyante prayogā iti tad-guṇā vaktavyāḥ.

tatra prathamaṃ Māra-śakti-vyāghāta-guṇaṃ vaktum āha: *iha Bhagavan* [Tib. 189b] *prajñāpāramitāyām* ity-ādi.

na prasahiṣyata iti na prabhaviṣyati. *acchidra-samādānasy*êti akhaṇḍita-prajñāpāramitā-paṭhan'ādi-samādānasya.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | yadā Bhagavann imāṃ prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatāṃ likhatāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ ca Māraḥ pāpīyān autsukyam āpatsyate 'ntarāya-karaṇāya tadā katham etarhi Bhagavan kula-putrāḥ kula-duhitaras cêmāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca | kasya cânubhāvena Bhagavaṃs te kula-putrāḥ kula-duhitaraś cêmāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca ||

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | buddhānāṃ Śāriputra bhagavatāṃ tathāgatānām arhatāṃ samyaksambuddhānām anubhāvena te kula-putrāḥ kula-duhitaraś cêmāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante ||

[1]acchidra[2]-samādānasya[1] tāvan-mātraṃ vighnâsāmarthyād āha: *yadā Bhagavann* ity-ādi. *katham etarh*îti kena prakāreṇêdānīṃ. *kasya vā 'nubhāven*êti kasya vā sāmarthyena.

*samyaksambuddhānām annbhāven*êti vikalpena praśna-dvayasya kṛtatvāt pāścātyasyâiva parihāraḥ.

etad uktaṃ: prayoga-bhāvanā'vasthāyāṃ[3] tathāgatānām adhiṣṭhānasya lābhān Māra-śakti-vyāghāta-guṇôdayenôdgrahaṇ'ādikaṃ kariṣyantîti.

tat kasya hetoḥ | eṣā hi Śāriputra dharmāṇāṃ dharmatā ye te 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti[(1)] dhriyante yāpayanti te imāṃ prajñāpāramitāṃ (223) samanvāhariṣyanti parigrahīṣyanti bhāṣyamāṇām udgṛhyamāṇāṃ dhāryamāṇāṃ vācyamānāṃ paryavāpyamānāṃ pravartyamānāṃ deśyamānām upadiśyamānām uddiśyamānāṃ svādhyāyamānāṃ likhyamānāṃ ca ||

tathāgatânubhāvas teṣāṃ katham iti *tat kasya hetor* ity āśaṅky' āha: *eṣā hi Śāriputra dharmāṇāṃ dharmat*êti sugamaṃ[4]. etad eva spaṣṭayann āha: *ye te 'prameyeṣv* ity-ādi.

ye cêmāṃ prajñāpāramitāṃ kula-putrāḥ kula-duhitaraś côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti ca tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante tāṃś ca te buddhā bhagavantaḥ

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(1) etarhi tiṣṭhanti iti ga° |
1 ... 1. om. Tib. 2. sacch° P. 3. °nāvara-sth° P. 4. °gamaḥ P.

samanvāhariṣyanti parigrahīṣyanti ca | na hi[1] Śāriputra buddha-samanvāhṛtānāṃ buddha-parigṛhītānāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ ca śakyam antarāyaṃ kartuṃ ||

dvitīyaṃ buddha-samanvāhāra-jñātatva-guṇaṃ vaktum āha : *ye câināṃ prajñāpāramitām* ity-ādi. śakty-ādhānāyâvalokanāt *samanvāhariṣyanti.* sāmarthyôtpādanāt *parigrahīṣyanti.*

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | ye 'pi te Bhagavan bodhisattvā mahāsattvā imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanty udgrahīṣyanti[2] dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante sarve te Bhagavan buddhânubhāvena buddhâdhiṣṭhānena buddha-parigraheṇa ca imāṃ prajñāpāramitāṃ śroṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya ca śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante evaṃ ca sampādayiṣyanti ||

tad eva vistareṇ' āha *ye 'pi te Bhagavann* ity-ādinā. prayoga-maula-pṛṣṭhâvasthāsu[1] tathāgata-[2]samanvāharaṇa-lābhād buddha[2]-samanvāhāra-jñātatva-guṇôdayena śravaṇ'ādiṃ kariṣyantîty āha *buddhânubhāvenê*(P. 137b)ty-ādi-vacanaṃ.

evam ukte Bhagavān āyuṣmantam Śāriputram etad avocat | evam etac Chāri(224)putrâivam etat | sarve te Śāriputra bodhisattvā mahāsattvā buddhânubhāvena buddhâdhiṣṭhānena buddha-parigraheṇa ca imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanty

(1) na ca iti ca° |
(2) śrutvā côdgrahīṣyantîti ga° |
1. °lâvasth° C. 2 ... 2. om. C.

hīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante |

sādhûktatven' [Tib. 190a] āha : *evam etad* ity-ādi.

jñātās te Śāriputra tathāgatenâdhiṣṭhitās te Śāriputra tathāgatena dṛṣṭās te Śāriputra tathāgatena vyāvalokitās te Śāriputra tathāgatena buddha-cakṣuṣā ||

tṛtīyaṃ buddha-pratyakṣīkaraṇa-guṇaṃ nirdiśann[1] āha : *jñātās ta* ity-ādi. viśiṣṭârth'ādhānâbhiprāyeṇa divya-cakṣuṣā *jñātāḥ,* prajñā-cakṣuṣā *'dhiṣṭhitāḥ,* dharma-cakṣuṣā *dṛṣṭāḥ, vyavalokitā* buddha-cakṣuṣêti spaṣṭam eva.

ye te bodhisattvā mahāsattvā imāṃ prajñāpāramitāṃ śroṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya ca śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante |

ke punas ta ity āha : *ye ta* ity-adi.
etad uktam : tathāgata-jñāna-darśana-lābhād buddha-pratyakṣīkaraṇa-guṇavanto[2] ye śravaṇ'ādi-kāriṇas te jñātā iti.

Śrutvôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāya likhitvā tathatvāya śikṣamāṇās tathatvāya pratipadyamānās tathatvāya yogam āpadyamānā āsannībhaviṣyanty anuttarāyāḥ samyaksambodhes tathatvāya sthāsyanty anuttarāyai samyaksambodhaye ||

samyaksambodhy-āsannībhāva-guṇaṃ caturthaṃ nirdiśann āha : *śrutvôdgṛhyêty-ādi. āsannībhaviṣyantî*ti tathāgatānāṃ samīpībhavana-lābhena samyak-

1. °raṇaṃ nird° P. 2. °raṇav° P.

sambodhy-āsannībhāva-guṇôdayān nikaṭavartino bhaviṣyanti.

ye 'pi[(1)] Śāriputrâṇāṃ prajñāpāramitām likhitvā dhāra=yiṣyanti vācayiṣyanti paryavāpsyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti na ca tathatvāya[(2)] śik=ṣiṣyante na ca tathatvāya pratipatsyante na ca tathatvāya yogam āpatsyante te na tathatvāya śikṣamāṇā na tathatvāya pratipadyamānā na tathatvāya yogam āpadyamānā (225) na tathatāyāṃ sthāsyanty anuttarāyāṃ samyaksambodhau te 'pi Śāriputra tathāgatena jñātās te 'pi tathāgatenâdhiṣṭhitās te 'pi tathāgatena dṛṣṭās te 'pi tathāgatena vyavalokitā buddha-cakṣuṣā | teṣām api Śāriputra mahā'rthiko mahā'nuśaṃso mahā-phalo mahā-vipākaś ca sa pariśramaḥ parispandaś ca bha=viṣyati ||

mahā'rthat'ādi-guṇaṃ pañcamaṃ pratipādayann āha: *ye 'pi*[1] *Śāriputrâṇām* ity-ādi. *na tathatāyāṃ sthāsyantîti* ananyathā'rthena *tathatāyāṃ samyaksam=bodhau* pratipatti-vaikalyān *na* tadâiva *sthāsyati*. *teṣam api*ti mahā'nuśaṃsa-lābhān mahā'rthat'ādi-guṇôdayena pustaka-likhitāyā[2] dhāraṇa-vācanavatāṃ bud=dhair avirahitatvaṃ sugati-parāyaṇatvaṃ samyaksambuddhatvaṃ nirvāṇāt pa=reṇâpi ca parârtha-pravṛttim adhikṛtya yathākramaṃ *mahā'rthiko mahā'nuśaṃso*[3] *mahā-phalo mahā-vipākaś* cêti catvāri padāni veditavyāni. prakṛṣṭaś câtra [Tib. 190[b]] pāko *vipāko* draṣṭavyaḥ. *sa pariśrama* iti tal-likhanaṃ. *parispanda*[4] iti dhāraṇa-vācane.

tat kasya hetoḥ | tathā hi prajñāpāramitā paramârthô=pasaṃhitā sarva-dharmāṇāṃ yathā-bhūta-prativedhāya pra=tyupasthitā sarva-sattvānāṃ ||

yathā prajñaptito dharma-(P. 138[a])mahāyāna-manaskriyā

(1) ye 'pi te iti ga°|
(2) likhitvā dhārayiṣyanti na ca tathatvāyêti kha° ṅa° ca°|
1. 'pi te C. 2. °yāṃ PT. 3. °sā P. 4. °riṣyanda PC. Ed. & Tib. (yoṅs-su gyo-ba) as the present reading.

bodhisattvasya satataṃ prajñayā tri-prakārayā |
dhātu-puṣṭyai[1] praveśāya cârtha-siddhyai bhavaty asau |

iti sarvasya mahāyāna-dharmasyânuśaṃsatve kathaṃ Jina-jananyā evânuśaṃsa iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi prajñāpāramitê*ty-ādi. yasmāt sarva-dharma-naiḥsvābhāvya-mukhena *dharmāṇāṃ* tattva-*prativedhāya* śrava=ṇ'ādi-krameṇa *pratyupasthitā* tasmāt tasyā evânuśaṃso[2] mukhyata ity arthaḥ.

ime khalu punaḥ Śāriputra ṣaṭ-pāramitā-pratisaṃyuktāḥ sūtrântās tathāgatasyâtyayena dakṣiṇā-pathe pracariṣyanti da=kṣiṇā-pathāt punar eva vartanyāṃ pracariṣyanti vartanyāḥ punar uttara-pathe pracariṣyanti nava-maṇḍa-prāpte dharma-vinaye sad-dharmasyântardhāna-kāla-samaye samanvāhṛtās te Śāriputra tathāgatena | kula-putrā kula-duhitaraś ca tasmin kāle ya imāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upa=dekṣyanty uddekṣyanti svādhyāsyanti antaśo likhitvā pustaka-gatām api kṛtvā dhārayiṣyanti jñātās te Śāriputra tathāgatenâ=dhiṣṭhitās te Śāriputra tathāgatena dṛṣṭās te Śāriputra tathā=gatena vyavalokitās te Śāriputra tathāgatena buddha-cakṣuṣā ||

deśa-nirūpaṇā-guṇaṃ ṣaṣṭhaṃ vaktum āha: *ime khalu punaḥ Śāriputra ṣaṭ-pāramitā-pratisaṃyuktā* ity-ādi. *ṣaṭ-pāramitā*-vacanaṃ dān'ādi-pāramitā-sa=hāyabhūtatvāt pariśiṣṭa-pāramitānāṃ. tathā hi dān'ādibhis tisṛbhiḥ[3] pāramitā=bhir anugṛhīta-sattvānāṃ catuḥ-saṃgraha-vastu-saṃgṛhītenôpāya-kauśalena kauśale pratiṣṭhāpanād upāya-kauśala-pāramitā tisṛṇāṃ pāramitānāṃ sahāya-bhūtā. dṛṣṭe dharme kleśa-pracuratayā kuśale karmaṇy akṣamatven' āyatyāṃ manda-kleśatve manasaḥ praṇidhānāt [4]praṇidhi-pāramitā vīrya-pāramitāyāḥ[4] sa=hāya-bhūtā. sat-puruṣa-sevāṃ saddarma-śravaṇaṃ c' āgamya, durbalâdhyāśa=yatāṃ[5] vyāvartya, āśaya-balavattvam[6] praṇīte dhātau prāpyâdhyātmaṃ[7] citta-

1. poṣṭau C. 2. °sā C. 3. °n'ādi-tis° C. 4...4. praṇidhipāramitāyāḥ PC. smon-lam-gyi pha-rol-tu phyin-pa ni brtson-ḥgrus-kyi pha-rol-tu phyin-paḥi. 5. °rla-bhâdhy° C, durvarlâdhy° P· stobs chuṅ-ba-ñid. 6. valaṃtvaṃ P, lavattvaṃ C. stobs. 7. °tma C.

sthāpana-sāmarthya-lābhād [1]bala-pāramitā dhyāna-pāramitāyāḥ[1] sahāya-bhūtā. bodhisattva-[Tib. 191a]piṭaka-śrut'ālambana-pūrvaka-lokôttara-prajñā-nirhāra-sāmarthyāj jñāna-pāramitā prajñā-pāramitā(P. 138b)yāḥ sahāya-bhūtêti. *vartanyām* iti pūrva-deśe. *nava-maṇḍa-prāpta* iti *nava-maṇḍa* ivâbhinava-sāra ivâbhidheye 'rthe tais-tair dharma-bhāṇakaiḥ *prāpte* sati *pracariṣyanti sūtrântā* iti pūrveṇa sambandhaḥ.

anena ca granthena tathāgata-kṛtya-karaṇād deśa-nirūpaṇā-guṇa-lābhena dharma-bhāṇakānāṃ buddha-samanvāhāra-kāṅkṣ'ādi-nirāsârtho veditavyaḥ. tad ev' āha *samanvāhṛtā* ity-ādinā.

Śāriputra āha | iyam api Bhagavan prajñāpāramitā evaṃ gambhīrā paścime kāle paścime samaye vaistārikī bhaviṣyaty uttarasyāṃ diśy uttare dig-bhāge ||

pañca-kaṣāyôtsadatvenâtyantam abhavyatvāt sattva-dhātor dharma-ratnasya pracaraṇam asambhāvayann āha: *iyam apî*ty-ādi. *paścime kāla* ity etad ev' āha: *paścime samaya* iti. na Kaṇād'ādi[2]-parikalpitaḥ kālo nityo[3] 'sti, kramêtarābhyām artha-kriyā-rahitatvenâsattvāt. kiṃ tu bhāva-saṃniveśa eva kaścit *paścimaḥ samayaḥ* saṃketaḥ *paścimaḥ kālaḥ*. *uttarasyāṃ diśi* na sarvatra. kiṃ tarhy *uttare dig-bhāge*[4] Cīna-deś'ādau.

Bhagavān āha | ye tatra Śāriputra uttarasyāṃ diśy uttare dig-bhāge imāṃ gambhīrāṃ prajñāpāramitāṃ śrutvā 'tra prajñāpāramitāyāṃ yoga(226)m āpatsyante te vaistārikīṃ kariṣyanti || cira-yāna-samprasthitās te Śāriputra bodhisattvā mahāsattvā veditavyā ya imāṃ prajñāpāramitāṃ śroṣyanti likhiṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyate tathatvāya yogam āpatsyante ||

1 ... 1. bala-pāramitāyāḥ PC. stobs-kyi pha-rol-tu phyin-pa ni bsam-gtan-gyi pha-rol-tu phyin-paḥi. 2. °ṇāda PC. 3. nityā P, nito C. 4. vibh° P.

evaṃvidhe 'pi kāle kecid avaropita-kuśalamūlā bhaviṣyantîty āha: *ye tatra Śāriputr*êty-ādi.

Śāriputra āha | kiyantas te Bhagavan bodhisattvā mahāsattvā uttarasyāṃ diśy uttare dig-bhāge bahava ut' āho 'lpakāḥ ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti likhiṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante ||

tathā 'pi bahutvam apaśyann āha: *kiyanta* ity-ādi.

Bhagavān āha | bahavas te Śāriputra su-bahava uttara-pathe uttarasyāṃ diśy uttare dig-bhāge bodhisattvā mahāsattvā bhaviṣyanti |

kalyāṇamitr'ādi-balena bahūnāṃ sambhava ity [Tib. 191b] āha: *bahava* ity-ādi. svarūpa-bahutvād *bahavaḥ*. gotra-prācuryāt *su-bahavaḥ*.

kiṃ câpi Śāriputra bahavas te tebhyo 'pi bahubhyo 'lpakās te bodhisattvā mahāsattvā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti likhiṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante prajñāpāramitāyāṃ ca bhāṣyamāṇāyāṃ nâvaleṣyante na saṃleṣyante na viṣatsyante na viṣādam āpatsyante na vipṛṣṭhī-kariṣyanti mānasaṃ na bhagna-pṛṣṭhī-kariṣyanti nôttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante cira-yāna-samprasthitās te bodhi(227)sattvā mahāsattvā veditavyāḥ |

sarvânāsrava-dharma-paripūri-guṇaṃ saptamaṃ kathayann āha: *kiṃ câpi*

Śāriputra bahava ity-ādi. *tebhyo 'pi*[1] *bahubhyo 'lpakā* iti śravaṇ'ādi-kāri(P. 139[a])bhyo *bahubhyo 'pi* pratipakṣa[2]-dharma-paripūraṇa-lābhād anāsrava-dharma-paripūri-guṇa-niṣpattyā[3] 'navalay'ādi-kāriṇo *'lpakā* ity arthaḥ.

anubaddhās taiḥ paurvakās tathāgatā arhantaḥ samyaksambuddhāḥ paripṛṣṭāḥ paripṛcchitāḥ paripraśnīkṛtāḥ | pūjitāś ca taiḥ paurvakās tathāgatā arhantaḥ samyaksambuddhāḥ kula-putraiḥ kula-duhitṛbhiś ca bodhisattva-yānikaiḥ pudgalaiḥ śīleṣu ca te paripūrṇa-kāriṇo bhaviṣyanti bahu-janasya ca te 'rthaṃ kariṣyanti yad utêmām evânuttarāṃ samyaksambodhim ārabhya ||

kathā-puruṣatā-guṇam aṣṭamaṃ vaktum āha: *anubaddhās taiḥ paurvakā* ity-ādi, tri-śaraṇ'ādi-bhāven' āśrayaṇād *anubaddhāḥ*. kalpit'ādi[4]-svabhāva-traya-parijñānârthaṃ pratipatty-ālambana-samudāgama-trayâvabodhârthaṃ[5] vā yathākramaṃ *paripṛṣṭāḥ paripṛcchitāḥ paripraśnīkṛtā* iti pada-trayaṃ vācyaṃ. aṇu[6]-mātrâvadya-darśanāt *paripūrṇa-kāriṇaḥ*.

tat kasya hetoḥ | tathā hi teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca mayâiva sarvajñatā-pratisaṃyuktâiva kathā kṛtā | teṣāṃ jāti-vyativṛttānām apy eta eva sarvajñatā-pratisaṃyuktāḥ prajñāpāramitā-pratisaṃyuktāḥ samudācārā bhaviṣyanti | enām eva[(1)] ca te kathāṃ kariṣyanti enām eva ca kathām abhinandiṣyanti yad utânuttarāṃ samyaksambodhim ārabhya |

vismṛta-buddha-bhūmi-prāpaka-dharma-śravaṇāḥ katham *anuttarāṃ bodhim ārabhyârtha*-kāriṇa iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi teṣām* ity-ādi. *samudācārā bhaviṣyant*îti sarv'ākārajñatā-kathā-kathana-lābhena kathā-puruṣatā-guṇa-sambhavāt *prajñāpāramitā-pratisaṃyuktā* vikalpāḥ pravartiṣyante.

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(1) evam evêti kha[2] ca°

1. 'pi hi PC. 2. °tivip° P. 3. °ṇân° PC. yon-tan mthar phyin-pas. 4. kun brtags-pa la-sogs-pa.=parikalp°. 5. °gamānuttaryâv° C. °gam'ānantaryâv° P. yaṅ-dag par grub-pa gsum rtogs-par bya-baḥi phyir. 6. anu C. phra-mo.

teṣu ca susthitāḥ samāhitāś ca bhaviṣyanti | asyāṃ prajñāpāramitāyāṃ Māreṇâpi te na śakyā bhedayituṃ kutaḥ punar anyaiḥ sattvaiḥ yad uta cchandato vā mantrato vā ||

abhedyatā-guṇaṃ navamaṃ nirdiśann āha: *teṣu ca su-sthitā* ity-ādi. samudācāreṣu *teṣu* vyavasthitāḥ. *na śakyā bhedayitum* iti tathāgata-sānāthya-karaṇa-lābhenâbhedyatā-guṇôtpatter *bhedayituṃ* bodher nivartayitum āśakyāḥ. *chandata* [Tib. 192[a]] iti sūtrânta-mahāyānâbhilāṣataḥ. *mantrata* iti

rakṣanti devatā mantraiḥ kuśale vartate manaḥ
vyādhayo 'kāla-mṛtyuś ca daurbbāgyaṃ ca praṇaśyati |

iti bahv-anuśaṃsān mantra-caryā'bhyāsāc ca[1] bhedayituṃ na śakyanta ity eke.

Māreṇa pāpīyasā sarva-prakāreṇa-ṛ(P. 139[b])ṣadhī-sāmarthyān mantra-sāmarthyāc ca prajñāpāramitāto nivartayitum aśakyā ity apare.

tat kasya hetoḥ | yathā 'pi nāma tad-dṛḍhasthāmatvād anuttarāyāṃ samyaksambodhau ||

nanu svalpa-kālena bodher aprāptyā katham *aśakyā bhedayitum* iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pi nām*êty-ādi. tasyânalpa-kalpâsaṃkheya-vīryatvād[2] bodhiṃ prati na sahasā 'prāptau vinivṛttir ity arthaḥ.

te ca kula-putrāḥ kula-duhitaraś ca śrutvânāṃ prajñāpāramitām udāraṃ prīti-prāmôdya-prasādaṃ pratilapsyante |

asādhāraṇa-kuśala-mūlôtpatti-guṇaṃ daśamaṃ pratipādayann āha: *te*[3] *ca kulaputrā* ity-ādi. tatra *prītir* yā lokôttara-dharma-paryeṣṭiḥ[4]. *prasādo* buddha-dharma-saṃgh'āśrayaḥ. [5]*prāmodyaṃ* yā śuddhatā cittasyêty[5] ārṣam[6]. atha vā [7]pūrvôktam eva vyākhyātaṃ[7]. *pratilapsyata* iti asādhāraṇa-kuśala-mūla-parigra-

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1. °bhyāṃ sārdhaṃ C. 2. sic PC. brtson-ḥgrus brtsams-pa yin-paḥi phyir=vīry'ārambhaṇatvād? 3. So Ed. tāṃ PCT. gaṅ-dag=ye. 4. °ryaṣṭiḥ C. 5...5. rab-tu dad-pa ni dgaḥ-baḥi sems gaṅ yin-paḥo ṣes-bya-ba=prāsādyaṃ yā hṛṣṭatā cittasyêti? But present reading agrees with the Chinese versions—心得(廣大)清淨喜樂(正藏七 809[b]) and 心(大)歡喜心得清淨(正藏八 623[c]). 6. ādi C. 7...7. sṅar smras-pa bṣin-du bśad-par byaḥo=pūrvôktam iva vyākhyātavyaṃ.

hāt prāpsyanti.

bahu-janasya ca te kuśala-mūlāny avaropayiṣyanti yad utânuttarāyāṃ samyaksambodhau ||

pratijñā-yāthārthya-sampādana-guṇam ekādaśaṃ kathayann āha: *bahu-janasya* cêty-ādi.

tat kasya hetoḥ | evaṃ hi taiḥ kula-putraiḥ kula-duhitṛbhiś ca mamântike sammukhaṃ vāg bhāṣitā | bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śatasahasrāṇi bahūni prāṇi-koṭīśatāni bahūni prāṇi-koṭīsahasrāṇi bahūni prāṇi-koṭīśatasahasrāṇi bahūni prāṇi-koṭī(228)niyutaśatasahasrāṇi bodhisattva-caryāṃ caranto vayam anuttarāyāṃ samyaksambodhau prasthāpayiṣyāmaḥ saṃdarśayiṣyāmaḥ samādāpayiṣyāmaḥ samuttejayiṣyāmaḥ sampraharṣayiṣyāmaḥ samprabhāvayiṣyāmaḥ sambodhaye pratiṣṭhāpayiṣyāmaḥ iti avinivartanīyān kariṣyāmaḥ iti ||

pūrv'āvedham antareṇa katham sattvârtham kurvantîti *tat kasya hetor* ity āśaṅky' āha: *evaṃ hi tair* ity-ādi. *vāg bhāṣit*êti praṇidhāna-vacanam uccāritaṃ. mahābodh-icittôtpāde niyojanāt *prasthāpayiṣyāmaḥ*. *saṃdarśayiṣyāma* ity-ādi vyākhyātaṃ. smṛtyupasthān'ādi-bhāvanāsu pravartanāt *samprabhāvayiṣyāmaḥ*. [Tib. 192[b]] pramudit'ādi-sapta-bhūmi-prasthāpanāt *sambodhaye pratiṣṭhāpayiṣyāmaḥ*.

tat kasya hetoḥ | anumoditaṃ hi Śāriputra mayā teṣāṃ bodhisattva-yānikānāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca cittena cittaṃ vyavalokya yair iyaṃ vāg bhāṣitā | bodhāya caranto vayaṃ bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śatasahasrāṇi bahūni prāṇi-koṭīśatāni bahūni prāṇi-koṭīsahasrāṇi bahūni prāṇi-koṭīśatasahasrāṇi bahūni prāṇi-koṭīniyutaśatasahasrāṇi anuttarāyāṃ samyaksambodhau prasthā-

payiṣyāmaḥ saṃdarśayiṣyāmaḥ samādāpayiṣyāmaḥ samuttejayiṣyāmaḥ sampraharṣayiṣyāmaḥ samprabhāvayiṣyāmaḥ sambodhaye pratiṣṭhāpayiṣyāma iti avinivartanīyān kariṣyāma iti ||

vāg-bhāṣaṇe 'pi tad-arthâniṣpattau katham artha-kriyā-kāritvam iti *tat kasya hetor* ity āśaṅky' āha: *anumoditaṃ h*îty-ādi. yasmāt *teṣāṃ* āśaya-pariśudddhiṃ *cittena* (P. 141[a]) jñātvā vāg *anumoditā mayā* tathāgatena tasmāt pratijñā'numodana-lābhe krameṇa prayogâbhyāsāt pratijñā-yāthārthya-sampādana-guṇôdayenâśeṣa-sattvârtha-kāriṇa ity arthaḥ.

evaṃ ca te kula-putrāḥ kula-duhitaraś côdārâdhimuktikā bhaviṣyanti yad anyāny api te buddha-kṣetrāṇy adhyālambitavyāni maṃsyante | yatra sammukhī-bhūtās tathāgatā arhantaḥ samyaksambuddhā dharmaṃ deśayiṣyanti | tatra sammukhī-bhūtānāṃ tathāgatānāṃ arhatāṃ samyaksambuddhānām antikāt punar evâināṃ gambhīrāṃ prajñāpāramitāṃ vistareṇa śroṣyanti |

udāra-phala-parigraha-guṇaṃ dvādaśaṃ vaktum āha: *evaṃ ca te kula-putrā* ity-ādi. *udārâdhimuktikā* iti gambhīrôdārârthâdhimokṣeṇôdāra-phala-parigrahād *udārâdhimuktikāḥ*.

teṣv api te buddha-kṣetreṣu bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śatasahasrāṇi bahūni prāṇi-koṭīśatāni bahūni prāṇi-koṭīsahasrāṇi bahūni prāṇi-koṭīśatasahasrāṇi bahūni prāṇi-koṭīniyutaśatasahasrāṇi anuttarāyāṃ samyaksambodhau prasthāpayiṣyanti saṃdarśayiṣyanti samādāpayiṣyanti (229) samuttejayiṣyanti sampraharṣayiṣyanti samprabhāvayiṣyanti sambodhaye pratiṣṭhāpayiṣyanti avinivartanīyān kariṣyanti ||

sattvârtha-kāraṇa-sāmarthya-lābhena sattvârtha-pratipatti-guṇaṃ trayodaśaṃ nirdiśann āha: *teṣv api te buddha-kṣetreṣv* ity-ādi.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat |

āścaryaṃ Bhagavan yāvad idaṃ tathāgatenârhatā samyaksambuddhenâtītânāgata-pratyutpanneṣu dharmeṣu nâsti kiṃcid adṛṣṭaṃ vā 'śrutaṃ vā 'viditaṃ vā 'vijñātaṃ vā | na sa kaścid dharmo yo na jñātaḥ na sa kācic caryā sattvānāṃ yā na vijñātā | yatra hi nāmânāgatānām api bodhisattvānāṃ mahāsattvānāṃ caryā jñātā bodhi-chandikānām adhyāśaya-sampannānām ārabdha-vīryāṇāṃ ||

sva-jñāna-viṣayâtikrānta-deśanayā saṃjāta-bahumānatvād āha: *āścaryam* ity-ādi. atīt'ādi-dharmeṣu prahīṇâśeṣa-viparyāsa-vāsanasyâpi Bhagavato yathādarśanaṃ[1] saṃvṛtyā jñānaṃ pravartata iti vismayaḥ. *yāvad* iti paryanta-nirdeśād adharm'ādi-parigrahaḥ. cakṣur-vijñānen*âdṛṣṭaṃ*, śrotra-vijñānen*âśrutaṃ*, ghrāṇ'ādi-vijñānen*âviditaṃ*, [Tib. 193[a]] mano-vijñānen*âvijñātaṃ nâsti kiṃcid* iti yojyaṃ. dauṣṭhulya-vāsanā-svabhāvānîndriyāṇîti vacanād ajñāna-svabhāvasyêndriyasya buddhatvâvasthāyāṃ prahāṇena mano-buddhivad indriya-buddhyā viṣaya-paricchedena yasmāt sarvaṃ vijñānaṃ Bhagavataḥ sarva-viṣayam iṣyate tasmān nirmalatayā cakṣur-ādi-jñānena nâsti kiṃcid adṛṣṭ'ādikam ity adoṣaḥ. tathā ca indriya-buddhiḥ pūrvânusāreṇa vyavasthāpyata ity avaseyaṃ[2].

ye tasmin kāle imāṃ gambhīrāṃ prajñāpāramitāṃ udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca ye ca tasmin kāle āsāṃ ṣaṇṇāṃ pāramitānāṃ kṛtaśaḥ sarva-sattvānām arthāyôdyogam āpadyânveṣiṣyante paryeṣiṣyante gaveṣiṣyante teṣāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ cânveṣamāṇānāṃ paryeṣamāṇānāṃ kecid gaveṣamāṇā bodhisattvā lapsyante kecin na lapsyante kecid agaveṣayanto 'pi(1) lapsyante enāṃ gambhīrāṃ prajñāpāramitāṃ | kim atra Bhagavan kāraṇaṃ ||

(1) kecid gaveṣanto 'pîti ga° |
1. rim-pa ji ltar = yathākramaṃ ? 2. °yaḥ P.

Mātur alābha-vika(P. 141[b])la-lābha-viparyayeṇa niyati-lābham guṇam caturdaśaṃ pratipādayann āha: *ye ca tasmin kāla* ity-ādi. *anveṣamāṇānām* ity-ādi-pada-trayaṃ prayog'ādy-avasthāsu yojyaṃ.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | evam etac Chāriputrâivam etat | nâsti kiṃcit tathāgatasyâtītânāgata-pratyutpanneṣu dharmeṣv adṛṣṭaṃ vā 'śrutaṃ vā 'viditaṃ vā 'vijñātaṃ vā ||

yad uktam *āścaryam* ity-ādi tat sādhûktam ity āha: *evam etad* ity-ādi. dharmatâiṣā[1] yad buddhā bhagavanto māyôpamatayā sarvaṃ pratipadyanta iti.

tasmin khalu punaḥ Śāriputra kāle tasmin samaye kecid bodhisattvā mārgaya(230)māṇā paryeṣamāṇā gaveṣamāṇā api lapsyante imāṃ prajñāpāramitāṃ | kecid bodhisattvā amārgayamāṇā aparyeṣamāṇā agaveṣayanto 'pi lapsyante ||

kim atra kāraṇam iti[2] yad uktaṃ tat parihartum āha: *tasmin khalu punar* ity-ādi.

tat kasya hetoḥ | tathā hi tair bodhisattvair mahāsattvair iyaṃ prajñāpāramitā pūrvântato 'pi anikṣipta-dhurair mārgitā ca paryanviṣṭā ca te tenâiva pūrvakeṇa kuśala-mūla-cchandenâināṃ prajñāpāramitām amārgayanto 'pi aparyeṣamāṇā api agaveṣayanto 'pi lapsyante | yāny api ca tato 'nyāny api sūtrāṇy enām eva prajñāpāramitām abhivadanti tāni câiṣāṃ svayam evôpagamiṣyanti upapatsyante upanaṃsyante ca ||

niryuktikam evêdaṃ Bhagavatôktam iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi tair* ity-ādi. *agaveṣayanto 'pi lapsyanta* iti avikala-prajñāpāramitā-prāpaka-pūrva-kuśala-mūla-samanvāgame prayogâbhyāsena niyati-lābha-guṇôdayāt prāpsyante. *yāny api ca tato 'nyāny apîti tataḥ* Prajñāpāramitātaḥ sakāśād *yāny anyāni* Samādhirāj'ādīni *sūtrāṇi*. *svayam evêti* anukūlat'āpattyā karma-

1. °teṣā PC. 2. Ed. 229[16].

[Tib. 193[b]]kartṛ[1]-vivakṣā-vaśād evam uktaṃ. *upagamiṣyantîty*-ādi-pada-trayaṃ śrut'ādi-jñānôdaya-bhedena kalpit'ādi-svabhāva-trayâvabodhena vā yathākramaṃ yojyaṃ.

tat kasya hetoḥ | evem etac Chāriputra bhavati | ya enāṃ prajñāpāramitāṃ bodhisattvo mahāsattvo 'nikṣipta-dhuro mārgayati ca paryeṣate ca sa jāti-vyativṛtto 'pi janmântara-vyativṛtto 'py enāṃ prajñāpāramitāṃ lapsyante | tato 'nyāni ca sūtrāṇi prajñāpāramitā-pratisaṃyuktāni tasya svayam evôpagamiṣyanti upapatsyante upanaṃsyante cêti ||

pūrvavat *tat kasya hetor* ity āśaṅky' āha : *evam etad* ity-ādi. dharmatâiṣā *yaḥ* pratyutpanne janmani aparityakta-vīryo granthaṃ mṛgayate 'rthaṃ ca *paryeṣate sa* sva-prakṛti-parityāgāj *jāti-vyativṛtto 'pi*, pūrva-kāya-virahāj *janmântara-vyativṛtto 'pi*, aparasmin jaṃmântare 'pi, anya-jāti-saṃgṛhī(P. 142[a])to 'pi niyati-guṇa-lābhāt prāpsyatîty arthaḥ.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | ime eva kevalaṃ Bhagavaṃs teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca ṣaṭ-pāramitā-pratisaṃyuktāḥ sūtrântā upapatsyante upanaṃsyante nânye ||

pada-paramatvād āha : *ima evêty*-ādi. *nânya* iti ṣaṭ-pāramitā-rahitāḥ kim iti kākvāpraśnaḥ.

Bhagavān āha | ye cânye 'pi Śāriputra gambhīrā gambhīrāḥ sūtrântā bhaviṣyanti te 'pi teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca svayam evôpapatsyante svayam evôpanaṃsyante ca ||

sādhāraṇa-kuśala-mūl'āyattatvāt sarva evôtpatsyanta ity āha : *ye cânye 'pîty*-ādi. *anye 'pîty* a[2]-ṣaṭ-pāramitā-pratisaṃyuktāḥ.

1. °rtṛtva C. 2. °nye 'pi PC.

tat kasya hetoḥ || evaṃ hy etac Chāriputra bhavati | ye bodhisattvā mahāsattvāḥ anuttarāyāṃ samyaksambodhau prasthāpayiṣyanti saṃdarśayiṣyanti samādāpayiṣyanti samuttejayiṣyanti saṃpraharṣayiṣyanti prabhāvayiṣyanti sambodhaye pratiṣṭhāpayiṣyanti avi(231)nivartanīyān kariṣyanti svayaṃ ca tatra śikṣiṣyante teṣāṃ Śāriputra jāti-vyativṛttānām apîme gambhīrā gambhīrā anupalambha-pratisaṃyuktāḥ śūnyatā-pratisaṃyuktāḥ ṣaṭ-pāramitā-pratisaṃyuktāś ca sūtrântāḥ svayam evôpagamiṣyanti svayam evôpapatsyante svayam evôpanaṃsyante cêti ||

pūrvavat *tat kasya hetor* ity āśaṅky' āha : *evaṃ hy etad* ity-ādi. *anupalambha-pratisaṃyuktā* iti pudgala-nairātmya-pratisaṃyuktāḥ[1]. *śūnyatā-pratisaṃyuktā* iti dharma-nairātmya-paridīpakāḥ.

yathôktā eva guṇā grāhyāḥ.

tathā côktam :

mārāṇāṃ śakti-hāny'ādiś caturdaśavidho guṇaḥ iti.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ dhāraṇa-guṇa-parikīrtana-parivarto nāma daśamaḥ || 363 ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ dhāraṇa-guṇa-parikīrtana-parivarto nāma daśamaḥ.

1. saṃy° P.

XI.

MĀRA-KARMA-PARIVARTO NĀMÂIKADAŚAMAḤ

(232) atha khalu āyuṣmān Subhūtir Bhagavantam etad avocat | guṇā ime Bhagavaṃs teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca Bhagavatā parikīrtitāḥ kecit punar Bhagavaṃs teṣām antarāyāḥ utpatsyante ||

[Tib. 194a] guṇânantaraṃ ke punas te prayogântarāya-karā doṣā yeṣāṃ[1] parivarjanena prayogā bhāvayitavyā ity antarāya-karān[2] doṣān vaktum āha: *guṇā ime Bhagavann* ity-ādi. *kecit punar* iti kiyantaḥ *punar* ity arthaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | bahūni Subhūte teṣāṃ Māra-karmāṇy antarāya-karāṇy utpatsyante ||

prativacanam āha: *bahūnîty-ādi*[3].

Subhūtir āha | kiyad-rūpāṇi Bhagavaṃs teṣāṃ bahūni Māra-karmāṇy antarāya-karāṇy utpatsyante ||

tathā 'pi kiyad-bahu-Māra-karma na jñāyanta ity āha: *kiyad-rūpāṇîty-ādi*[4]. *kiyat*-saṃkhyā'vacchinna-svabhāvāni *bahūni.*

Bhagavān āha | teṣāṃ Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā-bhāṣamāṇānāṃ cireṇa pratibhānam utpatsyate | idaṃ Subhūte prathamaṃ Māra-karma veditavyaṃ ||

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1. °ṣād yaṣ° C, °rāya-kārā doṣā yat P. 2. kārān P. 3. °nîti PC. ṣes-bya-ba la-sogs-pa. 4. °ṇîti PC. bcom-ldan ḥdas bar-du gcod-pa bgyid-paḥi ṣes-bya-ba la-sogs-pa.

ṣaṭcatvāriṃśad doṣā iti pratipādayan kṛcchra-prāptiṃ tāvad āha *teṣām ity-ādinā*. *cireṇa pratibhānam* iti dīrgha-kālena Mātari jñānôtpādaḥ.

tad api ca pratibhānaṃ jāyamānam eva vikṣepsyate | idam api Subhūte Māra-karma veditavyaṃ ||

atyāśu-pratibhānatāṃ vaktum āha: *tad apîty-ā*(P. 142b)*di*. [1]kṣipratarôtpādena paurvāparyânirūpaṇād adṛḍhībhūtaṃ jñānam utpadyamānaṃ *vikṣepsyate* prajñāpāramitāto bhraśyate.

te vijṛmbhamāṇā hasanta uccagghayanto likhiṣyanti | idam api Subhūte Māra-karma veditavyaṃ ||

kāya-dauṣṭhulyaṃ kathayann āha: *te vijṛmbhamāṇā* ity-ādi[1]. tatra kāya-parāvartanād *vijṛmbhayantaḥ*. mahā'ṭṭahās'ādi-karaṇād *dhasantaḥ*. svenâṅgena[2] tat-pratibaddhena vā parâpabhrājanād[3] *uccagghayanta* iti vācyam.

vikṣipta-cittāḥ paryavāpsyanti | idam api Subhūte Māra-karma veditavyaṃ || anyo'nya-vijñāna-samaṅgino likhiṣyanti | idam api Subhūte Māra-karma veditavyaṃ || smṛtiṃ na pratilapsyante | idam api Subhūte Māra-karma veditavyaṃ ||

citta-dauṣṭhulyaṃ pratipādayann āha: *vikṣipta-cittā* ity-ādi. *anyo'nya-vijñāna-samaṅgina*[4] iti parasparaṃ-samālambita-rañjanīya-vastu-vijñānāḥ.

parasparam upahasanto likhiṣyanti | idam api Subhūte Māra-karma veditayaṃ || parasparam uccagghayamānā(1) likhiṣyanti | idam api Subhūte Māra-karma veditavyaṃ || vikṣipta-cakṣuṣo likhiṣyanti | idam api Subhūte Māra-karma (233) veditavyaṃ | likhatāṃ anyo'nyaṃ visāmagrī bhaviṣyati | idam api Subhūte Māra-karma veditavyaṃ ||

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(1) uccagghayanta iti ga° |

1 ... 1. om. C. 2. svan° P. 3. parāyabhr° C, parāprabhr° P, parâpabhraj° T; gṣan-la bśad-gad byed-pa = parâvahasanād ? 4. °na tat-pratibaddhena vā C.

ayoga-vihita-svādhyāy'āditāṃ nirdiśann āha: *parasparam upahasanta* ity-ādi. *likhiṣyantîti* [Tib. 194b] upalakṣaṇāt svādhyāy'ādikaṃ grāhyam.

na vayam atra gādhaṃ n' āsvādaṃ labhāmahe ity utthāy' āsanāt prakramiṣyanti | idam api Subhūte Māra-karma veditavyaṃ || na vayam atra vyākṛtāḥ prajñāpāramitāyām ity aprasanna-cittā utthāy' āsanāt prakramiṣyanti | idam api Subhūte Māra-karma veditavyaṃ || na no 'tra(1) grāmasya vā nagarasya vā nigamasya vā nāmadheyaṃ parigṛhītaṃ yatra no janma na no 'tra(2) nāma gotraṃ vā gṛhītaṃ na mātā-pitror nāma gotraṃ vā gṛhītaṃ nâpi kulasya yatra no janmêti te prajñāpāramitāṃ na śrotavyāṃ maṃsyante tato 'pakramitavyaṃ maṃsyante | yathā-yathā câpakramiṣyanti tair yāvadbhiś cittôtpādais tathā-tathā tāvataḥ kalpān saṃsārasya punaḥ-punaḥ parigrahīṣyanti yatra taiḥ punar eva yogam āpattavyaṃ bhaviṣyati ||

vaimukhya-nimitta-grāhitāṃ kathayann āha: *na vayam atra gādham* ity-ādi. śruta-cintāmaya-jñānâviṣayatvād yathākramaṃ *na gādhaṃ n' āsvādaṃ* ca *labhāmaha* ity yojyaṃ. *na no 'trêti no* 'smākaṃ. *yāvadibhś cittôtpādair* aprasāda-bahulair *apakrāmanti tāvataḥ kalpān saṃsārasya* yog'āpattaye grahīṣyantîti.

tat kasmāt | imāṃ hi Subhūte prajñāpāramitām aśṛṇvanto bodhisattvā mahāsattvā laukika-lokôttareṣu dharmeṣu na nirjāyante(3) | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ||

kim atra kāraṇam iti *tat kasmād* ity āśaṅky 'āha: *imāṃ hîty-ādi*.

punar aparaṃ Subhūte bodhisattva-yānikāḥ pudgalā imāṃ

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(1) tato 'nyatra iti ca° |
(2) janma no 'tra iti ga° |
(3) niryāyante iti gha° |

prajñāpāramitāṃ sarvajña-jñānasy' āhārikāṃ vivarjyôtsṛjya ye te sūtrântā nâiva sarvajña-jñānasy' āhārikās tān paryeṣitavyān maṃsyante | idam api Subhūte teṣāṃ Māra-karma veditavyam || yathā khalu punaḥ Subhūte na laukika-lokôttareṣu śikṣitukāmā na laukika-lokôttareṣu dharmeṣu niryātu-kāmā iha prajñāpāramitāyāṃ na śikṣante | prajñāpāramitāyā(234)m aśikṣamāṇā na laukika-lokôttareṣu dharmeṣu niryānti | evaṃ te parītta-buddhayo laukika-lokôttarāṇāṃ yathābhūta-parijñāyāḥ mūlaṃ prajñāpāramitāṃ vivarjyôtsṛjya praśākhām adhyālambitavyāṃ maṃsyante ||

hetu[1]-bhraṃśam vaktum āha: *punar aparam* ity-ādi. *āhārikām* iti utpādikāṃ. *vivarjyôtsṛjyêti* prayog'āśayābhyām ity vācyaṃ. *parītta-buddhaya* iti svalpa-*buddhayaḥ*. *yathābhūta-parijñāyā mūlam* iti samyag-dharmâvabodhasya pradhānaṃ kāraṇaṃ. *pra*(P. 143[a])*śākhām* iti śrāvaka-yān'ādikaṃ.

tad-yathā 'pi nāma Subhūte kukkuraḥ svāmino 'ntikāt piṇḍāṃś[(1)] chorayitvā karma-karasyântikāt kavaḍaṃ paryeṣitavyaṃ manyeta | evam eva Subhūte bhaviṣyanty anāgate 'dhvani eke bodhisattva-yānikāḥ pudgalā ya imāṃ prajñāpāramitāṃ sarvajña-jñānasya mūlaṃ chorayitvā śākhā-pattra-palālabhūte śrāvaka-pratyekabuddha-yāne sāraṃ vṛddhatvaṃ paryeṣitavyaṃ maṃsyante | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ||

praṇīt'āsvāda[2]-bhraṃśaṃ nirdiśann āha: *tad-yathā 'pi nāmêty*-ādi.

tat kasya hetoḥ | na hi te 'lpa-buddhayo jñāsyanti prajñāpāramitā āhārikā sarvajña-jñānasyêti | te prajñāpāramitāṃ vivarjyôtsṛjya chorayitvā tato 'nye sūtrântā ye śrāvaka-bhūmim abhivadanti pratyekabuddha-bhūmim abhivadanti tān adhika-

(1) piṇḍam iti kha° ga° ṅa° |

1. rgyu-la mṅon-par ṣen-pa = hetv-abhiniveṣa. 2. °ta-sv° P.

taraṃ paryavāptavyān maṃsyante | śākhā-pattra-palālôpamāḥ pratipannās te tathā-rūpā bodhisattvā veditavyāḥ ||

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āha: *na hi te 'lpa-buddhaya* ity-ādi.

tat kasya hetoḥ | na hi Subhūte bodhisattvena mahāsattvenâivaṃ śikṣitavyaṃ yathā śrāvaka-yānikāḥ pratyekabuddha-yānikā vā pudgalāḥ śikṣante || kathaṃ ca Subhūte śrāvaka-yānikāḥ pratyekabuddha-yānikā vā pudgalāḥ śikṣante | teṣāṃ Subhūte evaṃ bhavati | ekam ātmānaṃ damayiṣyāmaḥ ekam ātmānaṃ śamayiṣyāmaḥ ekam ātmānaṃ parinirvāpayiṣyāmaḥ | ity ātma-dama-śamatha-parinirvāṇāya sarva-kuśala-mūlâbhisaṃskāra-prayogān ārabhante || na khalu punaḥ Subhūte bodhisattvena mahāsattvenâivaṃ śikṣitavyaṃ ||

kathaṃ buddha-vacane 'pi śrāvaka-yān'ādau pratipattir nindyata iti *tat kasya hetor* ity āśaṅky' āha: *na hi Subhūta* ity-ādi. pratiṣiddh'ācaraṇān nindyata ity arthaḥ. *damayiṣyāmaḥ śamayiṣyāmaḥ parinirvāpayiṣyāma*[1] iti pada-trayaṃ prayoga-darśana-bhāvanā-mārgeṣu yathākramaṃ veditavyaṃ.

api tu khalu punaḥ Subhūte bodhisattvena mahāsattvenâivaṃ (235) śikṣitavyaṃ | ātmānaṃ ca tathatāyāṃ sthāpayiṣyāmi sarva-lokânugrahāya sarva-sattvān api tathatāyāṃ sthāpayiṣyāmy aprameyaṃ sattva-dhātuṃ parinirvāpayiṣyāmîti sarva-kuśala-mūlâbhisaṃskāra-prayogā bodhisattvena mahāsattvenâivam ārabdhavyā na ca tair mantavyam ||

śrāvaka-pratipattiṃ pratiṣidhya bodhisattva-pratipatty-artham āha: *api tu khalu punar* ity-ādi. [Tib. 195[a]] *na ca tair mantavyam* iti sarva-sattvârtha[2]-sarva-kuśala-mūlâbhisaṃskārair nôtkarṣaḥ kāryaḥ.

1. nirv° P. 2. °rthaṃ PC. don daṅ.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣo hastinam apaśyan hastino varṇa-saṃsthāne paryeṣeta | so 'ndhakāre hastinaṃ labdhvā yena prakāśaṃ tenôpanidhyāyeta tenôpanidhyāyan hasti-padaṃ paryeṣitavyaṃ manyeta hasti-padāc ca hastino varṇa-saṃsthāne grahītavye manyeta | tat kiṃ manyase Subhūte 'pi nu sa paṇḍita-jātīyaḥ puruṣo bhavet ||

uttama-yāna-bhraṃśaṃ pratipādayann āha: *tad-yathā 'pi nām*êty-ādi. *hastinaṃ labdhv*êti sparś'ādinôpalabhya. *prakāśam* iti ālokaṃ. *upanidhyāyed* iti nirūpayet.

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evam eva Subhūte tathā-rūpās te bodhisattva-yānikāḥ pudgalā veditavyā ya imāṃ prajñāpāramitām ajānānā aparipṛcchantas tāṃ chorayitvā 'nuttarāṃ samyaksambodhim abhisamboddhukāmā ye te sūtrântāḥ śrāvaka-bhūmim abhivadanti pratyekabuddha-bhūmim abhivadanti tān paryeṣitavyān maṃsyante | idam api Subhūte teṣāṃ Māra-karma veditavyam ||

no hîdam iti hasti-padād varṇa-saṃsthāne grahītum aśakyatvān nâivêty arthaḥ.

tad-yathā 'pi nāma Subhūte ratnârthikaḥ puruṣo mahāsamudraṃ dṛṣṭvā nâvagāheta ratnāni na nidhyāyen nâdhyālambeta sa ratna-hetor goṣpadaṃ paryeṣitavyaṃ manyeta sa goṣpadôdakena mahā-samudraṃ samīkartavyaṃ manyeta | tat kiṃ manyase Subhūte 'pi nu sa paṇḍita-jātīyaḥ puruṣo veditavyaḥ ||

uddeśa-bhraṃśaṃ vaktum āha: *tad-yathā 'pi nāma Subhūte ratnârthika* ity-ādi. pramāṇânavabodhān *nâvagāheta.*[1]

1. °heṭ P.

Subhūtir āha | no hîdaṃ Bhagavan ||

no hîdam iti ratnôddeśa-mahā-samudra-braṃśān nâiva paṇḍitaḥ.

Bhagavān āha | evam eva Subhūte tathā-rūpās te bodhisattva-yānikāḥ pudgalā veditavyā ya imāṃ gambhīrāṃ prajñāpāramitāṃ labdhvā 'py anava(236)gāhamānā avijānantas takṣyanti | ye ca sūtrântāḥ śrāvaka-bhūmim abhivadanti pratyeka-buddha-bhūmim abhivadanti alpôtsukavihāritayā tān paryeṣitavyān maṃsyante yatra bodhisattva-yānaṃ na saṃvarṇyate kevalam ātma-dama-śamatha-parinirvāṇam eva ity api pratisaṃlayanam iti | srotaāpatti-phalaṃ prāpnuyām iti sakṛdāgāmi-phalam ity anāgāmi-phalam ity arhattvaṃ prāpunyām iti pratyekabodhiṃ prāpnuyāṃ iti dṛṣṭa eva dharme 'nupāday' āsravebhyaś cittaṃ vimocya parinirvāpayāmîti | idam ucyate śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktam iti | nâtra bodhisattvair mahāsattvair evaṃ cittam utpādayitavyaṃ ||

pratisaṃlayanam iti kāy'ādi-vivekaḥ. *dṛṣṭa ev*êty-ādi. pratyutpanne janmany anāgatôtpattiṃ prati hetum akṛtvā[1] kleśebhyaś[2] *cittam* apanīya pradīpavan nirvṛtiṃ karomi.

tat kasya hetoḥ | mahāyāna-samprasthitā hi Subhūte bodhisattvā mahāsattvā mahā-saṃnāha-saṃnaddhā bhavanti | na taiḥ kadācid alpôtsukatāyāṃ cittam utpādayitavyaṃ ||

nanu (P. 143[b]) sarvôpadrav'āspada-janma-nirodhe kathaṃ pravṛttir vāryata iti *tat kasya hetor* ity āśaṅky' āha; *mahāyāna-samprasthitā h*îty-ādi. mahāyāna-samprasthitatvena jagad-artha-karaṇāya kṛta-saṃnāhānām upāya-kauśalabalena[3] janma-sambhave[4] 'py upadravâbhāvād ity arthaḥ. *alpôtsukatāyām* iti tāvan-mātra-saṃtoṣe.

1. aśakyatvā (!) C. 2. °bhyaḥ sva- P. 3. °śalena P. 4. sadbhāve P, sambhāve C.

tat kasya hetoḥ | loka-pariṇāyakā hi bhavanti te sat-puruṣā lokârtha-karāḥ | tasmāt tair nityakālaṃ satata-samitaṃ ṣaṭ-pāramitāsu śikṣitavyam ||

lābha-satkārasya bandhanatvena katham evaṃ niṣidhyata iti *tat kasya hetor* ity āśaṅky' āha : *loka-pariṇāyakā h*îty-ādi.

etad uktaṃ : ātmâbhiniveśenâvagrahe kleśa-vardhanāl [Tib. 195b] lābha-satkārau[1] bandhanaṃ. yadā tu dān'ādibhiḥ parān āvarjya[2] padmavat tatrâsaktaḥ sārathi-bhāvena lokârtha-kārī bhavet tadā na kaścid doṣa iti.

prathamaṃ daśakaṃ.

ye ca khalu punaḥ Subhūte 'paripakva-kuśala-mūlāḥ parītta-kubuddhikā mṛdukâdhyāśayā bodhisattva-yānikāḥ pudgalās te ṣaṭ-pāramitā-pratisaṃyuktān sūtrântān ajānānā anavabudhyamānā imāṃ prajñāpāramitāṃ chorayitvā ye te sūtrântāḥ śrāvaka-pratyekabuddha-bhūmim abhivadanti tān paryeṣitavyān maṃsyante | idam api Subhūte Māra-karma veditavyaṃ ||

hetu-phala-sambandha-bhraṃśaṃ kathayann āha : *ye ca*[3] *khalu punar* ity-ādi.

teṣāṃ tathā-rūpāṇāṃ bodhisattva-yānikānāṃ pudgalānāṃ tad-yathā 'pi nāma Subhūte palagaṇḍo vā palagaṇḍântevāsī vā Vaijayantasya prāsādasya pramāṇena prāsādaṃ kartu-kāmo nirmātu-kāmaḥ syāt | sa sūryā-candramasor vimāna-pramāṇaṃ maṇḍalaṃ paryeṣeta | paryeṣamāṇaḥ sa sūryā-candramasor vimānaṃ paśyet | sa tataḥ (237) pramāṇaṃ gṛhītavyaṃ manyate | tat kiṃ manyase Subhūte Vaijayanta-prāsāda-pramāṇaṃ prāsādaṃ kartu-kāmena nirmātu-kāmena sūryā-candramasor vimānāt pramāṇaṃ gṛhītavyaṃ bhavati(1) ||

(1) bhaved iti ga° |

1. °ro PC. 2. ābarhya PC. mgu-bar byas-nas. 3. om. P.

etad eva spaṣṭayann āha : *tad-yathā 'pi nāmêty-ādi*. *palagaṇḍa* iti takṣakaḥ. *palagaṇḍânte-vāsī* 'ti tac-chiṣyaḥ. *Vaijayantasya prāsādasyêti* Sumeru-tala-madhye Sudarśanaṃ nāma nagaraṃ sauvarṇaṃ[1]. dairghyeṇârdha-tṛtīya-yojana-sahasra-pramāṇam ekâikaṃ pārśvaṃ. ucchrayeṇa dvy-ardha-yojanaṃ. tatra nagarasya madhye Śakrasya Vaijayanto nāma prāsādo, dairghyeṇârdha-tṛtīya-yojana-śata-pramāṇam ekâikam pārśvam. ucchrayeṇa yathāśobhaṃ kṛto[2] Vaijayanta[3]-prāsādaḥ. cira-kṣipra-prabhedena *kartukāmo nirmātukāma* iti pada-dvayaṃ.

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evam eva Subhūte bhaviṣyanty anāgate 'dhvany eke bodhisattva-yānikāḥ pudgalā ye prajñāpāramitāṃ śrutvā prajñāpāramitāṃ labdhvā prajñāpāramitāṃ riñcitvā prajñāpāramitām utsṛjya śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktaiḥ sūtrântaiḥ sarvajñatāṃ paryeṣitavyāṃ maṃsyante | ye te sūtrântā evam abhivadanti | ekam ātmānaṃ damayiṣyāma ekam ātmānaṃ śamayiṣyāma ekam ātmānaṃ parinirvāpayiṣyāma iti | kevalam ātma-dama-śamatha-parinirvāṇam evôpanayanti tathā-rūpān sūtrântān paryeṣyante tathā ca śikṣitavyaṃ maṃsyante | tat kiṃ manyase Subhūte 'pi nu te paṇḍita-jātīyāḥ bodhisattvā veditavyāḥ ||

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ||

no hîdam iti (P. 144a) *sūryā-candramasor vimānād* yathāyogaṃ [4]pañcāśat-sâika[4]-yojanād Vaijayantasyâdhika-pramāṇatvena[5] hetu-phalânurūpa-viparyaya-sūcanān nâivêty arthaḥ.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣo rājānaṃ ca

1. °rṇa PC. 2. om. PCT. byas-pa. 3. °ntaḥ C. 4 ... 4. sic PC. (zla-ba daṅ ñi-maḥi gṣal-med khaṅ ni ci rigs-par dpag tshad) lṅa-bcu daṅ lṅa-bcu rtsa gcig-gi. Qu. sâika-pañcāśat-pañcāśat ? 5. °ṇena P.

cakravartinaṃ draṣṭu-kāmo bhavet sa rājānaṃ cakravartinaṃ paśyet | dṛṣṭvā cêdṛśo rājā cakravartī varṇena saṃsthānena tejasā ṛddhyā cêti nimittaṃ gṛhītvā koṭṭa-rājaṃ paśyet | sa tasya koṭṭa-rājasya varṇaṃ saṃsthānaṃ teja ṛddhiṃ ca nimittaṃ ca gṛhītvā apratibalo viśeṣa-grahaṇaṃ praty evaṃ vaded īdṛśa eva sa rājā cakravartī varṇena saṃsthānena tejasā ṛddhyā ca nimittena (238) cêti | tat kiṃ manyase Subhūte 'pi nu sa paṇḍita-jātīyaḥ puruṣo veditavyaḥ yaś cakravartinaṃ koṭṭa-rājena samīkartavyaṃ manyeta ||

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evam eva Subhūte bhaviṣyanty anāgate 'dhvany eke bodhisattva-yānikāḥ pudgalā ya imāṃ prajñāpāramitāṃ śrutvā prajñāpāramitāṃ labdhvā prajñāpāramitāṃ riñcitvā prajñāpāramitām utsṛjya śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktaiḥ sūtrântaiḥ sarvajñatāṃ paryeṣitavyāṃ maṃsyante | idam api Subhūte teṣāṃ Māra-karma veditavyam || na khalu punar ahaṃ Subhūte ebhir evaṃ-rūpaiḥ śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktaiḥ sūtrântair bodhisattvasya mahāsattvasya sarvajñatāṃ paryeṣitavyāṃ vadāmi | api tu khalu punaḥ Subhūte yat tathāgatena prajñāpāramitāyāṃ bodhisattvānāṃ mahāsattvānām upāya-kauśalyam ākhyātaṃ tatrâśikṣitvā bodhisattvo mahāsattvo na niryāsyaty anuttarāyāṃ samyaksambodhau ||

niruttara-bhraṃśaṃ vaktum āha: *tad-yathā 'pi nāma Subhūte kaścid evêty*-ādi. tatra *varṇo* gauratv'ādi, *saṃsthānaṃ* dīrghatv'ādikaṃ, lakṣaṇ'ādi-sampat *tejaḥ*, ākāśa[1]-gaman'ādikam *ṛddhiḥ*, *nimittam* asādhāraṇaṃ vastunaś cihnaṃ. varṇ'ādi-sādṛśya-mātrôpalambhena vipralabdha-buddhitvād *apratibalaḥ*.

tat kasya hetoḥ | dhandhako hy anyeṣu sūtrânteṣu bodhi-

1. °ś'ādi P.

sattva-samudāgamaḥ | tasmāt tarhi Subhūte tathāgata enām anuśaṃsāṃ prajñāpāramitāyāṃ paśyann aneka-paryāyeṇa bodhisattvān mahāsattvān asyāṃ prajñāpāramitāyāṃ saṃdarśayati samādāpayati samuttejayati sampraharṣayati saṃniveśayati pratiṣṭhāpayati | evaṃ bodhisattvā mahāsattvā avinivartanīyā bhaveyur anuttarāyāḥ samyaksambodher iti || tat kiṃ manyase Subhūte 'pi nu paṇḍita-jātīyās te bodhisattvāḥ pratibhānti ye 'vinivartanīya-yānaṃ mahāyānam avāpya samāsādya punar eva tad vivarjya vivartya hīnayānaṃ paryeṣitavyaṃ maṃsyante ||

Subhūtir āha | no hîdaṃ Bhagavan ||

(239) Bhagavān āha | tad-yathā 'pi nāma Subhūte bubhukṣitaḥ puruṣaḥ śata-rasaṃ bhojanaṃ labdhvā hita-vipākaṃ sukha-vipākaṃ yāvad āyuḥ-paryantaṃ kṣut-pipāsā-nivartakaṃ tad apāsya ṣaṣṭik'odanaṃ[1] paryeṣyitavyaṃ manyeta | ṣaṣṭik'odanam[2] labdhvā śata-rasaṃ bhojanam utsṛjya vivarjya taṃ ṣaṣṭik'odanaṃ[3] paribhoktavyaṃ manyeta | tat kiṃ manyase Subhūte 'pi nu sa puruṣaḥ paṇḍita-jātīyo bhavet ||

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evam eva Subhūte bhaviṣyanty anāgate 'dhvany eke bodhisattvā ya imāṃ prajñāpāramitāṃ śrutvā prajñāpāramitāṃ labdhvā prajñāpāramitāṃ riñciṣyanti prajñāpāramitām utsrakṣyanti prajñāpāramitāṃ chorayiṣyanti prajñāpāramitāṃ dūrīkariṣyanti prajñāpāramitāṃ riñcitvā prajñāpāramitām utsṛjya prajñāpāramitāṃ chorayitvā prajñāpāramitāṃ dūrīkṛtya tataḥ śrāvaka-pratyekabuddha-yāna-pratisaṃyuktān sūtrântān paryeṣitavyān maṃsyante | ye te sūtrântāḥ śrāvaka-pratyekabuddha-bhūmim abhivadanti taiḥ sarvajñatāṃ paryeṣitavyāṃ maṃsyante | tat kiṃ manyase Subhūte 'pi nu paṇḍita-

(1) (2) (3) ṣaṣṭhikodanam iti ña° ca° |

jātīyās te bodhisattvā veditavyāḥ ‖

Subhūtir āha | no hîdaṃ Bhagavan ‖

Bhagavān āha | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ‖ tad-yathā 'pi nāma Subhūte kaścid eva puruṣo anarghyaṃ maṇi-ratnaṃ labdhvā alpârghyeṇâlpa-sāreṇa maṇi-ratnena sārddhaṃ samīkartavyaṃ manyeta | tat kiṃ manyase Subhūte 'pi nu sa paṇḍita-jātīyaḥ puruṣo veditavyaḥ ‖

(240) Subhūtir āha | no hîdaṃ Bhagavan ‖

Bhagavān āha | evam eva Subhūte bhaviṣyanty anāgate 'dhvany eke bodhisattva-yānikāḥ pudgalā ya idaṃ gambhīraṃ prabhāsvaraṃ prajñāpāramitā-ratnaṃ labdhvā śrutvā śrāvaka-pratyekabuddha-yānena samīkartavyaṃ maṃsyante śrāvaka-pratyekabuddha-bhūmau ca sarvajñatām upāya-kauśalyaṃ ca paryeṣitavyaṃ maṃsyante | tat kiṃ manyase Subhūte 'pi nu paṇḍita-jātīyās te bodhisattvā veditavyāḥ ‖

Subhūtir āha | no hîdaṃ Bhagavan ‖

Bhagavān āha | idam api Subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ Māra-karma veditavyaṃ ‖

[Tib. 196a] nanu śrāvaka-yāne 'pi tathāgatatva-prāpaka-karuṇ'ādi-dharma-nirdeśāt kathaṃ tena sarv'ākārajñatā na paryeṣaṇīyêti *tat kasya hetor* ity āśaṅky' āha: *dhandhako*[1] *h*îty-ādi. sarv'ākārânirdeśān nirdiṣṭo 'py avispaṣṭa[2] ity arthaḥ.

dharma-sambhoga-nirmāṇa-kāya-traya-bhraṃśena yathākramaṃ *cakravarti-śata-rasa-bhojanânargha-maṇi-ratna*-dṛṣṭântāḥ.

punar aparaṃ Subhūte asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyām udgṛhyamāṇāyāṃ vācyamānāyāṃ svādhyāyamānāyāṃ antaśo likhyamānāyām api bahūni pratibhānāny

1. dhanvako PCT. dvandhako Ed. 2. °viśiṣṭa F. mi-gsal-ba.

utpatsyante yāni citta-vikṣepaṃ kariṣyanti | idam api Subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ Māra-karma veditavyaṃ ‖

bahuvidha-viṣaya-vikalpa-pratibhānôtpādaṃ kathayann āha: *punar aparam* ity-ādi.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | śakyā punar Bhagavan prajñāpāramitā likhituṃ ‖

caturvidha-doṣa-pratipādanârtham āha: *śakyê*ty-ādi.

Bhagavān āha | no hîdaṃ Subhūte | ye kecit Subhūte prajñāpāramitāṃ lipy-akṣarair likhitvā prajñāpāramitā likhitêti maṃsyante asatī 'ti vā 'kṣareṣu prajñāpāramitām abhinivekṣyante anakṣarêti vā | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ‖

no hîdam iti tattvato māyôpama-jñānatvād iti matiḥ. *likhitêti mansyanta* iti likhanâbhiniveśaḥ. *asatī 'ti v*êty abhāvâbhiniveśaḥ. *akṣareṣu vā prajñāpāramitām abhinivekṣyanta* ity akṣarâbhiniveśaḥ. *anakṣar*êti anakṣarâbhiniveśaḥ kathitaḥ.

punar aparaṃ Subhūte prajñāpāramitāyāṃ likhyamānāyām utpatsyante deśa-manasikārā utpatsyante grāma-nagara-nigama-janapada-rāṣṭra-rājadhānī-manasikārā utpatsyante udyāna-manasikārā (241) utpatsyante guru-manasikārā utpatsyante ākhyāna-manasikārā utpatsyante caura-manasikārā utpatsyante gulma-sthāna-manasikārā utpatsyante viśikhā-manasikārā utpatsyante śibikā-manasikārā utpatsyante sukha-manasikārā utpatsyante duḥkha-manasikārā utpatsyante bhaya-manasikārā utpatsyante strī-masikārā utpatsyante puruṣa-manasikārā utpatsyante napuṃsaka-manasikārā utpatsyante priyâpriya-vyatyasta-manasikārā utpatsyante mātā-pitṛ-pratisaṃyuktā manasikārā utpa=

tsyante bhrātṛ-bhaginī-pratisaṃyuktā manasikārā utpatsyante mitra-bāndhava-sālohitâmātya-pratisaṃyuktā manasikārā utpatsyante prajāpati-putra-duhitṛ-pratisaṃyuktā manasikārā utpatsyante gṛha-bhojana-pāna-pratisaṃyuktā manasikārā utpatsyante caila-manasikārā utpatsyante śayan'āsana-manasikārā jīvita-manasikārā iti-kartavyatā-manasikārā rāga-manasikārā dveṣa-manasikārā moha-manasikārā ṛtu-manasikārā sukāla-manasikārā duṣkāla-manasikārā gīta-manasikārā vādya-manasikārā nṛtya-manasikārā kāvya-nāṭakêtihāsa-manasikārā śāstra-manasikārā vyavahāra-manasikārā hāsya-manasikārā lāsya-manasikārāḥ śoka-manasikārā āyāsa-manasikārā ātma-manasikārā ity etāṃś cânyāṃś ca Subhūte manasikārān Māraḥ pāpīyān upasaṃhariṣyaty asyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyām udgṛhyamāṇāyāṃ vācyamānāyām uddiśyamānāyāṃ svādhyāyamānāyām antaśo likhyamānāyām antarāyaṃ kariṣyati citta-vikṣepaṃ kariṣyati bodhisattvānāṃ mahāsattvānāṃ | tatra bodhisattvena mahāsattvena Māra-karmāṇi bodhyavyāni buddhvā ca vivarjayitavyāni ‖ (242) punar aparaṃ Subhūte utpatsyante rāja-manasikārāḥ kumāra-manasikārā hasti-manasikārā aśva-manasikārā ratha-manasikārā gulma-darśana-manasikārāḥ[(1)] | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ‖ punar aparaṃ Subhūte utpatsyante 'gni-manasikārā icchā-manasikārā dhana-dhānya-samṛddhi-manasikārāḥ | idam api Subhūte bodhisattvānāṃ mahāsattvānāṃ Māra-karma veditavyaṃ ‖

janapad'ādi-manaskāraṃ nirdiśann āha: *punar aparaṃ Subhūte prajñā pāramitā*(P.144[b])*yām* ity-ādi. tatra *deśo* Magadh'ādiḥ, eka-gṛh'ādiko *grāmaḥ*, aṣṭādaśa-prakṛti-vāso *nagaram*, vaṇig[1]-bahula-sthāna-viśeṣo *nigamaḥ*, cāturvarṇy'āvāsa-pradeśo *janapadaḥ*, Camp'ādi-viṣayo *rāṣṭraṃ*, rājñām āvāsa-deśo *rājadhānī*, *ākhyānaṃ* Jātakamāl'ādi, *gulma-sthānaṃ* ghaṭṭa[1]-sthānaṃ, [2]*viśikhā* pariṣkāra-viśeṣaḥ,[2] *śibikā* yāpya-yānaṃ[3], [Tib.196[b]] *priyâpriya-vyatyastaḥ* priyâpriya-viyogaḥ, *itikartavyatā*[4] satatakaraṇīyatā, *gulmâkṣa-darśanaṃ* ghaṭṭa[5]-sthāne pāśak'ādi-darśanaṃ. śeṣaṃ sugamatvān na vibhaktaṃ.

(1) gulmamanasikārā iti ga° gulmākṣadarśana-manasikārā iti kha° ṅa° ca° |
1. °ṇim C, °ṇika P.

punar aparaṃ Subhūte bodhisattvānāṃ mahāsattvānām utpatsyante lābha-satkāra-cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkārāṇām antarāyāḥ imāṃ prajñāpāramitāṃ bhāṣamāṇānāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatām antaśo likhatāṃ[(1)] lābha-satkāra-ślok'āsvādāś cittôtpīḍā vā | idam api Subhūte bodhisattvair mahāsattvair Māra-karma veditavyam ‖ etāni taiḥ sarvāṇi Māra-karmāṇi boddhavyāni buddhvā ca vivarjayitavyāni ‖

lābha-satkāra-ślok'āsvādanaṃ[6] pratipādayann āha: *punar aparam Subhūte bodhisattvānām* ity-ādi. *lābha-satkāra-ślok'āsvāda* iti tatra *lābho* ratn'ādi-prāptiḥ[7], *satkāraḥ* śrīpaṭṭa-bandhan'ādiḥ[8], *śloko* yaśaḥ. teṣām anubhavanam[9] *āsvādaḥ*.

punar aparaṃ Subhūte bodhisattvānāṃ mahāsattvānām imāṃ prajñāpāramitāṃ bhāṣamāṇānāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatām antaśo likhatāṃ[(2)] ye te gambhīrā gambhīrāḥ sūtrântā bhaviṣyanti śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktāṃs tān Māraḥ pāpīyān bhikṣu-veṣeṇôpasaṃkramyôpasaṃhariṣyati iha śikṣasva idaṃ likha idam uddiśa[(3)] idaṃ svādhyāya itaḥ sarvajñatā niṣpatsyante iti ‖ na khalu punaḥ Subhūte (243) bodhisattvena mahāsattvena upāya-kuśalena[(4)]

(1) likhatāś cêti ga° |
(2) likhatāṃ vā iti ga° |
(3) upadiśa iti kha° ca° |
(4) upāya-kauśalyenêti kha° ca° |
1. ghaṭa C. 2 ... 2. viśiṣā p° C, °kh' āpaṇa-vīthī P. pariṣkāra-viśeṣaḥ. viśikh'āpaṇa-vīthī T. bi-śi-kha ni go-byad-kyi khyad-par-ro. 3. khyogs la-sogs-pa. 4. ḥphral-gyi bya-ba. 5. ghaṭa C. 6. °darśanaṃ P. 7. lābhaḥ C. 8. bandh'ādiḥ C. 9. anuttaravanam C.

tebhyaḥ spṛhôtpādayitavyā ‖

amārgôpāya-kauśala-mārgaṇaṃ vaktum āha: *punar aparaṃ Subhūta* ity-ādi.

tat kasya hetoḥ | kiṃ câpi Subhūte teṣu sūtrânteṣu śūnyat'ānimittâpraṇihitāni bhāṣitāni na khalu punar upāya-kauśalyaṃ tatra bodhisattvānāṃ mahāsattvānām ākhyātaṃ ‖ tatra ye 'nabhijñā bhaviṣyanti bodhisattvā upāya-kauśalya-jñāna-viśeṣasya te imāṃ gambhīrāṃ prajñāpāramitāṃ rincitavyāṃ maṃsyante | te imāṃ gambhīrāṃ prajñāpāramitām riñcitvā śrāvaka-pratyekabuddha-bhūmi-pratisaṃyukteṣu sūtrânteṣu upāya-kauśalyaṃ paryeṣitavyaṃ maṃṣyante | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ‖

śūnyat'ādi-pratisaṃyukteṣu kathaṃ na spṛhêti *tat kasya hetor* ity āśaṅky' āha: *kiṃ câpîty-ādi*.

dvitīyaṃ daśakaṃ.

punar aparaṃ Subhūte dhārmaśravaṇikaś chandiko bhaviṣyati prajñāpāramitām udgrahītu-kāmo dharma-bhāṇakaś ca kilāsī bhaviṣyati na dharmaṃ deśayitu-kāmaḥ | idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖ punar aparaṃ Subhūte dharma-bhāṇakaś câkilāsī bhaviṣyati prajñāpāramitāṃ dātu-kāmo dhārmaśravaṇikaś ca kilāsī vā bahu-kṛtyo vā bhaviṣyati | idam api Subhūte bodhisattvena mahāsattvena visāmgrī-Māra-karma veditavyaṃ |

amī tāvad asyāṃ[1] pravṛttasyântarāyāḥ kathitāḥ. samprati punaḥ pravṛtteḥ pūrvam eva visāmagrī[2] vaktavyā iti chanda[3]-kilāsa-vaidhuryârtham āha: *punar aparaṃ Subhūte dhārmaśravaṇika* ity-ādi. *chandika* ity abhilāṣa-sampannaḥ. *kilāsī* 'ty ālasyôpeto vīrya-rahitaḥ kusīda iti yāvat.

1. asyā C, asya PT; ḥdi-la. 2. °ndi P. 3. °gryā PC, °gryo T; tshogs daṅ bral-ba.

punar aparaṃ Subhūte dhārmaśravaṇikaś chandiko bhaviṣyati prajñāpāramitām udgrahītu-kāmo dhārayitu-kāmo vācayitu-kāmaḥ paryavāptu-kāmaḥ pravartayitu-kāmo 'ntaśo likhitu-kāmo 'pi bhaviṣyati gatimāṃś ca matimāṃś ca smṛtimāṃś ca bhaviṣyati | dharma-bhāṇakaś cânyad deśântaraṃ kṣepsyate nôdghaṭitajño vā na vā vipañcitajño 'nabhijño vā bhaviṣyati | iyam api Subhūte tatra (244) visāmagrī bhaviṣyati prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyāṃ svādhyāyamānāyāṃ śikṣyamāṇāyāṃ antaśaḥ likhyamānāyāṃ | idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖

chanda-(P. 145[a])viṣaya-bheda-vaidhuryârtham āha: *punar aparaṃ Subhūte dhārmaśravaṇikaś chandika* ity-ādi. tatra adhikārârtha-pratipattyā *gatimāṃs*, tāvan-mātrârthâvagamān *matimān*, medhā-yogāt *smṛtimān*. *deśântaraṃ kṣepsyata* iti anena śrotuś chanda-viṣayād daiśikasya bhinna-cchanda-viṣayatvam [Tib. 197[a]] āveditaṃ. rūpam ity-ādy-ukte rūp'ādi-skandhâparijñānān *nôdghaṭitajñaḥ*. rūpaṇā-lakṣaṇaṃ[1] rūpam ity-ādy-abhidhāne tad-arthânavabodhān *na vipañcitajñaḥ*. rūpaṃ dvidhā viṃśatidhêty[2]-uccāraṇe tad-arthânavagamād *anabhijñaḥ*.

punar aparaṃ Subhūte dharma-bhāṇakaś câkilāsī bhaviṣyaty abhijño(1) dātu-kāmo vācayitu-kāma imāṃ prajñāpāramitāṃ | dhārmaśravaṇikaś ca deśântaraṃ prasthito bhaviṣyati nôdghaṭitajño(2) vā na vā vipañcitajño 'nabhijño vā bhaviṣyati | idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖

yathôkta-vaidhuryam eva spaṣṭayann āha: *punar aparaṃ Subhūte dharma-bhāṇakaś* cêty-ādi. dharma-daiśika-śrāvaṇikayor *dātu-kāma-deśântara*-gantu-kā-

(1) abhijño 'rtho bhaviṣyati iti ga° |
(2) nodghaṭitajñaḥ iti ṅa° ca° |
1. °ṇākṣ° C. 2. °dhêty-ādy C.

matvena bhinna-viṣaya-cchandatvāt.

punar aparaṃ Subhūte dharma-bhāṇakaś c' āmiṣa-guruko lābha-satkāra-cīvara-guruko bhaviṣyati | dhārmaśravaṇikaś câlpêcchaḥ saṃtuṣṭaḥ pravivikto 'rthaṃ vā na dātu-kāmo bhaviṣyati | iyam api Subhūte tatra visāmagrī bhaviṣyati prajñāpāramitāyāṃ śikṣyamāṇāyāṃ likhyamānāyāṃ | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

lābha-gauravâlpêcchatā-vaidhuryârtham āha: *punar aparaṃ Subhūte dharma-bhāṇakaś c' āmiṣa-guruka* ity-ādi. anenâiva ca[5] hārakeṇa dhūtaguṇa-yogâyogau kathitau. tathā hi tayor yathākramaṃ *lābh'*ādi[1]-*guru*tvena dhūtaguṇâyogo *'lpêcchat'*āditvena ca dhūtaguṇa-yogo deśitaḥ.

punar aparaṃ Subhūte dhārmaśravaṇikaś ca śrāddho bhaviṣyati imāṃ prajñāpāramitāṃ śrotu-kāmo 'rtham avaboddhu-kāmo 'rthaṃ dātu-kāmo 'rthaṃ parityaktu-kāmaḥ | dharma-bhāṇakaś câśrāddho bhaviṣyati alpêccho vā na vā bhāṣitu-kāmaḥ | ato 'pi Subhūte visāmagrī-Māra-karma veditavyaṃ ||

kalyāṇâkalyāṇa-dharmatvârtham[2] āha: *punar aparam* ity-ādi. tatra kalyāṇa-dharmatvena *śrāddhas*, tad-vaiparītyenâ*śrāddhaḥ*. anenâiva hāraka-nirdeśena tyāga-mātsaryam uktaṃ. tathā hy *arthaṃ*[3] *parityaktu-kāma* iti śrāvaṇika-tyāgaḥ, *na vā bhāṣitu-kāma* iti daiśikasya mātsaryaṃ vihitaṃ. anenâiva ca dānâgrahaṇaṃ kathitaṃ. tathā hi (P. 145[b]) pūrvavac chrāvaṇikasya dānaṃ daiśikasya punar *alpêcchatā*[4] vêty agrahaṇam āveditaṃ.

punar aparaṃ Subhūte dhārmaśravaṇikaś ca śrāddho bhaviṣyati śrotu-kāmo 'rtham avaboddhu-kāmaḥ | dharma-bhāṇakasya ca tāni sūtrāṇi dharmântarāyikatayā na saṃbhaviṣyanti nâvatariṣyanti | ato 'pi Subhūte dhārmaśravaṇikasyâprāpta-dharma-bhāṇinaḥ prativāṇī (245) bhaviṣyati | iyam api Subhūte

1. °dika CT. 2 °rmârtham P. 3. arto P. 4. °ccho P. 5. om. T.

tatra visāmagrī bhaviṣyati prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatām antaśo likhatāṃ | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

udghaṭitajña-vipañcitajñatā'rtham[1] āha: *punar aparam* ity-ādi. *artham avaboddhu-kāma* iti udghaṭitajñatvenârtha[2]-pratipattu-kāmaḥ. *dharm'āntarāyikatayê*ti dharma-pratikṣepa-[Tib 197[b]]saṃvartanīyatayā. *na saṃbhaviṣyanti*[3] pustak'ādi-rūpeṇa. *nâvatariṣyant*îti vipañcitajñatvena tasyâvabodha-mārgaṃ na gamiṣyanti. *a-prāpta-dharmabhāṇina* iti a-prāpta-dharma-bhāṇakasya. *prativāṇī 'ti* na mayā śrotavyam iti pratikūlaṃ[4] vacanaṃ.

punar aparaṃ Subhūte dharma-bhāṇakaś ca bhāṣitu-kāmo bhaviṣyati | dhārmaśravaṇikaś câcchandiko bhaviṣyati śravaṇāya | iyam api Subhūte tatra visāmagrī bhaviṣyati prajñāpāramitām udgrahītum dhārayituṃ vācayituṃ paryavāptuṃ pravartayitum antaśo likhituṃ | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

sūtr'ādi-dharmâbhijñânabhijñatā'rtham āha: *punar aparam* ity-ādi. *bhāṣitu-kāma* iti sūtr'ādi-dharmâbhijñatayā vaktu-kāmaḥ. *acchandika* iti teṣām eva sūtr'ādi-dharmāṇām anabhijñatayā śravaṇârtham abhilāṣa-rahitaḥ. ṣaṭ-pāramitā-samanvāgamâsamanvāgamāv iti Māra-karmânenâiva hārakeṇôktaṃ. tathā hi *bhāṣitu-kāma* ity anena sattvânugrah'āśayatayā ṣaṭ-pāramitā-samanvāgamaḥ. *acchandika* ity anena ca vairūpy'āśayatayā[5] dān'ādi-viyogaḥ kathitaḥ.

iti tṛtīyaṃ daśakaṃ.

punar aparaṃ Subhūte dhārmaśravaṇiko middha-guruko bhaviṣyati kāya-guruko bhaviṣyati | sa tena middha-gurukatvena samanvāgataḥ kāya-klamathena samanvāgato na śrotu-kāmo bhaviṣyati | dharma-bhāṇakaś ca bhāṣitu-kāmo bhavi-

1. °ñcitajñârtham C. 2. arthaṃ P. 3. sambhavata C. 4. °la- PT. 5. °śayād PC.

ṣyati | idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖

upāya-kauśalânupāya-kauśale dhāraṇī-pratilambhâpratilambhau likhitu-kāmatā'likhitu-kāmate vigatâvigata-kām'ādi-cchandatve ca śrāvaṇikam ādiṃ kṛtvā pratipādayann āha: *punar aparaṃ Subhūta* ity-ādi. *middh*'ādi-*gurukatvenâ*śrotu-kāmatayā śrāvaṇi(P. 146[a])kasya pratiṣedha-viṣayaṃ, samanvāgam'ādika-daiśikasya ca *bhāṣitu-kāma*tvena samamvāgam'ādikam apratiṣedha-viṣayam uktaṃ veditavyaṃ.

punar aparaṃ Subhūte dharma-bhāṇako middha-guruko bhaviṣyati kāya-guruko bhaviṣyati | sa tena middha-gurukatvena samanvāgataḥ kāya-klamathena samanvāgato na bhāṣitu-kāmo bhaviṣyati | dhārmaśravaṇikaś ca śrotu-kāmo bhaviṣyati | iyam api Subhūte tatra visāmagrī bhaviṣyati likhanāya vācanāya paryavāptaye vā | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ‖

yathôktam evârthaṃ daiśikam ādiṃ kṛtvā nirdiśann āha: *punar aparaṃ Subhūte dharma-bhāṇaka* ity-ādi.

punar aparaṃ Subhūte prajñāpāramitāyāṃ likhyamānāyāṃ bhāṣyamāṇāyāṃ śikṣyamāṇāyāṃ kaścid eva tatr' āgatya nirayāṇām avarṇaṃ bhāṣiṣyate tiryagyoner avarṇaṃ bhāṣiṣyate preta-viṣayasyâvarṇaṃ bhāṣiṣyate asura-kāyānām avarṇaṃ bhāṣiṣyate | evaṃ-duḥkhā nirayā evaṃ-duḥkhā tiryagyonir evaṃ-duḥkhaḥ preta-viṣayaḥ evaṃ-duḥkhā āsurāḥ kāyā evaṃ-duḥkhāḥ saṃskārāḥ ihâiva duḥkhasyântaḥ karaṇīya iti | (246) idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖

apāya-gati-vaimukhyârtham āha: *punar aparaṃ Subhūte prajñāpāramitāyām* ity-ādi. [Tib. 198[a]] *evaṃ-duḥkhā* ity-ādi Avīci-jvāl'ādi-*duḥkhā* nārakāḥ. paraspara-bhakṣaṇ'ādi-*duḥkhā tiryagyoniḥ*. kṣut-pipās'ādi-duḥkhāḥ *pretāḥ*.

Viṣṇu-cakr'ādi-bhayāḥ *sarvâsurāḥ*. jāty-ādi-duḥkhāḥ sarva-*saṃskārāḥ*. *ihâiva duḥkhasyântaḥ karaṇīya* ity anantaram evaṃ śrutvā sattvârtha-nimittam apāya-gatau vaimukhyaṃ kariṣyatîti śeṣaḥ.

punar aparaṃ Subhūte prajñāpāramitāyāṃ likhyamānāyāṃ bhāṣyamāṇāyāṃ śikṣyamāṇāyāṃ vā kaścid eva tatr' āgatya devānāṃ varṇaṃ bhāṣiṣyate | evaṃ-sukhitā devā evaṃ-sukhāḥ svargā evaṃ kāma-dhātau kāmāḥ sevitayāḥ evaṃ rūpa-dhātau dhyānāni samāpattavyāni evam ārūpya-dhātau tat-samāpattayaḥ samāpattavyāḥ | tad api ca sarvaṃ prajñayā vimṛṣya sarvâiva duḥkhôpapattir iti | uktaṃ hîdaṃ Bhagavatā | acchaṭā-saṃghāta-mātraka[(1)]m apy ahaṃ bhikṣavo bhavâbhinirvṛttiṃ na varṇayāmi | sarvaṃ hi saṃskṛtam antiyaṃ sarvaṃ bhayâvagataṃ duḥkhaṃ sarvaṃ traidhātukaṃ śūnyaṃ sarva-dharmā anātmanas tad evaṃ sarvam aśāśvatam anityaṃ duḥkhaṃ vipariṇāma-dharmakaṃ viditvā paṇḍitair ihâiva srota-āpatti-phalaṃ prāptavyaṃ sakṛdāgāmi-phalam anāgāmi-phalam ihâivârhattvaṃ prāptavyaṃ | mā no bhūyas tābhiḥ sampatti-vipattibhir duḥkha-bhūyiṣṭhābhiḥ samavadhānaṃ bhūd iti tatrâike bodhisattvāḥ saṃvegam āpatsyante | idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖

sugati-gamana-saumanasyârtham āha: *punar aparam* ity-ādi. tatra *aśāśvataṃ* prabandhôcchedāt, *anityaṃ* kṣaṇikânityatayā, *duḥkhaṃ* saṃskāra-duḥkhatā-yogāt, *vipariṇāma-dharmakaṃ* vipariṇāma-duḥkha-sadbhāvād[1] iti. *tad evaṃ sarvam aśāśvataṃ* ity-ādi *sarvaṃ hi saṃskṛtam anityam* ity-āder vyākhyānam ity avasātavyaṃ. *saṃvegam āpatsyanta* iti prathama-phal'ādi-sugaty-abhilāṣeṇa bodhi-cārikā-vimukhatāṃ[2] kariṣyanti.

(1) acchaṭāsaṃhātamātrakam iti ga° |
1. sambhav° PCT. yod-paḥi-phyir-ro. 2. 'bhim° C. phyir phyogs-pa.

punar aparaṃ Subhūte ye 'pi te bhikṣavo dharma-bhāṇakāḥ te ekākitā'bhiratā bhaviṣyanti | ye 'pi dhārmaśravaṇikās te 'pi parṣad-gurukā bhaviṣyanti |

pūrvaṃ bāhulyena śrāvaṇikaṃ paścād daiśikaṃ niyamya[1] vaidhuryam ākhyātam. idānīṃ punaḥ pūrvaṃ daiśikaṃ paścāc chrāvaṇikaṃ niyamya[1] vaidhuryam ucyate antarāy'ānupūrvy-aniyama-jñāpa(P. 146b)nârthaṃ.

tatra ekāki-parṣad-abhiramatvârtham[2] āha : *punar aparaṃ Subhūte ye 'pi bhikṣavo dharma-bhāṇakās ta ekākitā'bhiratā bhaviṣyanti, ye 'pi dhārmaśravaṇikās te 'pi parṣad-gurukā bhaviṣyantî*ti[3].

te 'pi dharma-bhāṇakā evaṃ vakṣyanti | ye mām anuvartsyanti tebhyo 'ham imaṃ prajñāpāramitāṃ dāsyāmi ye māṃ nânuvartsyanti tebhyo na dāsyāmîti | evaṃ te kula-putrāḥ kula-duhitaraś ca arthikatayā chandikatayā dharma-gauraveṇa taṃ dharma-bhāṇakam anuvartsyanti na câvakāśaṃ dāsyanti |

anubandha-kāmânavakāśa-dānatvârtham āha : *te 'pi dharma-bhāṇakā evaṃ vakṣyant*îty-ādi. *anuvartsyantî*ti[4] anubandhayiṣyanti. *na câvakāśaṃ* [Tib. 198b] *dāsyant*îti prajñāpāramitāṃ dāsyāmîty uktvā tad-dānāya nâvasaraṃ kariṣyanti.

sa ca dharma-bhāṇaka āmiṣa-kiñcitkâbhilāṣī te ca na dātu-kāmāḥ |

āmiṣa-kiṃcitkâbhilāṣa-tad-a-dātu-kāmatā'rtham āha : *sa ca dharma-bhāṇaka* ity-ādi. *te ca na dātu-kāmā* iti arthaṃ śrāvaṇikā na dātu-kāmāḥ.

sa ca tena-(247)tena gamiṣyati yena-yena durbhikṣaś câ-yoga-kṣemaś ca jīvitântarāyaś ca bhaviṣyati | te ca dhārmaśravaṇikāḥ parebhyaḥ śroṣyanti asau pradeśo durbhikṣaś câ-yoga-ksemaś ca tasmiṃś ca pradeśe jīvitântarāyo bhaved iti |

1. nigamya C. 2. avacaratv° PCT. mṅon-par dgaḥ-ba ñid. 3. °nti PC. ḥgyur-ba daṅ ṣes bya-ba la-sogs-pa = bhaviṣyatîty-ādi We have no passage in the Ed. answering to la-sogs-pa. 4. °bhartsyant° PC & Ed. °bhatsyant° T; bsñen-par byed-pa.

jīvitântarāyânantarāya[1]-dig-gamanârtham āha : *tena-tena gamiṣyatî*ty-ādi. *durbhikṣa* iti bhakta[2]-rahitatvena duḥprāpya[3]-bhikṣaḥ. *a-yoga-kṣema* iti iṣṭâvāptir *yogaḥ*, nirupadravatvaṃ *kṣemas*, tad-ubhayâbhāvād *a-yoga-kṣemaḥ*. jīvitêndriya-nirodhāj *jīvitântarāyaḥ*. *tasmiṃś ca pradeśe jīvitântarāyo 'pi bhaved* iti anantarāyāṃ diśaṃ gaccheyur bhavanta iti śeṣaḥ.

iti caturthaṃ daśakaṃ.

sa ca dharma-bhāṇakas tān kula-putrān evam abhivyāhariṣyati | amuṣmin kula-putrāḥ pradeśe durbhikṣa-bhayaṃ kaccit kula-putrā yūyam āgamiṣyatha mā paścād vipratisāriṇo bhaviṣyatha durbhikṣa-bhayaṃ praviṣṭāḥ(1) | evaṃ te tena dharma-bhāṇakena sūkṣmeṇôpāyena pratikṣepsyante | te ca nirviṇṇa-rūpā evaṃ jñāsyanti | pratyākhyāna-nimittāny etāni nâitāni dātu-kāmatā-nimittānîti | nâyaṃ dātu-kāma iti viditvā nânuvartsyanti | iyam api Subhūte tatra visāmagrī bhaviṣyati prajñāpāramitāyāṃ likhyamānāyāṃ śikṣyamāṇāyāṃ deśyamāṇāyāṃ upadiśyamānāyāṃ uddiśyamānāyāṃ svādhyāyamānāyāṃ | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

durbhikṣa-dig-gamanâgamanârtham āha : *sa ca dharma-bhāṇakas tān* ity-ādi. *kaccid* iti kadācit. [4]*nânuvartsyantî*ti nânugamiṣyanti[4].

punar aparaṃ Subhūte dharma-bhāṇako yena jantu-bhayaṃ yena vyāḍa-bhayaṃ yenâmanuṣya-bhayaṃ tena saṃprasthito bhaviṣyati | sa tena caran viharan yena vyāḍa-kāntāraṃ sarīsṛpa-kāntāraṃ cora-kāntāraṃ pānīya-kāntāraṃ durbhikṣa-kāntāraṃ tena prakramiṣyati | sa tān dhārmaśravaṇikān evaṃ vakṣyati | yat khalu kula-putrā jānīdhvaṃ yasmin pradeśe jantu-

(1) praviṣṭā vayamitîti ga°|

1. °vitântarāya PT. 2. °kṣa C. 3. duḥprāpa PT. 4. nânubhartsyantîti nagam° PC & Ed. nânubhatsyantîti nânug° T; bsñen-par mi byed-do ṣes bya-ba ni rjes-su ḥgro-bar mi byed-do.

bhayaṃ vyāḍa-bhayaṃ kravyāda-bhayaṃ sarīsṛpa-kāntāraṃ cora-kāntāram pānīya-kāntāraṃ durbhikṣa-kāntāraṃ tena vayaṃ samprasthitāḥ | jānīdhvaṃ kula-putrāḥ śakyatha yūyam etāni duḥkhāni pratyanubhavituṃ | evaṃ tān sūkṣmeṇôpāyena pratyākhyāsyati | tatas te nirvetsyante nirviṇṇāḥ santo (248) nânuvartsyanti te punar eva pratyudāvartsyante | ayam api Subhūte prajñāpāramitāyā antarāya upatsyate uddiśyamānāyāḥ svādhyāyamānāyāḥ yāval likhyamānāyāḥ | idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖

caur'ādy-ākulita-dig-gamanâgamanârtham āha: *punar aparaṃ Subhūta* ity-ādi. tatra *jantur*[2] vṛścik'ādiḥ, duṣṭa-graho *vyāḍaḥ*, pret'ādir *amanu*(P. 147[a])*ṣyaḥ*, *kāntāraṃ* bhaya-sthānaṃ, *sarīsṛpaḥ* sarpaḥ. māns'āśī yakṣ'ādiḥ *kravyâdaḥ*. *pratyudāvartsyata* iti nivartiṣyante[1].

punar aparaṃ Subhūte dharma-bhāṇako bhikṣur mitra-kula-bhikṣāda-kula-guruko bhaviṣyati | sa tayā mitra-kula-bhikṣāda-kula-gurukatayā 'bhīkṣṇaṃ mitra-kula-bhikṣāda-kulāny avalokayitavyāny upasaṃkramitavyāni maṃsyante | sa tayā 'bhīkṣṇâvalokanatayā bahu-kṛtyatayā tān dhārmaśravaṇikān pratyākhyāsyati | asti tāvat me kiṃcid avalokayitavyam asti tāvat mamôpasaṃkramitavyam iti | iyam api Subhūte tatra visāmagrī bhaviṣyati prajñāpāramitāyāṃ likhyamānāyāṃ paryavāpyamāṇāyāṃ(1) | idam api Subhūte bodhisattvena mahāsattvena Māra-karama veditavyaṃ ‖

kulâvalokana-daurmanasyârtham āha: *punar aparaṃ Subhūte dharma-bhāṇako bhikṣur mitra-kulêty-ādi*.

(1) paryavāpyamāṇāyāṃ śikṣyamāṇāyām iti ga° |
1. pratinivarsyanti (!) C. 2. °ntu PC.

iti hi Subhūte Māraḥ pāpīyāṃs tais-taiḥ prakārais tathā-tathā ceṣṭiṣyate yathêmāṃ prajñāpāramitāṃ na kaścid udgrahīṣyati na dhārayiṣyati na vācayiṣyati na paryavāpsyati na pravartayiṣyati na deśayiṣyati nôpadekṣyati nôddekṣyati na svādhyāsyati na lekhayiṣyati na likhiṣyati | tasmāt tarhi Subhūte yāvanto 'ntarāyā visāmagryāṃ saṃvartante tāni sarvāṇi bodhisattvena mahāsattvena Māra-karmāṇîti boddhavyāni buddhvā ca vivarjayitavyānîti ‖

upasaṃhārârtham āha: *iti hi Subhūte Māra* ity-ādi.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | kim atra Bhagavan kāraṇaṃ yad iha Māraḥ pāpīyān evaṃ mahāntam udyogam āpatsyate | tathā-tathā côpāyena ceṣṭiṣyate yathêmāṃ prajñāpāramitāṃ na kaścid ud(249)grahīṣyati na dhārayiṣyati na vācayiṣyati na paryavāpsyati na pravartayiṣyati na deśayiṣyati nôpadekṣyati nôddekṣyati na svādhyāsyati na lekhayiṣyati na likhiṣyati ‖

Māra-bheda-prayogaṃ kāraṇa-praśnen' āha *kim atra Bhagavann* [Tib. 199[a]] ity-ādinā. *udyogam āpatsyata*[1] iti mahāyānād vibhettuṃ yatnaṃ kariṣyati. *tathā-tathā côpāyena ceṣṭiṣyata* iti pūrvôkta-prakāra-vyatirekeṇôpāyena vighnârthaṃ yatiṣyate.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | prajñāpāramitā-nirjātā hi Subhūte buddhānāṃ Bhagavatāṃ sarvajñatā sarvajñatā-nirjātaṃ ca tathāgata-śāsanaṃ tathāgata-śāsana-nirjātaṃ câprameyāṇāṃ asaṃkhyeyānāṃ sattvānāṃ kleśa-prahāṇaṃ prahīṇa-kleśānāṃ ca Māraḥ pāpīyān avatāraṃ na labhate 'labhamāno duḥkh'ārto durmanāḥ śoka-śalya-parigato bhavati | ataḥ sa prajñāpāramitāyāṃ likhyamānāyāṃ

1. so Ed. āpsyata P, ātsyata C, āpsata T; ḥbad-pa cher rtsol.

paryavāpyamāṇāyāṃ[(1)] mahatā saṃvegena mahāntam udyogam āpadyate | sa mahatôdyogena tathā-tathôpāyena ceṣṭate yathā na kaścid imāṃ prajñāpāramitāṃ likhed vā paryavāpnuyād vêti ‖

kāraṇaṃ nirdiśann āha: *prajñāpāramitā-nirjātā hîty-ādi.*

punar aparaṃ Subhūte Māraḥ pāpīyān śramaṇa-veṣeṇ' āgatya bhedaṃ prakṣepsyati | evaṃ ca nava-yāna-saṃprasthitāḥ kula-putrā vivecayiṣyanti nâiṣā prajñāpāramitā yām āyuṣmantaḥ śṛṇvanti | yathā punar mama sūtr'āgataṃ sūtra-paryāpannam iyaṃ sā prajñāpāramitā ity evaṃ Subhūte Māraḥ pāpīyān saṃśayaṃ prakṣepsyati | evaṃ ca punaḥ Subhūte Māraḥ pāpīyān śramaṇa-veṣeṇ' āgatya bhedaṃ prakṣipya nava-yāna-saṃprasthitān bodhisattvān alpa-buddhikān manda-buddhikān parītta-buddhikān andhīkṛtān avyākṛtān anuttarāyāṃ samyaksambodhau saṃśayaṃ yātayiṣyati | te saṃśaya-prāptā imāṃ prajñāpāramitāṃ nôdgrahīṣyanti na dhārayiṣyanti na vācayiṣyanti na paryavāpsyanti na (250) pravartayiṣyanti na deśayiṣyanti nôpadekṣyanti nôddekṣyanti na svādhyāsyanti na lekhayiṣyanti na likhiṣyanti | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ‖

prativarṇikôpasaṃhārârtham āha: *punar aparaṃ Subhūte Māra* ity-ādi. apara-sūtrânulomanāt *sūtr'āgataṃ.* svasminn Arthaviniścay'ādi-sūtre dṛśyamānatvāt *sūtra-paryāpannaṃ.* Jananī-sadṛśa-sūtrôpasaṃhāreṇa saṃśayôtpādanāt *saṃśayaṃ prakṣepsyati.* kalpit'ādi-svabhāva-trayâparijñānād *alpa-buddhikān manda-buddhikān parītta-buddhikān* iti yathākramaṃ vācyaṃ. tad eva kathayann āha: *andhīkṛtān* iti.

punar aparaṃ Subhūte Māraḥ pāpīyān bhikṣūn nirmāya

(1) paryavāpyamāṇāyāṃ śikṣyamāṇāyām iti ga° |

buddha-veṣeṇ' āgatya evaṃ Māra-karmôpasaṃhariṣyati | yo bodhisattvo gambhīreṣu dharmeṣu carati sa bhūta-koṭiṃ sākṣātkaroti sa śrāvako bhavati na bodhisattvo yathā 'yaṃ bodhisattva iti | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ‖

ayathā-viṣaya-spṛhôtpādanaṃ vaktum āha: *punar aparaṃ Subhūta* ity-ā(P.147[b])di. *bhūta-koṭiṃ sākṣātkarot*îti śrāvaka-nirvāṇam[1] adhigacchati. niyamād anena tatrâbhilāṣo janyate.

iti ṣaḍ[2] doṣāḥ.

evaṃ Subhūte Māraḥ pāpīyān evam-ādikāni subahūny anyāny api Māra-karmāṇy utpādayiṣyaty asyāṃ prajñāpāramitāyāṃ likhyamānāyāṃ paryavāpyamāṇāyāṃ[(1)] tāni bodhisattvena mahāsattvena boddhavyāni buddhvā ca vivarjayitavyāni na bhaktavyāni ārabdha-vīryeṇa smṛtimatā samprajānatā ca bhavitavyaṃ ‖

Kiyanta-Māra-karma-prakāraṃ nirdiśyâparam atidiśann āha: *evaṃ Subhūte Māra* ity-ādi.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | evam etad Bhagavann evam etat Sugata | yāni tāni Bhagavan mahā-ratnāni tāni bahu-pratyarthikāni bhavanti ‖

bahu-pratyarthika-mahā-ratnôdāharaṇena pūrvôktam eva samarthayann āha: *evam etad Bhagavann* ity-ādi.

tat kasya hetoḥ | yad uta durlabhatvāt mahârghatvāc ca agrāṇi hi tāni Bhagavan bhavanti | tasmāt tāni ca bahu-pratyarthikāni bhavanti ‖ evam eva Bhagavann asyāḥ prajñāpā-

(1) paryavāpyamāṇāyāṃ śikṣyamāṇāyām iti ga° |
1. niryāṇam PC. mya-ṅan-las ḥdaḥ-ba. 2. ṣaṭ CT, ṣa P.

ramitāyāḥ prāyeṇa bahavo 'ntarāyā utpatsyante | tatra ye 'ntarāya-vaśena kuśīdā bhaviṣyanti veditavyam idaṃ Bhagavan Mārâdhiṣṭhitās te bodhisattvā bhaviṣyanti nava-yāna-samprasthitāś ca te Bhagavan bhaviṣyanti alpa-buddhayaś ca te Bhagavan bhaviṣyanti manda-buddhayaś ca te Bhagavan bhaviṣyanti parītta-buddhayaś ca te Bhagavan bhaviṣyanti vipa(251)ryasta-buddhayaś ca te Bhagavan bhaviṣyanti nâpi teṣām udārôdāreṣu dharmeṣu cittaṃ prakramiṣyati ya imāṃ prajñāpāramitāṃ nôdgrahītavyāṃ maṃsyante na dhārayitavyāṃ na vācayitavyāṃ na paryavāptavyāṃ na pravartayitavyāṃ na deśayitavyāṃ nôpadeṣṭavyāṃ nôddeṣṭavyāṃ na svādhyātavyāṃ na lekhayitavyām antaśo na likhitavyām api maṃsyante ‖

bahu-pratyarthikatve kiṃ kāraṇam iti *tat kasya hetor* ity āśaṅky' āha: *yad uta durlabhatvād* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | Mārâdhiṣṭhitās te Subhūte bodhisattvā(1) veditavyā nava-yāna-samprasthitāś ca te Subhūte bodhisattvā bhaviṣyanti alpa-buddhayaś ca te bhaviṣyanti manda-buddhayaś ca te bhaviṣyanti parītta-buddhayaś ca te bhaviṣyanti viparyasta-buddhayaś ca te bhaviṣyanti na ca teṣām udārôdrāeṣu dharmeṣu cittaṃ prakramiṣyati ya imāṃ prajñāpāramitāṃ nôdgrahītavyāṃ maṃsyante na dhārayitavyāṃ na vācayitavyāṃ na paryavāptavyāṃ na pravartayitavyāṃ nôpadeṣṭavyāṃ nôddeṣṭavyāṃ na svādhyātavyāṃ na lekhayitavyām antaśo na likhitavyām api maṃsyante ‖

sādhûktam ity āha: *evam etat Subhūta* ity-ādi.

kiṃcâpi Subhūte imāni Māra-karmāṇy utpatsyante subahavaś câtra Māra-doṣā antarāyakarā utpatsyante ‖ atha ca Subhūte ya imāṃ prajñāpāramitām udgrahītavyāṃ maṃsyante dhārayitavyāṃ vācayitavyāṃ paryavāptavyāṃ pravartayitavyām upadeṣṭavyām uddeṣṭavyāṃ svādhyātavyāṃ lekhayitavyām antaśo likhitavyām api maṃsyante veditavyam etat Subhūte buddhânubhāvena buddhâdhiṣṭhānena te maṃsyante buddha-parigraheṇôdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty udde(252)kṣyanti svādhyāsyanti lekhayiṣyanty antaśo likhiṣyantîti ‖

(1) bodhisattvā mahāsattvā iti ga° |

bahv-antarāyatve 'pi tathāgata-[Tib. 199b]sāmarthyād eva labhyata ity āha: *kiṃ câpi Subhūta* ity-ādi.

tat kasya hetoḥ | Māro 'pi hy atra pāpīyān mahāntam udyogam āpatsyate anantarāya-karaṇāya tathāgato 'py arhan samyaksambuddha udyogam āpatsyate 'nuparigrahāyêti ‖

tathāgata-sāmarthya-parikalpane ko hetur it *tat kasya hetor* ity āśaṅky' āha: *Māro 'pîty*-ādi.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ Māra-karma-parivarto nāmâikādaśaḥ ‖ 309 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Māra-karma-parivarto nāmâikādaśamaḥ.